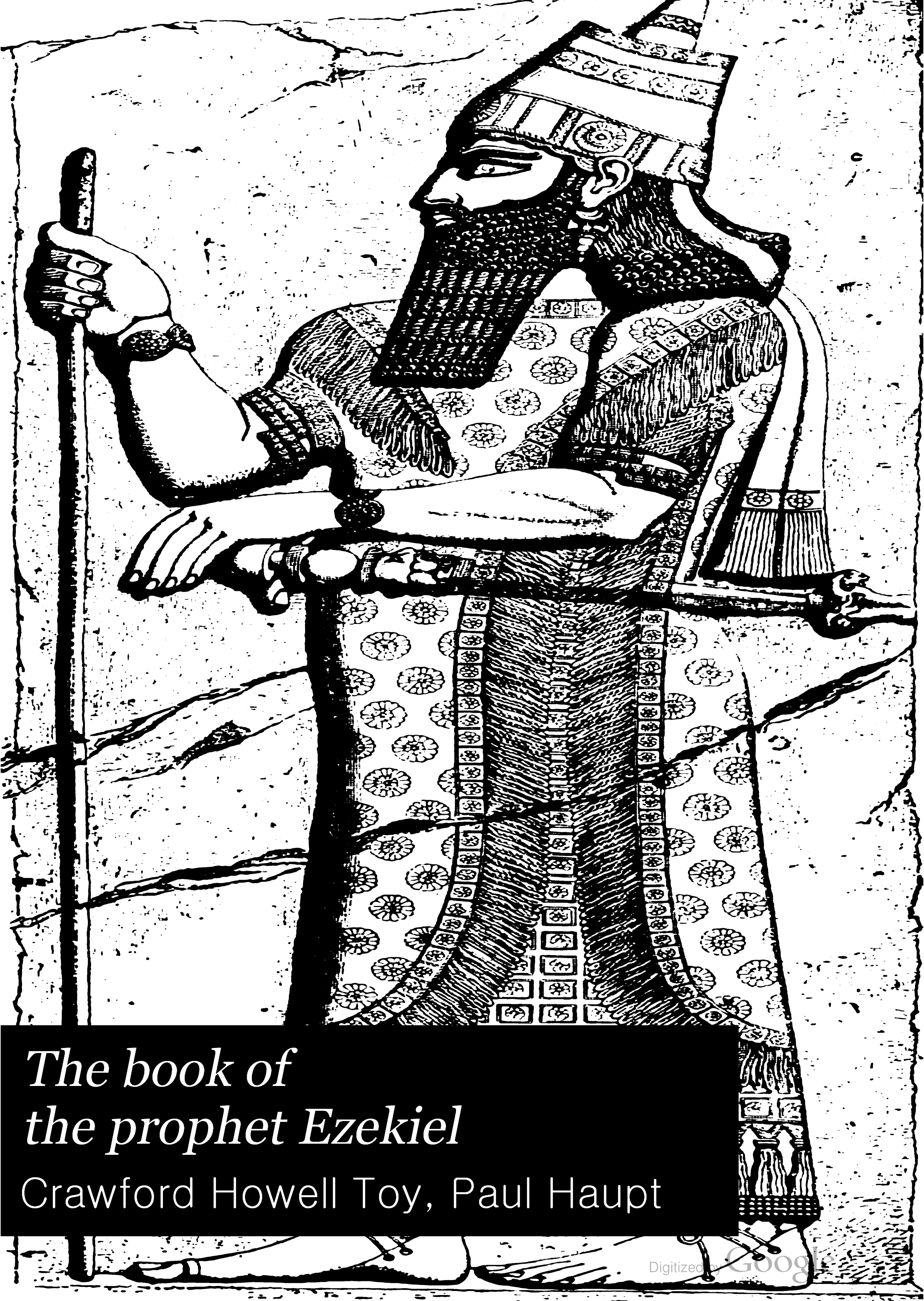


The book of the prophet Ezekiel

Crawford Howell Toy, Paul Haupt

Explanation of Jhvh, &c.

For Jhvh (that is, *Yahway*), the Hebrew name of the Supreme Being, erroneously written and pronounced *Jehovah*, see Introductory Remarks prefixed to the Translation, p. viii, l. 28[a].

Explanations of Critical Marks, Footnotes, Marginal Figures, Heavy-faced Numerals, References to Biblical Passages, Untranslated Hebrew Words, Transliterations of Oriental Names, Spelling, Abbreviations, are given in the Introductory Remarks, pp. v–viii.

Ezekiel

The Book of Ezekiel

TOY

THE SACRED BOOKS
OF THE
Old and New Testaments

A NEW ENGLISH TRANSLATION

With Explanatory Notes and Pictorial Illustrations

PREPARED BY

eminent Biblical scholars of Europe and of America

AND EDITED WITH THE ASSISTANCE OF

HORACE HOWARD FURNESS

BY

Paul Haupt

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY
BALTIMORE

PART 12

The Book of Ezekiel

TRANSLATED BY

C·H·TOY

New York
DODD, MEAD, AND COMPANY
1899

London
JAMES CLARKE AND COMPANY

Stuttgart
DEUTSCHE VERLAGS-ANSTALT

THE BOOK

OF

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With Explanatory Notes

AND PICTORIAL ILLUSTRATIONS

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C. H. TOY, LL.D.

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Introductory Remarks

THE present rendering of the Old Testament is not a revision of the Authorized Version, but a New Translation from the Hebrew, in modern English. The aim has been to render the sense of the original as faithfully as possible rather than to sacrifice that sense in order to give a literal translation.

This new Translation appeals to all interested in the Bible. The Explanatory Notes are free from technical details which have no interest for the average reader. We had no desire (as the translators of the Authorized Version say in their Preface) *to weary the unlearned, who need not know so much; and trouble the learned, who know it already.* The reader may rest assured, however, that all variations from the Authorized Version in the present Translation are the results of the ripest Biblical scholarship of the present generation both in Europe and in America. The translation is based throughout on the new critical edition of the Hebrew text of the Old Testament, published under the auspices of the Johns Hopkins University, Baltimore.

Departures from the Received Text are indicated by special marks, whereby the reader can see at a glance whether a variation is based on parallel passages, or on the authority of the Ancient Versions, or is merely a conjectural emendation, &c. These critical marks are, designedly, so unobtrusive as not to interfere with the comfort of the ordinary reader; they are mainly intended for the benefit of those who are interested in the details of textual criticism.

Explanation of Critical Marks.

(1) ‹ › (*i. e.* V = *Versions*) indicate a reading adopted on the authority of the Ancient Versions (*Septuagint*, *Peshita*, *Targums*, *Vulgate*, &c., in reference to which the reader may consult the Preface to the Authorized Version, also the List of Abbreviations below, p. viii, under LXX, Pesh., Targ., Vulg.). The marks ‹α›, ‹β›, &c. indicate that the footnotes (*cf.* below, p. vi, l. 25) to which those letters refer are omitted in the Ancient Versions. Punctuation marks enclosed in ‹› (e. g. *Joshua*, p. 22, l. 15) indicate that this punctuation has been adopted on the authority of the Ancient Versions.

(2) ⟨ ⟩ (*i. e.* c = *conjecture*) indicate Conjectural Emendations.

(3) ‘ ’ (*i. e.* נ, the first letter of the Hebrew word נקוד *niqqûd* ‘punctuation’) indicate changes involving merely a different division of the consonantal

text, or a departure from the vowel-points which the so-called Masorites added to the original consonantal text in the eighth and ninth centuries A. D.

(4) •• (*i. e.* Q = *Qĕrê*) indicate that the marginal reading (Heb. *Qĕrê* 'what is to be read') has been adopted instead of the *Kĕthîb* 'what is written.'

(5) ˙˙ indicate changes introduced by reason of Parallel Passages.

(6) ˙˙ indicate Doubtful Words or Passages.

(7) ‹ › indicate deviations from the Received (or Masoretic) Text, suggested by the Versions as well as by Parallel Passages.

(8) ‹ › indicate departures from the Masoretic reading of the consonantal text, which are supported by the Ancient Versions.

(9) In cases where critical marks occur without any letters or words between them (‹›, ˙˙, &c.), Omissions are indicated, based on the Versions or on Conjectural Emendations, &c.

(10) ˙ ˙ indicate words implied, but not expressed, in the Hebrew. These marks, therefore, take the place of *Italics* in the Authorized Version.

(11) [ ] indicate Transposed Passages, the traditional position of the words in the Received Text being marked by [], while the transposed words are enclosed in [ ]; see *e. g.* p. 21, ll. 8.9; p. 29, ll. 5.6; p. 30, ll. 3.4; p. 60, l. 16; p. 87, l. 17.

(12) | indicates transposition of the Masoretic ":" which marks the end of a verse in the Hebrew Text; *cf.* p. 47, l. 9; p. 76, ll. 2.13.14; p. 79, l. 37; p. 80, l. 27; p. 82, l. 31.

(13) . . . . . indicate Corrupt and Unintelligible Passages.

(14) * * * * * indicate Lacunæ in the Hebrew Text.

Footnotes.

Words or passages printed as notes at the bottom of the pages of the translation represent subsequent additions to the original text; see *Leviticus*, p. 91, ll. 3 ff.; p. 95, l. 11; p. 100, l. 44; *Judges*, p. 47, ll. 5 ff.; *Isaiah*, p. 209, ll. 33 ff.; *Ezekiel*, p. 94, l. 14; p. 95, l. 37; p. 104, l. 49, &c.

Marginal Figures.

In the Explanatory Notes the figures in the margin on the right refer to the chapters and verses commented on; the figures in the margin on the left merely number the lines. On those pages, however, where there are no references to chapters and verses in the margin the line-numbers are placed in the outer margin. In the Translation the lines are always numbered in the inner margin, while the traditional numbers of the chapters and verses are placed in the outer margin.

Heavy-faced Numerals.

Heavy-faced numerals are used instead of Roman letters to distinguish the number of the chapter from the number of the verse; *e. g.* Ps. **88**, 8 = Psalm lxxxviii, verse 8; but Pss. **88**.**89** = Psalm lxxxviii and Psalm lxxxix.

References to Biblical Passages.

References to Biblical passages follow, throughout, the Authorized Version, not the Hebrew Text. It is well known that the division of the chapters is occasionally not the same in the Hebrew and in the English Bibles. Where the numeration of the Hebrew text differs it has sometimes been added in parenthesis (*e. g.* p. 133, l. 31; p. 135, l. 19; p. 190, l. 38).

Untranslated Hebrew Words.

A few Hebrew words have been left untranslated, viz. *ben*, the Hebrew word for *son* (e. g. *Ezekiel ben-Buzi = Ezekiel, the son of Buzi*); *Sheól* (Heb. *shĕ'ôl*), the abode of departed spirits, the habitation of the dead (Greek *Hades*); *Asheráh*, the sacred post or pole beside an altar (see *Ezekiel*, p. 106, l. 47); *Negeb*, the steppe-like region in the South of Palestine (see *Judges*, p. 49, l. 8); *Arabah*; the deep depression of the Jordan Valley extending from the Sea of Galilee to the eastern gulf of the Red Sea (see *Ezekiel*, p. 201, l. 51); *Selah* at the end of certain stanzas in the Psalms (see *Psalms*, p. 165, l. 8); *Satan*, in Hebrew = *adversary, accuser* (see Notes on Ps. **109**, 6); *Hallelujah* (Ps. **104**, 35 &c.) = Praise ye JAH (a shorter form of JHVH); *Sabaoth* (*cf.* Jas. **5**, 4; Rom. **9**, 29 = Is. **1**, 9) in the name *JHVH Sabaoth*, JHVH of the Hosts, *i. e.* the God of the armies of Israel (1 Sam. **17**, 45; *cf.* Pss. **44**, 9; **60**, 10 = **108**, 11). For JHVH, see below, List of Abbreviations, p. viii.

Transliteration of Oriental Names.

All Biblical names are given in the form used in the Authorized Version. In the transliteration of other Hebrew words, or of modern Oriental (Arabic) names, the vowels have their Italian sounds: *á* is like the *a* in *far* or *father*; *í* is the *i* in *marine*; and *û* = *oo* in *cool*; *ê* = *a* in *name*; short *ĭ* = *i* in *pin*; &c. (e. g. *Tel-Abû-Qudês = Tel-Aboo-Koodace*). As to the consonants, *j* and *y* are pronounced as in English; *q* has about the same sound as English *c* in *cool* (not as *k* in *keel*, or *qu* in *queen*); ' is the Arabic *Ain*, the *voiced* form of the Arabic *ḥ* which may be described as a stronger variety of our *h*; *kh* is the guttural *ch* in German or Scotch *loch* (Spanish *x* or *j*); *ç* is a modification of our *s* (with an *inner rounding*) which affects the pronunciation of the following vowels (e. g. *çîn*, not = *seen*, but more like *sane*; *çâ* = *saw*, &c.). In the majority of English books of a popular character the letters *k* and *s* are used for *q* and *ç*, respectively (e. g. *el-Aksa* for *el-Aqçâ*; see *Psalms*, p. 235, l. 38).

Spelling.

English readers who object to the 'American' spelling, *honor*, &c., may be referred to HENRY SWEET's *New English Grammar* (Oxford, Clarendon Press, 1892), p. xi and § 1710, &c., or to Dr. MURRAY's remarks on the spelling of *ax* in the *New English Dictionary on Historical Principles* (Oxford, Clarendon Press).

Abbreviations.

1, 2, 3, &c., before the name of a Biblical book, stands for First Book, Second Book, Third Book, &c., respectively: 1 Kings is the First Book of Kings.

^{2}, or ^{3}, &c., after the title of a book stands for second or third editions, respectively.— For E^2, &c., see E, &c.

^{a} stands for first part (or first line) of a verse. Subdivisions of parts of verses are indicated by $^{\alpha}$ $^{\beta}$, respectively; *e. g.* **2**, $14^{a\beta}$ (*Judges*, p. 54, l. 36) refers to the second clause ($^{\beta}$) of the first part (^{a}) of the verse (*and delivered them to spoilers who despoiled them*).

ad loc. = On the passage (Lat. *ad locum*).

ARV = Authorized and Revised Versions.

AV = Authorized Version.

AV^M = Authorized Version, margin.

^{b} = Second part (or second line) of a verse; see ^{a}.

^{c} = Third part (or third line) of a verse; see ^{a}.

c., or C. = Chapter.

cc., or CC. = Chapters.

Cant. = Song of Solomon (*Canticles*).

Ch., or Chr., or Chron. = Chronicles.

^{d} = Fourth part (or fourth line) of a verse; see ^{a}.

D = Deuteronomy, or the author of Deuteronomy; see *Joshua*, p. 44, l. 11; *Judges*, p. 46, l. 15; p. 53, l. 10.

E = Ephraimitic Document; see *Joshua*, p. 45, l. 48; *Judges*, p. 46, l. 24.

E^{2} = Later additions to E; see *Joshua*, p. 45, l. 49; *Judges*, p. 46, l. 40.

f. = and the following verse (or line, or page, &c.).

ff. = and the following verses (or lines, or pages, &c.).

H = The Law of Holiness (Lev. **17–26**); see *Leviticus*, p. 56, l. 22.

J = Judaic Document; see *Joshua*, p. 45, l. 44; *Judges*, p. 46, l. 23.

J^{2} = Later additions to J; see *Joshua*, p. 45, l. 45.

JE = The Prophetical Narrative of the Hexateuch, composed of J and E; see *Joshua*, p. 45, l. 51.

JHVH = the Hebrew name of the Supreme Being, erroneously written and pronounced *Jehovah*. The true pronunciation is *Yahway*, or *Jahvêh*, the *j* = *y*, as in *Hallelujah*, and the *e* as in English *where*, *there*; the first *h* should be sounded as an aspirate, and the accent is on the last syllable. The monstrous form *Jehovah* (which is a combination of the consonants of JHVH with the vowels of the Hebrew word for Lord, *Adonai*) was first introduced by a Franciscan Friar, PETRUS GALATINUS, in 1516 A. D. See *Psalms*, p. 163, ll. 36 ff.

K. = Kings.

LXX = Septuagint, the ancient Greek Version of OT, made in Egypt by Hellenistic Jews (3^{d}–1^{st} cent. B. C.)

^{M} = margin. *Cf.* AV, RV.

NT = New Testament.

OT = Old Testament.

P = Priestly Code; see *Leviticus*, p. 56; *Joshua*, p. 44, 19; *Judges*, p. 92, 41.

P* = Later additions to P; see *Joshua*, p. 46, l. 7; *Leviticus*, p. 58, l. 7.

Pesh. = Peshita, the earliest Syriac Version of the Old Testament.

pl., or plur. = plural.

PSBA = Proceedings of the Society of Biblical Archæology.

R = Redactor or editor.

R^{D} = Deuteronomistic editors; see *Joshua*, p. 46, l. 24.

R^{JE} = Redactor of JE; see *Joshua*, p. 46, l. 21; *Judges*, p. 46, ll. 26. 45.

R^{P} = Priestly editors; see *Joshua*, p. 46, l. 19.

RT = Received Text; see above, p. vi, l. 7.

RV = Revised Version.

RV^{M} = Revised Version, margin.

S., or Sam. = Samuel.

sing. = singular.

Sir. = Ecclesiasticus (The Wisdom of Jesus, the son of Sirach).

Targ. = Targum, the Jewish translation or paraphrase of the Scriptures in the Western Aramaic dialect.

v., or V. = Verse.

vv., or VV. = Verses.

Vulg. = Vulgate, the ancient Latin Version of the Bible, made by St. Jerome about 400 A. D.

ZA = *Zeitschrift für Assyriologie.*

For a complete List of Abbreviations (including a large number which would not require explanation if the present Translation were for the exclusive use of American or English readers) as well as for the extremely instructive Extracts from the Preface to the Authorized Version, admirably illustrating the principles which have guided us in preparing this new translation of the Scriptures, the reader may consult the Introductory Remarks prefixed to the Books of Judges, Isaiah, and Psalms, pp. VII–XII.



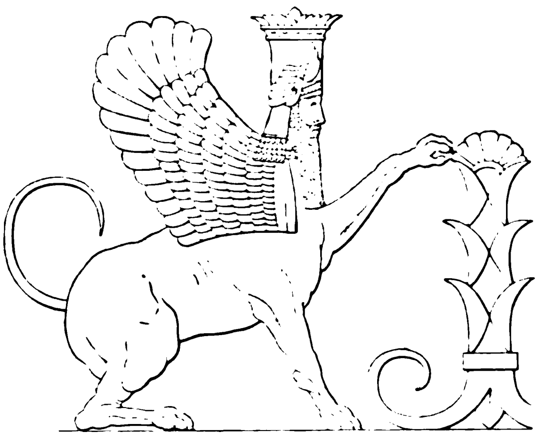
I. LION-EAGLES SEIZING A DEER.
From the royal mantle of Assurnâçirpal (B. C. 884 – 860). Assyrian Relief.



2. SACRED POST FACED BY TWO LIONS
and two human-faced birds. From a Greek vase, Cerveteri (CONZE, *Melische Thongefässe*). See p. 106, l. 48; p. 183, l. 10; p. 189, l. 20b.



3. KYPRA, THE ETRUSCAN JUNO,
with sacred bird, centaurs, animals, and human figures. From Clusium. Supposed to be not later than Ezekiel's time.



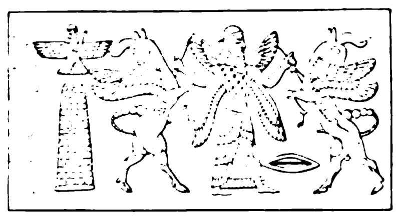
4. HUMAN-FACED, WINGED LION
touching a sacred tree (LAJARD, *Mithra*). See p. 183, l. 37.



5. WINGED FIGURE
(perhaps goddess) carrying a child (perhaps the emblem of a soul). From the so-called *Harpy tomb*, Xanthos, Lycia (about 550 B. C.).



6. SCORPION-MEN
adoring a sacred post (*cf.* No. 2), above which is a winged sun (LAJARD, *Mithra*). See p. 183, l. 21 and *cf.* the second of the two Assyrian bronze vessels figured on p. 151, also GEO. SMITH, *Chaldean Account of Genesis*, ed. A. H. SAYCE, p. 97. [These scorpion-men may symbolize insects carrying pollen to female flowers; *cf.* below, p. 183, l. 19.— P. H.]



7. WINGED DEMON,
or god, seizing two unicorns (see *Psalms*, p. 173). Over a sacred cone stands the winged bust of a deity (British Museum). See p. 183, l. 21.

ORIENTAL COMPOSITE CREATURES

(See pp. 95. 183)

Ezekiel

Israel's Sin and Doom

(Chapters 1–24; B. C. 592–587)

The Prophet's Call

(1, 1–3, 21)

The Consecrating Vision.

IN the thirtieth[1] year, in the fourth month, on the 1, 1
fifth day of the month, as I was among the
captives by the river Chebar,[2] the heavens were
opened, and I saw visions of God;[α] and the hand 3
of JHVH was on ‹me› there. And I beheld, and 4
lo, a furious wind came from the North,[4] ‹and› a
mighty cloud with fire interfused, surrounded by
brightness, and out of the midst of it gleamed
something like shining metal.[5][β] And out of the 5
midst of it appeared the forms of four Creatures;[6] and this was
their appearance: they had ‹the same› form; each had four faces 6

1, 2 [α]*on the fifth day of the month,*[3] that is, in the fifth year of the captivity of
3 King Jehoiachin; ‹*it came to pass*›, ·that is· the word of JHVH came to the
priest Ezekiel ben-Buzi, in the land of the Chaldeans, by the river Chebar

4 [β]out of the midst of the fire[9]

1,7 and four wings; their legs were straight, and the soles of their
feet were like the sole of a calf's foot; they shone like burnished
8 bronze;[5] and hand∘s∘ of a man were under their wings on their four
10 sides.[a] As to the likeness of their faces,[7] •all• four had ‹in front›
the face of a man, on the right the face of a lion, on the left
11 the face of a bull, and ‹behind› the face of an eagle. [β]Above •their
heads• were extended two of their wings, whereof one was joined
to that of ‹its neighbor› •on either side•, while the other two
12 •wings• covered the body. They went straight forward, whithersoever
the spirit impelled them to go •thither• they went, and turned not
13 as they went. And <in the midst of> the Creatures was <an> appear-
ance like burning coals of fire,[8] like torches,[γ] and the fire gleamed,
and out of the fire issued lightning.[δ]

15 And I beheld[ε] and lo, ‹four› wheel‹s›[11] on the earth beside
16 the four Creatures <>. The appearance of the wheels<[ζ]> was like a
tarshish-stone[12]—the four had the same form—and their appearance
17 and construction were as if one wheel were within another. They
moved whither their four sides faced, and turned not as they went.
18 The felloes ‹and spokes›[η] of the four were full of eyes[13] round about.
19 When the Creatures moved, the wheels moved beside them, and
when the Creatures rose up from the earth, the wheels rose up;
20 whithersoever the spirit impelled them to go •thither• they went,[θ] for
21 the spirit of the Creature‹s› was in the wheels. When those moved,
these moved; when those stood, these stood; and when those
rose up from the earth, the wheels rose up beside them; for the
spirit of the Creature‹s› was in the wheels.

22 And on the heads of the Creature<s> was something <like> a
firmament,[14] crystalline in appearance,[ι] stretched out •and resting• on
23 their heads. Under the firmament their wings were •stretched out•
straight, •two• touching each other,[κ] and two covering[λ] the body

1,8.9 [a]and the four had faces and wings, their wings touched one another; they did not turn as they went: each went straight forward[9]

11 [β]and their faces and[9] 13 [γ]it went up and down among the creatures[9]

14 [δ]and the Creatures ran back and forth, •went and came• like lightning[10]

15 [ε]the Creatures 16 [ζ]and their construction

18 [η]they were high and dreadful—and their felloes

20 [θ]there the spirit impelled them to go, and the wheels rose up beside them

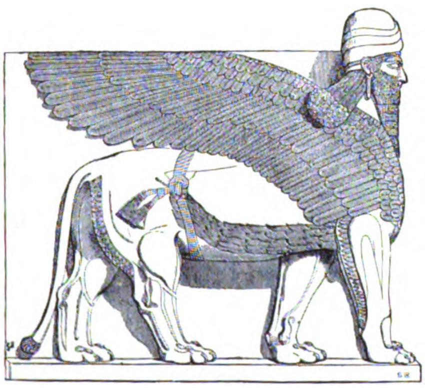
22 [ι]terrible 23 [κ]two covering them [λ]them



I. EAGLE-HEADED DEITY.
From Khorsabad.
See p. 182, l. 22.



3. FOUR-WINGED DEITY.
From Khorsabad.
See p. 183, l. 25.



2. HUMAN-HEADED COLOSSAL LION.
From the Northwestern Palace, Nimrood.
See p. 183, l. 31.



4. HUMAN-HEADED, WINGED BULL-DEITY.
From the Palace at Khorsabad and now in the Louvre, Paris.
See p. 155, l. 5; p. 178, l. 24; p. 183, l. 31.

To face p. 2

ASSYRIAN CHERUBIC FIGURES

(See pp. 95. 155. 183)

And when they moved I heard the sound of their wings, as the 1, 24
sound of many waters, like the voice of ‹El›-Shaddai,[15] the sound
of a tumult like that of a host; ‹and› when they stood still, they
folded their wings.[α] Above the firmament which was on their heads 26
was something that resembled a sapphire, ‹whereon was› the form
of a throne, and on the form of the throne[17] was a form like that
of a man.[18] And I saw an appearance like shining metal or fire, 27
surrounded by ‹brightness›; from what seemed his loins, upward and
downward, I saw an appearance like fire, surrounded by brightness:
like the bow that appears in the cloud after rain, such was the 28
brightness round about.

It was the appearance of the likeness of the Glory of JHVH.[19]
And I beheld, and fell on my face, and I heard the voice of one
who spoke.

The Prophet's Mission.

AND He said to me: Son of man,[1] stand upon thy feet, I will 2, 1
speak with thee. And the spirit[2] entered into me as He 2
spoke to me, and made me stand upon my feet, and I heard Him
who spoke to me.

He said to me: Son of man, I send thee to the rebellious[3] 3
‹House› of Israel,[β] who have rebelled against me, they and their
fathers,[γ] unto this very day.[δ] I send thee to them, and thou shalt 4
say to them: Thus says the Lord, JHVH. And they, whether they 5
hear or forbear (for they are a rebellious House) shall learn that a
prophet has been among them. And thou, son of man, fear them 6
not,[4] and fear not their words, though briars and thorns be with
thee and thou dwell ‹among› scorpions; fear not their words, and
be not dismayed at their looks, for they are a rebellious House;
but speak my words to them, whether they hear or forbear — 7
for they are ‹a› rebellious ‹House›.

And thou, son of man, hear what I speak to thee. Be not 8
rebellious, like the rebellious House; open thy mouth, and eat[5]
what I give thee. And I beheld, and lo, there was stretched forth 9
to me a hand, wherein was the roll of a book, and He unrolled it
before me, and it was written within and without, and in it was
written lamentation, and mourning, and woe. And He said to me: 3, 1

1, 25 [α] and there was a sound above the firmament that was on their heads; when they stood still they folded their wings[16]

2, 3 [β] nations * [γ] have sinned against me * 4 [δ] and the children are bold and stubborn

3 Son of man, what thou findest eat; eat this book, and go and speak
2 to the House of Israel. I opened my mouth, and He made me eat
3 th<e> book, saying to me: Son of man, eat and take into thee
this book which I give thee. And I ate it; it was as sweet as
honey[1] in my mouth.

4 Then He said to me: Son of man, go to the House of Israel,
5 and speak my words to them. Not to a people of strange speech
6 and foreign tongue art thou sent,[α] no<r> to many peoples of strange
speech and foreign tongue, whose words thou wouldst not under-
7 stand; if I sent thee[β] to them, they would hear thee![2] But the
House of Israel will not be willing to hear thee, for they are not
willing to hear me — all the House of Israel are bold and stub-
8.9 born. Behold, I make thee as bold and as stubborn as they; thy
face I make like adamant, harder than flint; be not afraid of them,
10 nor dismayed at them[3]—verily, they are a rebellious House. And
He said to me: Son of man, all my words that I shall speak to
11 thee receive in thy mind and hear with thine ears; and go to the
captives, the sons of thy people, and speak to them, and say to
them: Thus says the Lord, JHVH — whether they hear or forbear.

12 And the spirit lifted me up, and I heard behind me the
sound of a great rustling, <as> the Glory of JHVH <arose>[4] from its place,
13 (the sound of the wings of the Creatures touching one another,
and the sound of the wheels beside them,)[5] the sound of a great
14 rustling. The spirit lifted me up, and carried me off, and I went
away [γ]deeply stirred, and the hand of JHVH was strong upon me.
15 And I came to the captives at Tel-abib,[δ] by the river Chebar,[ε] and
sat there among them seven days dismayed.[6]

16 And at the end of seven days came to me this word of
17 JHVH: Son of man, I appoint thee watchman[7] to the House
of Israel; when thou hearest a word from my mouth, thou shalt
18 warn them from me. When I say to the wicked: Thou shalt
die, then, [ζ]if thou speak not to <the> wicked to warn him from his
wicked way, so as to save his life, he[η] shall die on account of
19 his iniquity, but his blood will I require at thy hand. And if

3, 5 [α] to the House of Israel — 6 [β] not — 14 [γ] bitter

*

15 [δ] who were dwelling — [ε] and to where they were dwelling

*

18 [ζ] if thou warn him not — [η] the wicked man

thou warn a wicked man, and he turn not from his wickedness 3
and wicked way, he shall die on account of his iniquity, but thou
hast saved thyself. And when a righteous man turns from his 20
righteousness and does evil, and I put a stumbling-block[7] before
him, he shall die; if thou warn him not, he shall die on account
of his sin, and none of the righteous deed‹s› which he has done
shall be remembered, but his blood will I require at thy hand.
But if thou warn him[α] not to sin, and he sin,[β] he shall ‹die in 21
his sin›,[8] but thou hast saved thyself.

Approaching Siege of Jerusalem

(3, 22–7, 27)

Preface: The Prophet's Mouth is closed.

THE hand of JHVH was laid on me,[γ] and He said to me: 22
Arise, go forth to the valley,[9] and there I will speak with
thee. Then I arose and went forth to the valley, and lo, there 23
the Glory of JHVH was standing, like the Glory that I saw by
the river Chebar. And I fell on my face. And the spirit entered 24
into me, and set me on my feet, and He spoke with me, and said
to me: Go, shut thyself up in thy house. And, as for thee, son 25
of man, lo, ‹I› will put bonds on thee and therewith bind thee,[10]
and thou shalt not go forth among them. I will cause thy tongue 26
to cleave to thy palate, and thou shalt be dumb,[11] and shalt not be
a reprover to them — verily, they are a rebellious House. But 27
when I speak with thee, I will open thy mouth, and thou shalt
say to them: Thus says the Lord, JHVH — let him hear who will,
and let him forbear who will,— verily, they are a rebellious House.

The Siege.

AND do thou,[1] son of man, take thee a tile,[2] and set it before 4, 1
thee, and portray thereon a city,[δ] and lay siege to it:[3] build 2

3, 21 [α] the righteous   21 [β] not   22 [γ] there   4, 1 [δ] Jerusalem

4 a tower against it, and throw up a mound against it, and pitch
camps against it, and round about set battering-rams[4] against it;
3 and take thee an iron plate,[5] and set it as an iron wall between
thee and the city, and set thy face toward it; and so let it be in
a state of siege, and to it do thou lay siege. This is a sign to
the House of Israel.

4 And do thou lie on thy left side, and ‹bear› the punishment
of the House of Israel;[α] and for the number of days that thou thus
5 liest thou shalt bear their punishment. I assign thee for the
years of their punishment an equal number of days, ‹one› hundred
and ninety days; so shalt thou bear the punishment of the House
6 of Israel. And, having accomplished these ‹days›, thou shalt lie on
thy right side,[β] and bear the punishment of the House of Judah
7 forty days; a day for a year I assign thee.[6] And thou shalt turn
thy face and thy bared arm toward the siege of Jerusalem, and
8 prophesy against her. Lo, I put bands on thee, and thou shalt
not turn from one side to another[7] till thou hast finished the days
9 of thy siege. Take thee wheat and barley, and beans and lentils,
and millet and spelt,[8] and put them into a vessel, and make bread
of them; the number of days that thou liest on thy side (‹one›
10 hundred and ninety days) thou shalt eat it. Thy food[γ] thou shalt
eat ‹› by weight, twenty shekels a day; at set times shalt thou
12 eat it. Thou shalt ‹prepare› it in the form of barley cakes, and
11 bake it in their presence on human dung.[9] Water thou shalt
drink by measure, one sixth of a hin; thou shalt drink it at set
13 times.[10] And He[δ] said: Thus shall the Israelites eat their bread
14 unclean among the nations whither I will drive them. And I said:
Ah, Lord, JHVH, from my youth till now I have not been defiled;
I have not eaten what died of itself or was torn by beasts, nor
15 has abominable flesh entered my mouth.[11] He said to me: See, I
permit thee cow's dung instead of human dung; on it thou mayst
16 prepare thy bread. And He said to me: Son of man, I am
about to break the staff of bread[12] in Jerusalem; they shall eat
bread by weight and in terror, and drink water by measure and
17 in dismay, in order that, lacking bread and water, they may all be
stricken with dismay and pine away under their punishment.

5,1 And do thou, son of man, take thee a sharp sword,[1] and use
it as a barber's razor, passing it over thy head and thy beard;
2 and take balances, and divide ‹the hair›. A third part burn in

4, 4 [α]thereon 6 [β]again 10 [γ]which 13 [δ]JHVH

the fire within the city when the days of the siege are completed; **5**
a third part[α] smite with the sword round about ·the city·; and a
third part scatter to the wind.[β] But take a few of them, and 3
wrap them in thy skirts; and of these again take some and cast 4
them into the fire and burn them.[γ]

‹And say›[3] to the whole House of Israel: Thus says the Lord, 5
JHVH: This is Jerusalem. In the midst of the nations[4] I have set
her, and round about her are ‹the› lands. And she has wickedly 6
rebelled against my ordinances more than the nations, and against
my statutes more than the lands that are round about her; they
have rejected my ordinances, and have not followed my statutes.
Therefore thus says the Lord, JHVH: Because ye have been more 7
‹rebellious› than the nations which are round about you, in that ye
have not followed my statutes nor kept my ordinances, but have
[δ]done[5] according to the ordinances of the nations which are round
about you, therefore thus says the Lord, JHVH: Behold, I also am 8
against thee, and I will execute judgment in the midst of thee in
the sight of the nations,[6] and I will do to thee what I have never 9
·before· done, and the like of which I will not do again, because
of all your abominations: in the midst of thee fathers shall eat 10
their sons, and sons shall eat their fathers.[7] I will execute judg-
ment on thee, I will scatter the whole remnant of thee to every
wind. By my life![8] says the Lord, JHVH, because thou hast defiled 11
my sanctuary with all thy detestable and abominable things,[9] I also
will ‹deal furiously›;[10] mine eye shall not spare, and I will not have
pity. A third part of thee shall die by pestilence and perish with 12
hunger in the midst of thee, and a third part shall fall by the
sword round about thee, and a third part I will scatter to every
wind, and pursue them with the sword. Thus will my anger 13
spend itself, and I shall appease my fury on them and be content,
and they shall understand that I, JHVH, have but given expression to
my just indignation[11] when I have vented my fury on them. I will 14
make thee, among the nations which are round about thee, a desola-
tion and a scorn in the eyes of every passer-by. And ‹thou› shal‹t› 15
be ·an object of· scorn and derision, ·an occasion of· instruction and
dismay to the nations that are round about thee, when I execute
judgment on thee in anger, and in fury, and in furious rebukes,[ε]

5, 2 [α]take [β]and I will pursue them with the sword[2]

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4 [γ]from them shall go forth a fire[2] 7 [δ]not 15 [ε]I, JHVH, have said it

5, 16 when I send against ‹you› ‹my› arrows[a] of evil, which shall destroy
you:[β] I will send on you grievous famine, and break your staff of
17 life, and I will send against you [γ]wild beasts, and they shall bereave
you, and through you shall pass pestilence and blood, and a sword
will I bring upon you.[12] I, JHVH, have said it.

Against the Mountains.

6, 1. 2 FURTHER came to me this word of JHVH: Son of man,
set thy face toward the mountains[1] of Israel and prophesy
3 ‹against› them, and say: Mountains of Israel, hear the word of the
Lord, JHVH. Thus says the Lord, JHVH, to the mountains and to
the hills, to the ravines and to the valleys: Behold, I bring a
4 sword against you; I will destroy your high-places,[2] and your
altars shall be demolished, and your sun-pillars[3] broken, and I will
5 cause your slain to fall down before your idols,[4][δ] and I will scatter
6 your bones[5] about your altars. In all your dwelling-places the
cities shall be waste and the high-places desolate, so that your
altars shall be waste and ‹desolate›, and your idols be broken and
annihilated, and your sun-pillars hewn down, and your works
7 blotted out, and the slain shall fall in the midst of ‹them›, and ye
8 shall learn that I am JHVH; [ε]‹and› when there shall be among the
nations some of you who have escaped the sword, when ye are dis-
9 persed in the lands, then those of you who escape shall remember
me among the nations whither you are carried captive; ‹and› I
will ‹›crush‹› the hearts which have adulterously turned[6][ζ] from me,
and ‹consume› the eyes which have adulterously turned toward
their idols, and they shall loathe themselves for the wicked things
10 they have done[7]—for all their abominations; and they shall learn
that I, JHVH, have not vainly said that I would do them this evil.
11 Thus says the Lord, JHVH: Clap thy hands,[8] and stamp thy
feet, and cry: Woe! because of all the[η] abominations of the House
of Israel; for they shall fall by the sword, by famine, and by
12 pestilence. He who is far off shall die by pestilence, and he who
is near shall fall by the sword, and he who[θ] is besieged shall

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5. 16 [a]of famine [β]which I will send to destroy you 17 [γ]famine and

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6. 5 [δ]and I will set the corpses of the Sons of Israel before their idols

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8 [ε]and I will reserve 9 [ζ]which have turned

*

11 [η]wicked 12 [θ]survives and

die by famine,[9] and I will satiate my fury on them. ‹They› shall 6,13
learn that I am JHVH when their slain lie in the midst of their
idols round about their altars, on every high hill, on all mountain-
tops, and under every green tree and every leafy terebinth,[10] places
where they offered sweet savor[11] to all their idols. I will stretch 14
out my hand against them, and make the land waste and desolate
from the Wilderness to ‹R›iblah,[12] in all their dwelling-places; they
shall learn that I am JHVH.

The Doom of the Nation.

AND this word of JHVH came to me: Son of man, thus says 7,1.2
the Lord, JHVH, to the land of Israel:
An end[1] ‹is come›! the end is come on the four quarters of
the land! Now the end is on thee, and I will hurl mine anger 3
upon thee, and judge thee according to thy ways, and requite
thee for all thine abominations. I will not show compassion, I will 4
not have pity, but I will requite thee for thy deeds, and thine
abominations shall be in the midst of thee; ye shall learn that I
am JHVH.
Thus says the Lord, JHVH: Calamity ‹on› calamity! Behold it 5
comes! there comes an end! The end is come! against thee it 6
awakes![2] Behold, it is come! The doom is fallen on thee, O 7
inhabitant of the land! the time draws on; the day is near, ‹a
day› of turmoil ‹on the› mountains![3][a]
Behold, the day! behold, it is come! the doom is come forth! 10
the rod has blossomed! insolence has budded! violence is grown 11
into a rod of wickedness![5] . . . .
The time is come! the day is at hand! Let not the buyer 12
rejoice, nor the seller mourn![6] There is wrath on all her people;
the seller shall not regain[7] what he has sold, though ‹he› be still 13
alive,[β] and no one shall strengthen his life by iniquity.
‹Sound the trumpet! make you ready›! But no one advances 14
to battle;[8] my wrath is on all her people. The sword is without, 15

7,8 [a]now will I shortly pour out my fury on thee, and accomplish mine anger
against thee, and judge thee according to thy ways, and requite thee for all
9 thine abominations. Mine eye will not spare, neither will I have pity; accord-
ing to thy ways will I recompense thee, and thine abominations shall be in the
midst of thee; ye shall learn that I, JHVH, do smite[4]

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13 [β]for vision is on all her multitude; he shall not regain[7]

7 and pestilence and famine within! He who is in the field shall die
by the sword, and him who is in the city famine and pestilence
16 shall devour, and, if some escape, they shall be on the mountains
like doves of the valleys,[9] all of them mourning, every one in his
17 punishment! All hands shall be slack, and all knees unstable as
18 water! They shall gird themselves with sackcloth, terror shall
cover them, on all faces shall be shame, and on all heads bald-
19 ness! Their silver they shall cast into the streets, and their gold
they shall regard as an unclean abomination;[10] their silver and gold
shall not save them on the day of JHVH's wrath;[11] therewith
they shall not satisfy their appetite. It has been the stumbling-
20 block of their iniquity; the beauty of its ornament they have turned
into pride, and therefrom have they fashioned the images of their
abominable ⌞and⌟ detestable things.[12] Therefore I will make it an
21 unclean abomination to them, and will give it to strangers as a
prey, and to the fiercest people[13] of the earth as a spoil, and they
22 shall profane it.[14] I will turn my face from them, and my cherished
23 ⸢city⸣ shall be profaned: robbers shall enter it, and profane it;[α] for
the land is full of bloody crime, and the city is full of violence.
24 I will bring the cruelest of nations,[13] and they shall take possession
of their houses! I will put an end to the pride of ‹their strength›,
and their sanctuaries shall be profaned![14]

25 Anguish comes! They will seek peace, and there shall be
26 no peace! Calamity on calamity will come, and there will be rumor
on rumor! A vision will be sought ⸢in vain⸣ from the prophet,
and no legal instruction will be got from the priest, nor counsel
27 from the elders.[16] [β]The prince[17] will clothe himself with dismay,
and the hands of the people of the land will tremble! ‹According
to› their own way will I treat them, and by their own judgments
will I judge them; they shall learn that I am JHVH.

7, 23 [α] make the chain [15]

27 [β] the King will mourn

Vision of the Sin of Jerusalem,

THE CITY ABANDONED BY JHVH. ITS DOOM AND ITS RESTORATION.

(CC. **8-11**; Aug. or Sept., 591 B.C.)

IN the sixth year, in the sixth month, on the fifth day of the **8**, 1
month, as I was sitting in my house, and the Elders of Judah
were sitting with me,[1] the hand of the Lord, JHVH, fell on me
there. And I saw, and lo, a form like that of ‹a man›,[2] from 2
what seemed his loins downward* and upward, ‹like fire›, like the
gleam of shining metal. And he stretched forth the form of a 3
hand, and took me by a lock of my hair; and the spirit[3] lifted
me up between earth and heaven, and brought me, in visions of
God, to Jerusalem, to the door of the north gateway of the inner
+court+,[4] where stood the image which provokes the just indignation
+of JHVH+. And lo, there was the Glory of the God of Israel, like 4
the vision which I saw in the valley.
And He said to me: Son of man, turn thine eyes northward! 5
I turned mine eyes northward, and beheld, north of the altar-gate,
at the entrance, that image which provokes +His+ indignation.[5] He 6
said to me: Son of man, seest thou what they are doing, the
great abominations the House of Israel are here practicing, so that
I must leave my sanctuary? Thou shalt see yet greater abominations.
And He brought me to the door of the court, and I looked, 7
and lo, a hole in the wall. He said to me: Son of man, dig 8
into the wall. I dug into the wall, and beheld a door. And 9
He said to me: Enter, and see the wicked abominations which they
are here practicing.[6] I entered and looked, and lo, every form 10
of reptile and beast,[7] ‹all manner of› ‹abominations›, and all the
idols of the House of Israel were portrayed on the wall round
about. And seventy[8] men, of the Elders of the House of Israel, 11
one of whom was Jaazaniah ben-Shaphan,[9] were standing before
them, every man with a censer in his hand, and the odor of
the cloud of incense ascended. He said to me: Seest thou, son 12
of man, what the Elders of the House of Israel are doing in
secret, every one in his chamber filled with pictures? They think,
JHVH does not see us, JHVH has left the land.[10] And He said to 13
me: Thou shalt see yet greater abominations which they are

8, 2 * fire

8,14 practicing. And He brought me to the door of the north gateway[11]
of the house of JHVH, and behold, there were sitting the women,
15 weeping for Tammuz.[12] And He said to me: Seest thou, son of
16 man? thou shalt see yet greater abominations than these. And
He brought me into the inner court of the house of JHVH, and
behold, at the ‹very› door of the Temple of JHVH, between the porch
and the altar, were about twenty-five men,[13] with their backs to the
Temple of JHVH and their faces to the East, and ‹they were wor-
shiping› the Sun in the East![14]

17 And He said to me: Seest thou, son of man? Is it too slight
a thing for the House of Judah to practice the abominations which
they are here practicing but they must fill the land with violence,
and still further provoke me to anger? Behold, they are sending a
18 stench to ‹my› nostrils![15] But I, too, will act with fury! I will not
show compassion, I will not have pity! With a loud voice[16] shall
they cry in my hearing and I will not hear them!

9,1 And He cried in my hearing with a loud voice: Approach,
ye executioners of the city,[1] every man with weapons of slaughter
2 in his hand! Thereupon six men[2] came from the road leading to
the Upper Gate[3] that faces northward, every one with a weapon of
slaughter in his hand, and in the midst of them a man[2] clothed
in linen,[4] with a writer's ink-horn[5] at his side; and they came
3 and stood beside the bronze altar.[6] Now the Glory of the God
of Israel had ascended from the Cherub,[7] on which it rested, and
had gone to the threshold of the Temple. And He called to
the man clothed in linen who had a writer's ink-horn at his side,
4 and [α]said to him: Pass through the city,[β] and put a mark[8] on the
foreheads of the men who sigh and sorrow over all the abominations
5 which are practiced in the midst of it. And to the others He said
in my hearing: Pass through the city after him, and smite! show
6 no compassion, have no pity! old men, young men and virgins,
children and women slay utterly! but touch no one on whom is
the mark; and begin at my sanctuary. And they began with the
7 Elders who were in front of the Temple. Then He said to them:
Defile the Temple, and fill the courts with slain! go forth[γ] and
8 slay in the city! While they were slaying, and I was left alone,
I fell on my face, and cried out: Alas, O Lord, JHVH! wilt Thou
destroy [δ]the remnant of Israel in pouring out Thy fury on Jeru-
9 salem? He said to me: The iniquity of the House of Israel and

9,4 [α]JHVH [β]through Jerusalem 7 [γ]and they went forth 8 [δ]all

Judah is exceedingly great: the land is full of blood, and the city 9
is full of injustice; they think that JHVH has left the land, that
JHVH does not see.[9] And I, on my part, will show no compassion, 10
I will have no pity; I will inflict on them the requital of their
deeds. And behold, the man clothed in linen, with the ink-horn 11
at his side, reported: I have done as Thou commandedst me.

[α]And[1] He said to the man clothed in linen:[β] Go into the 10,2
midst of the chariot,[2] under the Cherub<s>,[3] and fill thy hands with
coals of the fire[4] which is between the Cherubs, and scatter it over
the city.[5] And in my sight he went in. Now the Cherubs were 3
standing on the right side of the house when the man went in,
and the cloud filled the inner court. Then the Glory of JHVH 4
ascended[6] from the Cherub<s> to the threshold of the house,[7] and
the house was filled with the cloud, and the court was full of
the brightness of the Glory of JHVH. The sound of the wings 5
of the Cherubs could be heard as far as the outer court,[8] like the
voice of El-Shaddai when He speaks. When He commanded the 6
man clothed in linen to take fire from the midst of the chariot,[γ]
he went in and stood by the chariot. And [δ]he[9] put forth his hand[ε] 7
to the fire which was in the midst of the Cherubs,[ζ] and took some,
and went out.[η]

The Cherubs identified with the Creatures of the Chebar.[11]

AND I saw, and lo, four wheels beside the Cherubs, one beside 9
each Cherub, and the appearance of the wheels was like that
of the *tarshish*-stone. The four were alike in form; it was as if 10
one wheel were within another ‹at right angles›. They moved for- 11
ward whichever way their four sides faced; they turned not as they
went, but moved toward the point to which their front looked,
not turning as they went. [θ]The felloes and spokes[ι] of the four 12

10,1 [α]I looked, and lo, on the firmament which was on the heads of the Cherubs there appeared above them something like a sapphire, in form like a throne

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2 [β]and said — 6 [γ]from the midst of the Cherubs

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7 [δ]the Cherub — [ε]from between the Cherubs

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[ζ]and took and placed it in the hand of the man clothed in linen

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8 [η]and there was visible on the Cherubs the form of a man's hand under their [wings[10]

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12 [θ]and all their body[12] — [ι]and their wings[12] and the wheels

10, 13 were full of eyes round about.[α] ⁺And⁺ in my hearing the wheels
16 were called 'chariot.'[13β] When the Cherubs moved, the wheels
moved beside them, and when the Cherubs spread their wings
to rise from the ground, the wheels did not leave their side.
17 When these stood, those stood, and when these rose, those rose
with them.[γ]

18 Then the Glory of JHVH left the threshold of the house, and
19 took its stand over the Cherubs. And the Cherubs spread their
wings and rose from the ground in my presence, the wheels being
beside them as they went forth, and stood at the door of the east
gateway[16] of the house of JHVH, and over them was the Glory of
the God of Israel.

20 These were the Creatures that I saw under the God of Israel
21 at the river Chebar, and I recognized them as Cherubs.[17] Each
had four faces and four wings, and under their wings was the
22 semblance of human hands. And as to the semblance of their
faces, they were the ⁺same⁺ faces that I saw at the river Chebar.[δ]
And as for them, they went every one straight forward.

Denunciation of the War-party in Jerusalem,

and Promise of Restoration to the Exiles.

11, 1 AND the spirit lifted me up, and brought me to the east[1] gateway
of the house of JHVH, and behold, at the door of the gateway
were twenty-five[2] men, among whom I saw Jaazaniah ben-Azzur,
2 and Pelatiah ben-Benaiah, princes of the people. And He said to
me: Son of man, these are the men who are devising iniquity and
3 counseling evil in this city, who say: This is no time to build
4 houses; the ⁺city⁺ is the caldron, and we are the flesh.[3] Therefore
5 prophesy against them; prophesy, son of man! And the spirit[4] of
JHVH fell on me, and He said to me: Say: Thus says JHVH: So
ye say, O House of Israel, and the thoughts of your minds I know.
6 Ye have multiplied the slain in this city, ye have filled its streets

10, 12 [α] their wheels

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14 [β] and each had four faces: the face of the first was the face of a Cherub, that
of the second the face of a man, the third the face of a lion, and the fourth
15 the face of an eagle; and the Cherubs rose up — they are the Creatures that I
saw at the river Chebar[14]

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17 [γ] for the spirit of the Creature was in them[15]

22 [δ] their appearance



Ezekiel

To face p. 14

MOUNT OLIVET AS SEEN FROM MOUNT ZION

(See p. 117, l. 36)

with slain.[5] Therefore, thus says the Lord, JHVH: Your slain, XI, 7
whom ye have laid in the midst of it, they are the flesh, and it is
the caldron, and you ‹I› will bring out of it.[6] Ye fear the sword, 8
and the sword will I bring on you, says the Lord, JHVH. I will 9
bring you out of it, and give you into the hands of strangers,
and execute judgment on you. Ye shall fall by the sword; on 10
the border of Israel[7] I will judge you, and ye shall learn that I
am JHVH. It shall not be a caldron for you, and ye shall not be 11
flesh within it; on the border of Israel will I judge you, and ye 12
shall learn that I am JHVH whose statutes ye have not followed,
and whose ordinances ye have not kept, but ye have done according
to the ordinances of the nations that are about you. And, while 13
I was prophesying, Pelatiah ben-Benaiah died.[8] And I fell on my
face, and cried with a loud voice: Alas, O Lord, JHVH, wilt Thou
make an end of the remnant of Israel?

Then this word of JHVH came to me: Son of man, it is thy 14. 15
brethren,[a] thy fellow-‹exiles›,[10] yea, all the House of Israel, the
whole of it, of whom the inhabitants of Jerusalem say: They ⸢are⸣
far away from JHVH;[11] to us the land is given as a possession.
Therefore say: Thus says the Lord, JHVH: True, I have sent them 16
far away among the nations, and scattered them over the lands.
I will be their sanctuary[12] a while in the lands whither they are
gone, [β]and then I will gather ‹them› from the nations, and assemble 17
‹them› from the lands whither ‹I have› scattered ‹them›, and give
‹them› the land of Israel;[13] they shall go thither, and take out 18
of it all its detestable and abominable things; and I will give them 19
⸢a new⸣ heart, and put a new spirit[14] within ‹them›: I will take
away the heart of stone out of their bosom, and give them a
heart of flesh, that they may follow my statutes, and keep my 20
ordinances and do them; they shall be my people, and I will be
their God. But ⸢these⸣,[15] who are devoted to ⸢ ⸣[16] their detestable and 21
abominable things, I will inflict on them the requital of their deeds,
says the Lord, JHVH.

And the Cherubs spread their wings, and the wheels were 22
beside them, and the Glory of the God of Israel was over them.
The Glory of JHVH ascended from above the midst[17] of the city, 23
and took its stand on the mountain which is on the east of the
city.[18] And the spirit lifted me up, and brought me to the land 24

XI, 15 [a]thy brethren[9]

17 [β]therefore say: Thus says the Lord, JHVH

11 of the Chaldeans, to the captives, in the vision[α] of God; and the
25 vision that I saw went up away from me. And I told the captives
all that JHVH had shown me.[20]

Speedy Exile of King and People symbolically announced.

12, 1. 2 AND this word of JHVH came to me: Son of man, thou dwellest
in the midst of the rebellious House, who have eyes to see
and see not, and ears to hear and hear not; verily, they are a
3 rebellious House. And do thou, son of man, prepare thee by day
in their presence luggage as though for exile,[β] and go like an exile
from thy house to another place in their sight; perhaps they will
4 understand, though they are a rebellious House.[1] Bring out by day
in their sight thy things as though luggage for exile, and do thou
go forth in the evening, in full view, as one goes forth into exile.
5 In their sight dig through the wall,[2] and ‹go› forth therethrough;
6 in their sight bear ·thy belongings· on thy back, ‹go› forth in the
dark, covering thy face that thou see not the ground,[3] for I have
7 made thee a sign to the House of Israel. And I did as I was
commanded: I brought out my belongings by day as though lug-
gage for exile, and in the evening I dug through the wall,[γ] and
‹went› forth in the dark, bearing ·them· on my back in their sight.[4]
8. 9 And this word of JHVH came to me in the morning: Son of
man, has not the House of Israel, the rebellious House, said to
10 thee: What doest thou? Say to them: Thus says the Lord, JHVH:
‹This bearing ·of luggage· has reference to the prince in Jerusalem
and to all the House of Israel who are in the midst of ‹her››.[5]
11 Say: I am a sign to you; as I have done, so shall it happen to
12 them: they shall go into exile and captivity. And the prince who
is in the midst of them shall bear ·his burden· on his back, in
the dark ‹he shall go forth›, ‹he› shall dig through the wall to ‹go›
out therethrough, he shall cover his face so that he shall not
13 see the ground.[δ] I will cast my net over him, and he shall be

11, 24 [α] by the spirit 19

12, 3 [β] and go forth as an exile

12, 7 [γ] with my hand

12 [δ] with his eyes

taken in my snare; I will bring him to Babylon, to the land of **12**
the Chaldeans, and it he shall not see, and there shall he die.[6] And 14
all who are about him, his supporters[7] and all his troops, I will
scatter to every wind, and pursue them with the sword. They shall 15
learn that I am JHVH when I disperse them among the nations
and scatter them over the lands. A few of them I will save from 16
sword, famine, and pestilence, that they may recount all their abomi-
nations among the nations whither they shall go.[8] They shall learn
that I am JHVH.

Then this word of JHVH came to me: Son of man, eat thy 17.18
bread with quaking, and drink thy water with trembling and
anxiety,[9] and say to the people of the land: Thus says the Lord, 19
JHVH, concerning the inhabitants of Jerusalem in the land of Israel:
They shall eat their bread with anxiety, and drink their water with
dismay, that the land may be shorn of all that it contains, for the
wickedness of all who dwell in it, that the inhabited cities may be 20
waste, and the land desolate.[10] So shall ye learn that I am JHVH.

Against Popular Skepticism

and the Current Prophesying.

AND this word of JHVH came to me: Son of man, what is this 21.22
saying[11] that ye have in the land of Israel: "The days go
by, and no vision is fulfilled"?[12] Therefore, say to them: Thus 23
says the Lord, JHVH: I will make this saying[11] cease, and it shall
be no longer repeated in Israel; but say to them: "The days
are at hand, and the fulfilment of every vision." There shall be no 24
longer any vain vision or flattering divination[13] in the midst of the
House of Israel. For I, JHVH,* will speak a word, and it shall be 25
performed, it shall be no longer delayed; yea, in your days, O
rebellious House, I will speak a word and perform it,[15] says the
Lord, JHVH.

Then this word of JHVH came to me:[16] Son of man, behold, 26.27
the House of Israel say: The vision that he sees is for many days

12, 25 * will speak that which[14]

12, 28 hence, and he prophesies for remote times. Therefore, say to them:
Thus says the Lord, JHVH: None of my words shall be any
longer deferred, for I will speak a word, and it shall be performed,
says the Lord, JHVH.

13, 1. 2 Further came to me this word of JHVH: Son of man, prophesy
against the prophets of Israel,[1] ‹prophesy›, and say ‹to them›:[2]
3 Hear the word of JHVH: Thus says the Lord, JHVH: Woe to
those who prophesy out of their own minds and according to what
4 they have not seen![3] Like jackals on ruins are thy prophets,[4] O
5 Israel. Ye mount not into the breach, nor build a wall for the
House of Israel, that ye may stand up in battle on the day of
6 JHVH.[5] They see idle visions and they ‹divine› lies,[3] saying: "JHVH
says," when JHVH has not sent them, and then they expect the
7 fulfilment of their words. Do ye not see idle visions and utter
lying divinations, saying: "JHVH says," when I have not spoken?
8 Therefore thus says the Lord, JHVH: Because ye speak vanity
and see lies, therefore behold, I am against you, says the Lord,
9 JHVH. My hand shall be against the prophets who have idle
visions, and who divine lies; they shall not be included in the
assembly of my people, nor be inscribed in the register of the
House of Israel;[6] to the land of Israel they shall not come; and
10 ye shall learn that I am the Lord, JHVH. Whereas they lead my
people astray, saying "Peace!" when there is no peace, and, if
11 some one build a wall, they whitewash it;[7] ·therefore·, say to
those who whitewash it:[α] There shall be an overwhelming rain,
and ‹I will send› hailstones,[β] and a furious wind shall ‹burst forth›,
12 and behold, the wall shall fall;[8] shall it not ·then· be said to you:
13 Where is the whitewash which ye applied to it? Therefore, thus
says the Lord, JHVH: In my wrath I will let loose a furious wind,
and in mine anger there shall be an overwhelming rain, and in
14 fury ‹I will send› hailstones to consume it. So will I break down
the wall which you have whitewashed, and cast it down to the
ground, and its foundation shall be laid bare, and it shall fall; and
ye shall be consumed in the midst of it, and ye shall learn that
15 I am JHVH. Thus will I sate my fury on the wall and on those
who whitewash it,[9] and ‹it shall be said› to you: ‹Where is the
16 wall, and ‹where› are those who whitewash it, the prophets of Israel
who prophesy concerning Jerusalem and see visions of peace for
her, when there is no peace? says the Lord, JHVH.

13, 11 [α] it shall fall [β] ·which· shall fall

The Prophetesses.

AND do thou, son of man, set thy face against the daughters 13, 17
of thy people[10] who prophesy out of their own minds, and
do thou prophesy against them, and say: Thus says the Lord, 18
JHVH: Woe to the women who sew amulets[11] on all wrists, and
make fillets[12] for the heads of persons of every height, to hunt
lives![a] And ye profane me[14] to my people for handfuls of barley 19
and pieces of bread,[15] and ye slay[13] those who should not die, and
keep alive those who should not live, by your lying to my people,
who listen to your lies.[16] Therefore thus says the Lord, JHVH: I 20
am against your amulets wherewith ye hunt lives,[β] and I will tear
them from ‹their› arms, and set ‹free› those whom ye hunt;[β] and 21
I will tear off your fillets, and deliver my people out of your
hand, and they shall no longer be in your hand as prey; and
ye shall learn that I am JHVH. Because ye ‹discourage›[17] the 22
heart of the righteous with lies when I have not discouraged him,
and strengthen[17] the hands of the wicked so that he shall not turn
from his evil way and be saved alive, therefore ye shall no longer 23
see idle visions, and practice divinations, but I will deliver my
people out of your hand;[18] and ye shall learn that I am JHVH.

The Lord will not answer Idolaters.

AND certain of the Elders of Israel came to me, and sat with 14, 1
me.[1] Thereupon this word of JHVH came to me: Son of 2.3
man, these men have taken their idols to their heart, and have
set in their path the stumbling-block of their iniquity;[2] shall I let
myself be consulted by them?[3] Therefore speak with them, and 4
say to them: Thus says the Lord, JHVH: Any man of the House
of Israel who shall take his idols to his heart, and set in his path
the stumbling-block of his iniquity, and shall go to a prophet, I,
JHVH, will answer him myself,[4] according to the multitude of his
idols, that I may seize the House of Israel by their heart,[5] because 5

13, 18 [a]will ye hunt souls to my people, and keep souls alive for yourselves?[13]

20 [β]‹as birds›

14, 6 they have abandoned me for all their idols. Therefore say to the
House of Israel: Thus says the Lord, JHVH: Turn ye, turn away
from your idols, and from all your abominations turn your face
7 away. For, any man of the House of Israel, or of the aliens[6]
that dwell in Israel, who shall abandon me, and take his idols to
his heart, and set in his path the stumbling-block of his iniquity,
and shall go to a prophet that the prophet may consult me for
8 him, I, JHVH, will answer him myself:[7] I will set my face against
that man, and ‹make› him a sign and a by-word, and cut him off[8]
from among my people; ye shall learn that I am JHVH.

Prophets who are deceived.

9 WHEN a prophet is deceived and speaks a word, I, JHVH, have
deceived that prophet, and I will stretch out my hand against
10 him, and destroy him[9] out of the midst of my people Israel. And
they shall bear their punishment; as the punishment of him who
11 consults, so shall be the punishment of him who prophesies, that
the House of Israel may no more go astray from me, nor any
longer be defiled with all their transgressions; but they shall be
my people, and I will be their God, says the Lord, JHVH.

A Wicked Nation cannot be saved by a Few Good Men.

12.13 THIS word of JHVH came to me: Son of man, if a land sin
against me by acting faithlessly, and I stretch out my hand
against it, and break its staff of bread, and send famine into it, and
14 cut off from it man and beast, if these three men, Noah, Daniel, and
Job[10] were in it, they would by their righteousness save themselves
15 ‹alone›, says the Lord, JHVH. If I send wild beasts throughout the
land and they depopulate it, so that it become waste and no one
16 pass through it because of the beasts,—though these three men were
in it, by my life![11] says the Lord, JHVH, they would save neither
sons nor daughters; they alone would be saved, and the land would
17 be waste. Or, if I send a sword into that land, and say: "Sword,
18 pass through the land," and I cut off from it man and beast,—if
these three men were in it, by my life![11] says the Lord, JHVH, they

would save neither sons nor daughters, but they alone would be 14
saved. Or, if I send pestilence into that land, and pour out my 19
fury on it in blood, and cut off from it man and beast,—if Noah, 20
Daniel, and Job were in it, by my life![11] says the Lord, JHVH, they
would save neither son nor daughter; they by their righteousness
would save themselves +alone+.[12]

And so, thus says the Lord, JHVH, how much more[13] +shall 21
this be the case+, when I send my four deadly judgments, [ ] Famine,
Wild Beasts, ·[Sword]·, and Pestilence[14] on Jerusalem, to cut off from
her man and beast! And, should there be left survivors in her, sons 22
and daughters, who should escape and come forth to you, then,
when ye see their way and their doings, ye will be consoled for
the evil that I have brought on Jerusalem, for all that I have
brought on her; they will console you when ye see their way and 23
their doings, for ye will perceive that it was not without cause that I
did all that I did to her,[15] says the Lord, JHVH.

Israel worthless as the Wild Vine.

THIS word of JHVH came to me: Son of man, of what use, in 15, 1. 2
comparison with other woods, is the wood of the vine, the
wild stock ˚of the forest?[1] Is its wood used to make anything? 3
is even a peg got from it to hang a vessel on? It is thrown into 4
the fire to be consumed: the fire consumes its two ends, and its
middle is burnt up; is it then fit for any work? When it is whole, 5
it is used for nothing; how much less can it be put to any use
when fire has consumed it and it is burnt up!

Therefore thus says the Lord, JHVH: As the wood of the wild 6
vine* is delivered to the fire to be consumed, so do I deliver up the
inhabitants of Jerusalem; I will set my face against them; they 7
are come out of fire,[2] and fire shall consume them, and <they> shall
learn that I am JHVH when I set my face against them and make 8
the land desolate, because they have been unfaithful to me, says
the Lord, JHVH.

15, 6 *which

Jerusalem the Unfaithful Spouse.[1]

16, 1.2 FURTHER came to me this word of JHVH: Son of man, set
3 forth before Jerusalem her abominations, and say: Thus says
the Lord, JHVH, to Jerusalem: Thine origin and thy nativity are from
the land of the Canaanites: thy father was ·an· Amorite, and thy
4 mother a Hittite.[2] And as to thy nativity, on the day when thou
wast born thy cord was not cut, thou wast not washed in water
5 to cleanse thee, thou wast neither salted[3] nor swaddled. No eye had
pity on thee to do one of these things out of compassion for thee,
but thou wast cast forth in the open field, in contempt for thy per-
6 son, on the day when thou wast born.[4] And I passed by thee, and
saw thee ·lying· in thy blood, to be trodden under foot, and I
7 said to thee ·when thou wast thus lying· in thy blood: Live![a] I
‹brought thee up› ·and· made thee like the growth of the field:
thou didst wax and grow up, and didst attain the ‹age of marriage›:
thy bosom was formed, and thy hair was grown; but thou wert
8 naked and bare.[5] Then I passed by thee, and saw thee, and lo,
thou hadst come to the time of marriage; and I spread my skirt
over thee,[6] and covered thy nakedness, and swore ·the marriage-
vow· to thee,[7] and entered into a covenant with thee,[8] says the
9 Lord, JHVH; thus thou becamest mine. I bathed thee in water,
10 and washed thy blood from thee, and anointed thee with oil. I
clothed thee with embroidered garments, and shod thee with *takhash*-
11 skin, and girded thee with fine linen, and robed thee in ‹silk›.[9] I
decked thee with ornaments, putting bracelets on thine arms, a
12 chain about thy neck, a ring in thy nose,[10] rings in thine ears, and
13 a splendid crown on thy head. Thus wert thou adorned with gold
and silver, and clothed with fine linen, ‹silk›, and embroidery; and
didst eat fine flour and honey and oil; and didst wax very beauti-
14 ful.[β] And thy renown went forth among the nations for thy
beauty[12]; it was perfect by reason of the splendor wherewith I
endued thee, says the Lord, JHVH.

15 But thou didst trust to thy beauty, and didst trade as a harlot
on thy renown, and didst lavish thy harlotries on every one who
16 passed by.[13][γ] Thou tookest thy garments and madest thee shrines

16, 6 [a]and I said to thee ·lying· in thy blood: Live!

*

13 [β]and didst prosper unto royal estate[11]

15 [γ]to him it will be[14]

of the pieces,[15] and didst play the harlot therein.[α] Thou tookest thy 16, 17
fair ornaments of gold and silver, which I had given thee, and madest
thee images of men,[17] and didst play the harlot with them; thine 18
embroidered garments thou didst take and didst robe them; mine
oil and mine incense thou didst set before them; my bread which 19
I gave thee, the fine flour and oil and honey[18] wherewith I fed thee
thou settest before them as a sweet savor,[19][β] says the Lord, JHVH.
Thou tookest thy sons and thy daughters whom thou borest me, 20
and these didst thou sacrifice unto them to be devoured.[21] Was
thy harlotry so small a thing that thou must needs slay my sons 21
and deliver them up by devoting them to thine images? And in all 22
thine abominations and thy harlotries thou didst never remember the
days of thy youth when thou wast naked and bare and layest in
thy blood to be trodden under foot.

And after all thy wickedness (Woe! woe unto thee! says the 23
Lord, JHVH) thou didst build thee an altar[22] and make thee a shrine 24
in every street; at every street-corner didst thou build thy shrine, 25
and make thy beauty an abomination, offering thyself to every
passer-by, and multiplying thy harlotries. Thou didst play the 26
harlot with thy neighbors, the Sons of Egypt,[23] great of flesh, multi-
plying thy harlotries to provoke me to anger.[γ] And being unsated, 28
thou didst play the harlot with the Sons of Assyria,[25] and having
played the harlot with them thou wert still not sated. Then thou 29
didst extend thy harlotry to the land of traffic,[26] Chaldea, but even
this did not sate thee. How consumed wert thou by passion, says 30
the Lord, JHVH, in that thou didst all this, the deed of an abandoned
harlot, in that thou didst build thine altar at every corner, and 31
make thy shrine in every street! But in that thou didst scoff at
hire thou wert unlike a harlot:[δ] to all harlots gifts are given, whereas 33
thou gavest thy gifts to all thy lovers, and didst bribe them to
come to thee from every side for thy harlotries. Thy conduct was 34
contrary to the custom of women, in that thou ‹didst solicit› to
harlotry, and wert not solicited, and in that thou gavest hire, and
hire was not given thee;[28] thus wert thou the contrary.

16, 16 [α]they are not coming, and it shall not be[16] — 19 [β]and it was[20]

*

27 [γ]and behold, I stretched out my hand against thee, and cut off thy portion, and delivered thee up to the anger of those who hated thee, the daughters of the Philistines, who were ashamed of thy way, ·which was· lewdness[24]

*

32 [δ]the adulteress, with a husband, receives strangers[27]

16, 35.36 Therefore, O Harlot, hear the word of JHVH! Thus says the
Lord, JHVH: Because thy harlotry was lavished and thy naked-
ness uncovered in thy harlotries with thy lovers,[α] and <in> the blood
37 of thy sons which thou gavest them, therefore I will assemble all
thy lovers with whom thou tookest pleasure, all whom thou lovedst
with all whom thou hatedst; yea, I will assemble them against thee
from every side, and display thy nakedness unto them, and they
38 shall see all thy nakedness; I will judge thee as women who
break wedlock and shed blood are judged, and I will inflict on thee
39 the bloody requital of furious indignation; I will deliver thee into
their hands, and they shall tear down thine ‹altars› and break down
thy shrines, and strip thy garments off thee and take off thy fair
40 adornment, and leave thee naked and bare; and they shall bring up
a host against thee, and stone thee with stones,[29] and hew thee to
41 pieces with their swords, and burn thy houses with fire, and ⸢so⸣
punish thee in the sight of many women; and I will stop thy
42 harlotry; hire also thou shalt no more give.[30] Thus will I bring
43 my fury against thee to rest.[31][β] Because thou hast not remembered
the days of thy youth, and hast ‹provoked› me with all these things,
I also will requite thee for thy deeds, says the Lord, JHVH.[33][γ]

44 Behold, every one who uses proverbs shall quote this proverb
45 of thee: "As the mother, so the daughter." Thou art the daughter
of thy mother, who scorned her husband[34] and her children,[35] and
thou art the sister of thy sisters, who scorned their husbands and
their children. Thy mother was a Ḥittite and thy father an Amorite;
46 thine elder[36] sister was Samaria, with her daughters,[37] who dwelt
on the north of thee, and thy younger sister, who dwelt on the south
47 of thee, was Sodom, with her daughters. But not in their ways
didst thou walk, nor according to their abominations didst thou act
(that were a small thing!) but thou wast more corrupt in all thy
48 ways than they. By my life! says the Lord, JHVH, thy sister,
Sodom, with her daughters, has not done as thou, with thy daugh-
49 ters, hast done. Behold, this was the sin of thy sister, Sodom:
pride, fulness of bread, and careless ease were in her and her
daughters, and the poor and the needy she took not by the hand;[38]

16, 36 [α]and with all the idols of thine abominations

*

42 [β]and my indignation shall depart from thee, and I will be quiet, and will be no longer angry[32]

*

43 [γ]and hast thou not added lewdness to all thine abominations?

they waxed proud, and committed abomination in my sight, and I 16, 50
took them away, as <thou> sawest. Nor did Samaria sin the half 51
of thy sins. Thou hast committed more abominations than they,
and hast justified thy sisters by all the abominations which thou
hast committed. Do thou also bear thine ignominy in that by thy 52
sins thou hast pleaded for thy sisters; in that thou didst act more
abominably than they, they are more righteous than thou;[39] do
thou also, therefore, suffer shame and bear thine ignominy because
thou hast justified thy sisters.

But I will restore their fortunes, the fortune of Sodom and her 53
daughters and of Samaria and her daughters,[40] and <I will restore>
thy fortune together with theirs, that thou mayst bear thine ignominy 54
and be ashamed[41] of all that thou hast done in consoling them.
Thy sisters, Sodom with her daughters and Samaria with her daugh- 55
ters, shall be restored to their former estate, and thou with thy
daughters shalt be restored to thy former estate. Thy sister, 56
Sodom, was not mentioned by thee in the time of thy pride, before 57
thy ‹nakedness›[42] was displayed, as <now it is, when thou art> the
scorn of the daughters of <Edo>m[43][a] <and> the daughters of the
Philistines round about who treat thee with scorn. The penalty 58
of thy lewdness and of thine abominations thou bearest, says JHVH.

For thus says the Lord, JHVH: I do to thee as thou hast 59
done, in that thou hast despised thine oath and broken thy cove-
nant. But I, •unlike thee•, will remember my covenant with thee 60
in the days of thy youth, and I will establish an everlasting cove-
nant[44] with thee; and thou shalt remember thy ways, and shalt be 61
ashamed when thou receivest thy sisters, the elder and the younger,
when I give them to thee as daughters,[45] though not by virtue of thy
covenant •with me•. Yea, I will establish my covenant with thee, 62
and thou shalt learn that I am JHVH; that thou mayst remember 63
and be ashamed, and never again open thy mouth for shame, when
I forgive[46] thee all that thou hast done, says the Lord, JHVH.

16, 57 [a]and all that are round about her

Fate of Zedekiah.

An Allegory.

17,1.2 THIS word of JHVH came to me: Son of man, put forth a
3 riddle and propound a parable to the House of Israel, and say:
Thus says the Lord, JHVH: A great eagle,[1] long-winged, broad-
pinioned, with full plumage, and of divers colors,[2] came to Leb-
4 anon, and took away the top of a cedar;[3] the topmost of its
twigs he plucked, and carried it to the land of traffic, ⸢and⸣ set
5 it in the city of merchants.[4] He took some of the seed of the
land,[5] and planted it in a fertile field. . . .[6] By abundant streams
6 he set it as a slip, that it might sprout and become a spreading
vine of low stature, whose branches should turn toward him, and
its roots be under him, that it might become a vine, and produce
branches and shoot forth boughs.[7]

7 But there was ‹another›[8] great eagle,[9] with long wings and
thick plumage, and behold, toward him this vine bent its roots,
and toward him sent forth its branches from the bed in which it
8 was planted, that he might water it. Yet was it set in good soil,
by abundant waters,[10] that it might bring forth branches, bear fruit,
9 and be a noble vine. Say thou: Thus says the Lord, JHVH:
Shall it prosper? Shall he[11] not tear up its roots and pluck off
its fruit, so that all its sprouting leaves shall wither?[12] nor will ⸢the
other⸣ ‹do aught›[13] with strong arm and mighty host[14] when it is
10 plucked up by the roots. Lo, it is planted! shall it prosper?
Shall it not wither when the east wind strikes it?—wither in the
bed wherein it is growing?

11.12 Then this word of JHVH came to me: Say to the rebellious House:
Know ye not what this means? Say thou: Behold, the King of
Babylon came to Jerusalem, and took her king and her princes,
13 and carried them to his ⸢own city of⸣ Babylon. He took one of the
royal family, and made a covenant with him, and imposed an oath
14 on him, and the mighty men of the land he carried off, that it
might be a lowly kingdom, not exalting itself, that he[15] might
15 keep and maintain his covenant. But he rebelled against him,
sending ambassadors to Egypt, asking for horses and a large army.
Shall he who does such things prosper? shall he escape? shall
16 he break his covenant[16] and escape?—By my life! says the Lord,
JHVH, in the land of the King who made him king, whose oath
he despised and whose covenant he broke, with him in Babylon
17 shall he die. And Pharaoh shall do nothing for him with a great

army and a mighty host in the war,[17] when mounds are thrown 17
up and towers built, to cut off many lives. He has despised his 18
oath and broken his covenant; lo, he gave his hand, yet has he
done all these things; he shall not escape! Therefore, thus says 19
the Lord, JHVH: By my life! mine oath which he has despised and
my covenant which he has broken, I will bring on his head. I 20
will spread my net about him, he shall be taken in my snare,
and I will bring him to Babylon, and enter into judgment with
him there for the treason which he has committed against me.
And all his ‹choice›[18] men in all his bands shall fall by the sword, 21
and the survivors shall be scattered to every wind,[19] and ye shall
learn that I, JHVH, have spoken.

Thus says the Lord, JHVH: Yet will I myself take •a branch• 22
from the top of the lofty cedar, and set it out; from the topmost
of its twigs I will pluck a tender one, and plant it on a high and
lofty mountain; I will plant it on Israel's high mountain,[20] and it 23
shall put forth boughs and bear fruit, and become a noble cedar,
and under it shall dwell all birds of every feather, in the shadow
of its branches shall they dwell. And all the trees of the field 24
shall be taught that I, JHVH, abase the high tree, exalt the low tree,
dry up the green tree, and make the dry tree green.[21] I, JHVH,
have said it, and I will do it.[22]

Law of Individual Responsibility.

THIS word of JHVH came to me: What mean ye by using 18,1.2
this proverb in the land of Israel: "The fathers eat sour
grapes, and the children's teeth are set on edge"?[1] By my life! 3
says the Lord, JHVH, never again shall ye use this proverb in Israel!
Behold, all souls are mine, the soul of the father as well as the 4
soul of the son is mine; the soul that sins, it •alone• shall die.[2]
If a man be righteous, doing justice and righteousness, if he eat 5.6
no •meat• ⌜with the blood⌝,[3] nor lift up his eyes to the idols of
the House of Israel, defile not his neighbor's wife, nor approach
a woman ‹in her uncleanness›,[4] oppress no one, restore his pledge,[5] 7
commit no pillage, give bread to the hungry and clothe the naked,
lend not at interest, nor take increase,[6] withdraw his hand from 8
iniquity, execute true judgment between man and man, follow 9

18 my statutes and obey my commandments and do ·them·,[7] — he is
righteous; he shall live, says the Lord, JHVH.
10 And if he beget a son, a violent man, a shedder of blood,[*]
11 who does none of these things, ‹but› eats ·meat· ·with the blood·,
12 defiles his neighbor's wife, oppresses the poor and needy, commits
pillage, restores not the pledge, lifts up his eyes to idols, commits
13 abomination, lends on interest and takes increase,[6] — shall he live?
He shall not live; he has done all these abominations, he shall
die, and he alone shall be responsible for his own death.
14 And if he ·in turn· beget a son who sees all the sins
15 which his father has done, and ‹fears› and does not likewise, eats
no ·meat· ·with the blood·, nor lifts up his eyes to the idols of the
16 House of Israel, defiles not his neighbor's wife, oppresses no one,
exacts no pledge, commits no pillage, gives bread to the hungry
17 and clothes the naked, withdraws his hand from ·iniquity·, takes no
interest or increase,[6] keeps my commandments and follows my
statutes, — he shall not die for the iniquity of his father: he shall
18 live. His father, because he practiced oppression and committed
pillage[β] and did what was not good among his people, behold,
19 he died for his iniquity. But ye say: Why should the son not
bear ·the consequences of· his father's iniquity? If the son execute
justice and righteousness, keep all my statutes and do them, he
20 shall live. The person who sins, — he shall die. A son shall not
bear ·the consequences of· his father's iniquity, and a father shall
not bear ·the consequences of· his son's iniquity. The righteous-
ness of the righteous shall be put down to his own account, and
the wickedness of the wicked to his own account.
21 If the wicked turn from all the sins which he has committed,
and keep all my statutes,[10] and execute justice and righteousness,
22 he shall live; he shall not die.[11] None of the transgressions which
he has committed shall be remembered against him; for the right-
23 eousness which he has done he shall live. Have I any pleasure
in the death of the wicked? says the Lord, JHVH. If he turn
from his ways, shall he not live?
24 And if the righteous turn from his righteousness and commit
iniquity, and practice all the abominations of the wicked,[γ] none of
the righteous deeds that he has done shall be remembered: for

18, 10 [*] who does ·to· a brother any one of these things [8]

18 [β] on a brother [9]

24 [γ] shall he live?

the treason that he has committed and for the sin that he has 18
been guilty of, for them he shall die. Yet ye say: The way of the 25
Lord is not right. Listen, House of Israel! Is my way not right?
Rather, is it not your way that is not right? If a righteous man 26
turn from his righteousness and do iniquity, he shall die [ ]; for the
iniquity that he does, ‹[therefor]›[12] he shall die. And if a wicked 27
man turn from the wickedness which he does, and do justice and
righteousness, he shall save his life. He ‹fears› and turns from all 28
the transgressions which he has committed; he shall live, he shall
not die. Yet the House of Israel say: The way of the Lord is 29
not right. Are my ways not right, O House of Israel? Rather,
is it not your ways that are not right?[13]

Thus, O House of Israel, I judge you every one according 30
to his ways, says the Lord, JHVH. Repent and turn from all your
transgressions, that they be not a stumbling-block of iniquity to
you! Put away from you all the transgressions which ye commit 31
against ‹me›,[14] and make you a new heart and a new spirit![15] And
why will ye die, O House of Israel?[16] I verily have no pleasure 32
in the death of any one who dies, says the Lord, JHVH.[17] There-
fore turn and live!

Elegy on Jehoahaz and Jehoiakin.

Do thou utter a Lament[1] over the prince‹›[2] of Israel, and say: 19, 1. 2

‹LIKE›[3] a lioness was thy mother,[4] || among the lions,—
Amid young lions she couched, || she reared her whelps.
And one of her whelps[5] she brought up, || he became a young 3
He learned to seize his prey, || and men he devoured.[6] [lion;
Against him the nations[7] ‹cried out›,[8] || in their pit he was taken; 4
Away they led him with hooks, || to the land of Egypt.

She saw that she waited in vain, || her hope — it had perished. 5
Of her whelps ‹another›[9] she took, || a young lion she made him.
He moved to and fro among lions, || became a young lion, 6
He learned to seize his prey, || and men he devoured.[6]
Their ‹dwelling-places he ravaged›,[10] || their cities[11] he wasted. [ing.[12] 7
Dismayed were the land and its fulness || at the sound of his roar-

19,8 The nations[13] cried out against him, || from neighboring lands on all
About him they spread their net, || in their pit he was taken, [sides,
9 [ ] Away they led him ·with hooks· || to the King of Babylon,[a]
‹[In a cage they confined him ‥]›,[14] [Israel.
That his voice no more should be heard || on the mountains of

Lament over the Crushed Nation.

10 THY mother was like a vine[16] || in a ‹vineyard›[17] planted by waters,
Fruitful and full of branches, || by reason of plentiful waters.
11 ‹One of› its mighty branches || became ‹a› royal sceptre‹›,[18]
To the clouds its stature towered,
Lofty, amid the mass of its boughs.

12 But in wrath was the vine plucked up, || cast down to the ground,[19]
The east wind withered its fruit,
Broken off was its mighty branch, || withered, consumed by fire.
13 In the wilderness[20] now it is set, || in a land dry and thirsty,
14 Fire is gone forth from the branch, || has consumed its boughs.[21][β]
Now has the vine no mighty branch, || no royal sceptre.

This is a Lament, and a Lament it is become.

Past Apostasy and Punishment

and Coming Deliverance of Israel.

20,1 IN the seventh year,[1] on the tenth day of the fifth month, cer-
tain of the Elders[2] of Israel came to consult[2] JHVH, and sat before
2.3 me. Then this word of JHVH came to me: Son of man, speak to
the Elders of Israel, and say to them: Thus says the Lord, JHVH:

19,9 [a] they brought him into strongholds[15] 14 [β] its fruit

Have ye come to consult me? By my life! I will not be con- 20
sulted by you, says the Lord, JHVH. Wilt thou judge them, son 4
of man, wilt thou judge them? Set before them the abominations
of their fathers, and say to them: Thus says the Lord, JHVH: 5
On the day that I chose Israel, and swore to the offspring of the
House of Jacob, and made myself known to them in the land
of Egypt, and swore to them, saying: I am JHVH, your God,—on 6
that day I swore to them that I would bring them out of the
land of Egypt to a land which I had ·given·[3] them, ‹a land›
flowing with milk and honey, the glory of all lands.[4] I said to 7
them: Cast away every man the abominations[5] of his eyes, defile
not yourselves with the idols of Egypt;[6] I am JHVH, your God.
But they rebelled against me, and would not hear me; they did 8
not cast away the abominations of their eyes, nor forsake the idols
of Egypt. Then I resolved to pour out my fury on them and
to accomplish mine anger upon them in the land of Egypt.[7]

But I dealt ·with them· for my Name's sake,[8] lest it should 9
be profaned[9] in the sight of the nations[10] in the midst of whom
they were, ·and· in whose sight I had made known to them my pur-
pose to bring them forth from the land of Egypt. I brought 10
them forth from the land of Egypt, and brought them into the
Wilderness. I gave them my statutes[11] and taught them my 11
ordinances, which if a man do, he shall live. I gave them my 12
sabbaths[12] also, to be a sign between me and them, that they
might know that it was I, JHVH, who sanctified them. And the 13
House of Israel rebelled against me in the Wilderness; my
statutes they did not follow; they rejected my ordinances, which
if a man do, he shall live, and my sabbaths they sorely profaned;
so I resolved to pour out my fury on them in the Wilderness
to consume them.[13]

But I dealt ·with them· for the sake of my Name, that it 14
might not be profaned in the eyes of the nations in whose sight
I had brought them forth. I swore to them, indeed, in the 15
Wilderness that I would not bring them into the land which
I had given ·them·, ‹a land› flowing with milk and honey, the
glory of all lands; because they rejected my ordinances, and did 16
not follow my statutes, and profaned my sabbaths; for their hearts
were set on their idols. But mine eye had pity[14] on them, 17
and I refrained from destroying them, and did not consume them
in the Wilderness. I said to their children in the Wilderness: 18
Follow not the statutes of your fathers, and observe not their

20, 19 ordinances, nor defile yourselves with their idols. I am Jhvh,
your God; follow my statutes, and observe my ordinances, and do
20 them; keep my sabbaths sacred, and let them be a sign between
me and you, that ye may learn that I am Jhvh, your God.
21 But the children rebelled against me; they did not follow my
statutes nor observe my ordinances to do them, which if a man
do, he shall live, ⸢and⸣ my sabbaths they profaned. Then I
resolved to pour out my fury on them,[15] to accomplish mine anger
22 on them in the Wilderness. But I withdrew my hand, and dealt
⸢with them⸣ for the sake of my Name,[8] that it might not be pro-
faned in the eyes of the nations in whose sight I had brought
23 them forth. Yet[16] I swore to them in the Wilderness to scatter
24 them among the nations and disperse them over the lands,[17] because
they did not execute my ordinances, but rejected my statutes and
profaned my sabbaths, and their eyes were set on the idols of their
25 fathers.[7] Moreover I gave them statutes that were not good, and
26 ordinances whereby they should not live, and I defiled them
through their gifts, through their devoting all their firstborn,[18] that
I might destroy them, so that they might learn that I am Jhvh.
27 Therefore speak to the House of Israel, son of man, and say
to them: Thus says the Lord, Jhvh: Herein, moreover, your
28 fathers blasphemed me, committing treason against me: I brought
them to the land which I had sworn to give them, and wherever
they saw a high hill or a leafy tree,[19] there they offered their
sacrifices, there presented their offensive[20] oblations, there proffered
their sweet savors,[21] and there poured out their libations.*
30 Therefore say to the House of Israel: Thus says the Lord,
Jhvh: Do ye defile yourselves after the manner of your fathers,
31 forsake me to follow[23] their abominations, defile yourselves <with> all
your idols by presenting your gifts, by offering your sons in fire,
unto this day, and shall I be consulted by you, O House of
Israel?[24] By my life! says the Lord, Jhvh, I will not be con-
32 sulted by you. And what ye have in mind shall not be, in that
ye say: We will be like the nations, like the families of the lands,
33 and worship wood and stone.[25] By my life! says the Lord, Jhvh,
with strong hand and outstretched arm and outpoured fury I will
34 be king over you; and I will bring you forth from the nations
and gather you from the lands whither ye are scattered, with

20. 29 *and I said to them: what is the high-place to which ye go, and so it has been called high-place to this day[22]

strong hand and outstretched arm and outpoured fury; and I 20, 35
will bring you into the Wilderness of the peoples,[26] and there I
will plead against you face to face;[27] as I pleaded against your 36
fathers in the Wilderness of the land of Egypt, so I will plead
against you, says the Lord, JHVH; I will cause you to pass under 37
the rod, and I will bring you in ⸢man by man⸣ ‹by tale›;[28] I will 38
sever from you those who rebel and transgress against me,[29] I will
bring them forth from the land where they sojourn, but into the
land of Israel they shall not come;[29] and ye shall learn that I
am JHVH. And as for you, O House of Israel, thus says the 39
Lord, JHVH, go, let every man serve[30] his idols![31] But afterward
ye shall surely hear me, and ye shall no longer profane my sacred
Name through your gifts and your idols; but on my sacred 40
mountain, on the high mountain of Israel, says the Lord, JHVH,
there shall all the House of Israel, all of it, worship me;• there
will I accept them, and there will I require your offerings and the
best of your oblations in all your consecrated things. In your 41
sweet savors I will accept you when I bring you again from the
nations and gather you from the lands among which ye are dis-
persed, and through you my sanctity shall be manifested[33] in the
sight of the nations; and ye shall perceive that I am JHVH when 42
I bring you to the land of Israel, the land which I swore to give
to your fathers; there ye shall remember your ways and all the 43
practices wherewith ye have defiled yourselves, and ye shall loathe
yourselves for all the wickedness which ye have committed; and 44
ye shall learn that I am JHVH when I deal with you for the
sake of my Name, not according to your evil ways and corrupt
practices, O House of Israel, says the Lord, JHVH.

Fire and Sword against Israel and Ammon.[1]

THIS word of JHVH came to me: Son of man, turn thy face 45.46
toward the South,[2] and preach against the South, and pro-
phesy against the forest[3] of the field in the South, and say to the 47
forest of the South: Hear the word of JHVH: Thus says the

20, 40 •in the land[32]

20 Lord, JHVH: Behold I kindle in thee a fire[4] which shall devour
every green tree and every dry tree in thee; the blazing flame
shall not be quenched, and all faces shall be scorched thereby
48 from South to North, and all men shall see that I, JHVH, have
kindled it: it shall not be quenched.

49 And I said: Ah, Lord, JHVH! they say of me: Is he not
speaking riddles?[5]

21, 1.2 Then this word came to me from JHVH: Son of man, turn thy
face toward Jerusalem, and preach against ‹her› sanctuaries, and
3 prophesy against the land of Israel, and say to the land of Israel:
Thus says JHVH: Behold, I am against thee, and I will draw my
sword from its scabbard, and cut off from thee righteous and
4 wicked.[6] Because I cut off from thee righteous and wicked, there-
fore goes my sword forth from its scabbard against all human-
5 kind, from South to North, and all shall know that I, JHVH, have
drawn my sword from its scabbard: it shall not be sheathed.[7]

6 And thou, son of man, sigh; with heart-breaking[8] and with
7 bitterness sigh before their eyes. And when they shall say to
thee: Wherefore dost thou sigh? thou shalt say: Because of the
tidings; for it comes, and every heart shall tremble, and all hands
shall be feeble, and the spirit of all shall faint, and all knees shall
be weak as water. Behold it comes, and it shall come to pass,
says the Lord, JHVH.

8.9 This word of JHVH came to me: Son of man, prophesy and
say: Thus says JHVH: Say:

A sword, a sword![9]
Sharpened and polished!
10 Sharpened to slay!
Polished to ‹flash forth› lightning![a]

11 It is given to ‹the slaughterer›
To grasp with the hand!
It is sharpened[β] and polished
For the hand of the slayer!

12 Shriek and howl, son of man, for it is +drawn+ against my
people, against all the princes of Israel; they are delivered over to
the sword together with my people; therefore smite upon thy thigh,

21, 10 [a] . . . .[10]

11 [β] the sword

for there is a trial,[11] . . . .[12] says the 21, 13
Lord, JHVH.
And thou, son of man, prophesy, and smite hand against 14
hand. . . . .[13]
It[14] is the sword of the slain, the great sword of the slain,
that surrounds[15] them, that hearts may tremble and the ‹fallen› 15
be many at all their gates; ‹they are delivered over to› the
‹slaughter› of the sword; ‹verily›, it is made like lightning, it is
whetted for slaughter. Turn thee ‹O sword› to the ‹rear›, to the 16
right, to the ‹front›, to the left, whithersoever thine edge is appointed
‹to turn›![16] And I also will smite hand on hand, and I will 17
appease my fury! I, JHVH, have spoken!

Then came to me this word of JHVH:[17] Do thou, son of man, 18. 19
mark thee two roads for the sword of the King of Babylon to
take; let the two start from one region, and set a sign-post[a] for
the path of the sword at the head of the road to ‹each› city: to 20
Rabbah[18] of the Sons of Ammon, and to Judah, ‹and› Jerusalem ‹in
the midst› thereof.[19] For the King of Babylon stands at the fork of 21
the road, at the head of the two roads, to practice divination; he
shakes the arrows, he consults the Teraphim, he looks at the
liver.[20] Into his right hand comes the lot ‹marked› Jerusalem,[β] to 22
open the mouth with a ‹cry›, to lift up the voice in a shout, to
set battering-rams against the gates, to throw up mounds, to build
towers. To them, indeed, it seems a vain divination.[γ] But they 23
remind[22] me of their iniquity, that they may be captured.
Therefore thus says the Lord, JHVH: Because ye remind me 24
of your iniquity in that your transgressions are manifested, and your
sins appear in all your misdeeds,— because ye ‹remind› me, ye
shall be captured. And thou who art to be slain, thou wicked 25
one,[23] prince of Israel, whose day is come in the time of final
punishment, thus says the Lord, JHVH: Away with the mitre! 26
Snatch off the crown! ‹These are no more›! Exalt the low!
Abase the high! Ruins, ruins, ruins I make it![24] Yea, these shall 27
not be till he come who has the right to them,[25] and I give
them to him.
And further, son of man, prophesy and say: Thus says the 28
Lord, JHVH, concerning the Sons of Ammon and concerning their
reviling: Say: A sword! a sword! unsheathed to slay, polished

21, 19 [a] engrave 22 [β] to set battering-rams 23 [γ] . . . .[21]

21, 29 to ‹flash forth› lightning![26] because in lying visions and with false
divination it was told thee[27] that thou shouldst ‹therewith› smite
the necks of the wicked who were to be slain,[28] whose day had
30 come, in the time of their final punishment. Return it to its
scabbard! In the place where thou wast created, in the land
31 where thou wast born, I will judge thee. I will pour out my
anger upon thee, I will blow on thee the fire of my wrath, and
I will deliver thee into the hand of ruthless men, forgers of
32 destruction.[29] Fuel for fire shalt thou be, thy blood shall be in the
land, thou shalt not be remembered; for I, JHVH, have spoken it!

Arraignment of Jerusalem.

22, 1.2 THIS word of JHVH came to me: Son of man, wilt thou
judge, wilt thou judge the bloody city? Then show her
3 all her abominations, and say: Thus says the Lord, JHVH: O
city, that sheddest blood in the midst of thee that thy time may
4 come, and makest idols for thyself that thou mayst be defiled; of
the blood which thou hast shed thou art guilty, and by thine idols
which thou hast made thou art defiled, and thou hast brought on
thy day +of doom+, and thy ‹time› +of reckoning+.[1] Therefore I
give thee up to the scorn of the nations and to the mockery
5 of all the lands. Those of them which are near and those
which are far shall mock thee, thou infamous one, full of tumult.
6 Behold, in thee the princes of Israel all use their power to shed
7 blood.[2] In thee father and mother are despised, in thee the
stranger is oppressed,[3] in thee orphan and widow are wronged.
8 My sacred things thou contemnest, my sabbaths thou profanest.
9 In thee are those who slander in order to shed blood. In thee
+flesh+ is eaten ‹with the blood›.[4] In thee lewdness[5] is committed:
10 men take their fathers' concubines; women unclean through +their
11 monthly+ impurity are approached; one man acts vilely with his
neighbor's wife; another lewdly contracts a defiling marriage with
his daughter-in-law; another marries his sister, the daughter of
12 his father. In thee bribes are taken to shed blood, thou takest
interest and increase, and oppressest thy neighbor by extortion,[6]
13 and me thou forgettest, says the Lord, JHVH. Behold, I smite

my hands together[7] at the extortion thou practicest and at the 22
blood which is in the midst of thee. Will thy heart be firm or 14
thy hands strong in the days when I deal with thee? I, JHVH,
have spoken it and I will do it! I will scatter thee among the 15
nations and disperse thee through the lands, and consume out of
thee thine impurity, and <I> will be profaned through thee in the 16
eyes of the nations,[8] and thou shalt learn that I am JHVH.

Further came to me this word of JHVH: Son of man, the 17.18
House of Israel, all of them, are become dross to me, copper
and tin and iron and lead in the furnace; dross of silver are they.[9]
Therefore, thus says the Lord, JHVH: Because ye are all become 19
dross, therefore, behold, I will gather you into the midst of Jerusa-
lem. As silver and copper and iron and lead and tin are gathered 20
into the furnace that fire may be blown on them and they be
melted, so will I gather you in my anger and in my fury, and
cast you in and melt you. Yea, I will gather you and blow on 21
you the fire of my wrath, and therein shall ye be melted. As 22
silver is melted in the furnace, so shall ye be therein melted; and
ye shall learn that I, JHVH, have poured out my fury on you.

This word also came to me from JHVH: Son of man, say to 23.24
her: Thou art a land without <rain> or shower on the day of
indignation,[10] <whose princes-royal> in the midst of her are like a 25
roaring lion that rends his prey; they devour men, they seize on
treasure and wealth, they make many a widow in the midst of her.
Her priests violate my law and profane my sacred things; no dis- 26
tinction do they make between sacred and common, no difference do
they teach between unclean and clean; from my sabbaths they hide
their eyes, and among them I am profaned. Her nobles in the 27
midst of her are like wolves that rend their prey, shedding blood,
destroying lives, to get dishonest gain. Her prophets daub +walls+ with 28
whitewash,[11] seeing false visions and divining lies for them, saying:
"Thus says the Lord, JHVH," when JHVH has not spoken.[12] The 29
people of the land practice oppression and commit robbery, wrong
the poor and needy, and <deal> unjustly with the stranger.[13] I 30
have sought among them a man who should build the wall and,
for the land, stand before me in the breach, that I should not
destroy it; but I have found none.[14] Therefore I pour out my 31
indignation on them, with the fire of my wrath I consume them;
for their deeds I requite them, says the Lord, JHVH.

Aholah and Aholibah.

23, 1. 2 THERE came to me this word from JHVH:[1] Son of man, there
3 were two women, daughters of one mother. They played the
harlot in Egypt[2] in their youth: ‹*› there were their bosoms pressed,
4 and there were their virgin breasts handled. Their names were
Aholah,[4] the elder, and Aholibah,[4] her sister. They became mine,[5]
5 and bore sons and daughters.[β] Aholah played the harlot, though
6 she was my wife; she doted on her lovers, the Assyrians, ·high
dignitaries·,[6] clothed in purple, prefects and governors, stately
7 youths all of them, cavaliers riding on horses; she bestowed her
harlotries on them, choice men of Assyria were they all; and on
8 whomsoever she doted, with all their idols she defiled herself.[7] Nor
did she give up her harlotries continued from Egypt on; in her
youth they had lain with her, and handled her virgin bosom and
9 lavished their harlotry on her. Therefore I delivered her into the
hands of her lovers, into the hands of the Assyrians on whom she
10 doted. They uncovered her nakedness, her sons and her daughters
they took, and her they slew with the sword; so she became a
warning to women, and punishment was inflicted on her.[8]
11 Her sister Aholibah saw this, yet she carried her doting and
12 her harlotries beyond those of her sister. On the Assyrians she
doted, prefects and governors, ·high dignitaries·,[6] clothed in choice
13 raiment, cavaliers riding on horses, stately youths all of them.[9] I
14 saw that she was defiling herself; they both took one way. She
carried her harlotries further: she saw men portrayed on walls, figures
15 of Chaldeans portrayed in vermilion,[10] their loins girded with sashes,
their heads adorned with fillets, looking all of them like captains,
portraits of Babylonians,[11]—Chaldea was the land of their nativity.
16 When she saw them, she doted on them, and sent messengers to
17 them in Chaldea.[12] The Babylonians went in unto her for the
embrace of lust, and defiled her with their harlotry, so that she
18 was ‹sated› with them, and turned from them with loathing.[13] Thus
she revealed her harlotries and her shame, and I turned with
19 loathing from her as I had turned from her sister. ·Yea· she
increased her harlotries, remembering the days of her youth when
20 she played the harlot in the land of Egypt.[2] She doted on her
21 paramours who in their lust were like asses and stallions.[14] So

23, 3 *they played the harlot3

4 [β]as for their names, Aholah is Samaria, and Aholibah is Jerusalem



Ezekiel *To face p. 32*

ROYAL ASSYRIAN COSTUME

(See p. 170, l. 50)

didst thou seek to repeat the lewdness of thy youth when thy **23**
breast was handled and thy youthful bosom ‹pressed› ‹in› Egypt.[2]
Therefore, Aholibah, the Lord, JHVH, thus says: Behold, I am 22
about to stir up thy lovers against thee, from whom thou hast
turned with loathing, and I will bring them against thee on every
side: the Babylonians, all the Chaldeans, Pekod, and Shoa, and 23
Koa,[15] ‹and› all the Assyrians with them, stately youths, prefects and
governors all of them, captains and ·high dignitaries·,[6] all riding on
horses; they shall come against thee with many chariots and 24
cars,[16] and with a host of peoples; with shield, buckler,[16] and
helmet shall they set themselves against thee round about; and
I will entrust judgment to them, and they shall pass sentence on
thee; I will direct my indignation against thee, and they shall deal 25
with thee in fury; thy nose and thine ears they shall cut off,[17]
and the rest of thee shall fall by the sword; they shall carry off
thy sons and thy daughters, and the rest of thee shall be con-
sumed by fire; they shall strip thee of thy garments, and take 26
away thy fair jewels. So will I remove thy lewdness from thee, 27
and thy harlotry continued from the land of Egypt, and thou shalt
not lift up thine eyes to them, and Egypt[18] thou shalt remember
no more. For thus says the Lord, JHVH: Behold, I deliver thee 28
into the hands of them whom thou hatest, into the hands of them
from whom thou hast turned with loathing; and they shall deal 29
with thee in hatred, and take away all the fruit of thy labor, and
leave thee naked and bare, and the shame of thy debaucheries
shall be revealed.[19] Thy lewdness and thy harlotries have done 30
this to thee in that thou hast prostituted thyself to the nations
by defiling thyself with their idols. In the way of thy sister thou 31
art gone, and I will give her cup into thy hand. Thus says the 32
Lord, JHVH: Thy sister's cup thou shalt drink; it is deep and
large,—thou shalt be held in scorn and derision! it holds much,—
thou shalt be full of drunkenness and affliction!—a cup of con- 33
sternation and desolation, the cup of thy sister![20][a] thou shalt 34
drink it and drain it,[β] and tear thy breasts; for I have spoken it, says
the Lord, JHVH. Therefore thus says the Lord, JHVH: Because 35
thou hast forgotten me and cast me behind thy back, therefore
do thou bear also thy lewdness and thy harlotries.
JHVH said to me: Son of man, wilt thou judge Aholah and 36
Aholibah? Then show them their abominations! They have com- 37

23, 33 [a] Samaria

34 [β] and gnaw its sherds[21]

23 mitted adultery, and there is blood[22] on their hands: with their
idols they have committed adultery, and also their own sons whom
38 they bore to me they have offered to them to be devoured. And
this further they have done to me: they have defiled my sanc-
39 tuary[23][α] and profaned my sabbaths; when they sacrificed their sons
to their idols, they went the same day into my sanctuary and pro-
40 faned it; behold, thus they have done within my house. And
further:[25] they sent for men to come from afar,[26] to whom a mes-
senger was sent, and behold they came; for whom they[27] did wash
themselves, paint their eyes with kohl,[28] and deck themselves with
41 ornaments, and did sit on a stately divan, with a table spread before
42 it, whereon they[27] set mine incense and mine oil;[29] and there was
the sound of ‹music›;[30] ›they sent‹ for men of the common sort,[31][β]
drunkards from the Wilderness,[33] on whose hands they put bracelets,
44 and on their heads splendid crowns.[34][γ] Men went in unto ‹them› as
one goes in unto a harlot; so they went in unto Aholah and Aholibah
45 ‹to commit lewdness›.[36] But righteous men[37] shall inflict on them
the punishment of adulteresses and of women who shed blood; for
46 adulteresses they are, and blood is on their hands! Thus says the
Lord, JHVH: Bring up a host against them, and deliver them over
47 to violence and pillage! let them[δ] be stoned with stones[38] and hewn
with swords, let their sons and daughters be slain, and their houses
48 burned with fire! Thus will I cause lewdness to cease in the land,
and all women[39] will take warning, and will not imitate your lewdness.
49 I will requite you for your lewdness; the sins of your idols ye shall
bear, and ye shall learn that I am the Lord, JHVH!

Divine Wrath on Jerusalem. The Rusted Caldron.

24,1 IN the ninth year, in the tenth month, on the tenth day of the
2 month, came to me this word from JHVH: Son of man,
write down the name of this day;[ε] on this very day the King of
3 Babylon has invested Jerusalem.[1] And speak a parable to the

23,38 [α] the same day[24] 42 [β] brought in[32] 43 [γ] . . . . . . [35]

47 [δ] the host 24,2 [ε] this very day[2]

rebellious House, and say to them: Thus says the Lord, JHVH: 24
Set on the caldron,[3] set it on, pour water into it, put the pieces 4
into it, every good piece, thigh and shoulder, fill it with choice
bones, take the choice of the flock,[4] pile ‹wood›[5] under it, boil the 5
‹pieces›,[5] and let the bones seethe within it.[6]
For thus says the Lord, JHVH: Woe to the bloody city, that 6a
caldron full of rust, wherefrom the rust is not yet gone![7] For 7
the blood she has shed is still in her, on the bare rock she has
put it, she has not poured it out on the ground, so that it might
be covered with earth;[8] to rouse fury, to take vengeance I have 8
put her blood upon the bare rock, that it might not be covered.
Therefore thus says the Lord, JHVH: Woe to the bloody city! I 9
will pile high the wood! Heap on the wood, kindle the fire, 10
cook the flesh, and brew the broth![α] Take out the pieces, piece 6b
by piece; for them let no lot be cast;[10] then set it empty[11] on the 11
coals, that it may be heated, that its copper may glow, that its
impurity may be melted, its rust consumed; . . . . .[12] yet is 12
not its great rust removed from it by fire.[β]
Because I would have cleansed thee, and thou didst not become 13
clean, thou shalt be cleansed no more from thine impurity till I sate
my fury on thee.[14] I, JHVH, have spoken; it comes, and I will do 14
it! I will not go back, nor pity, nor repent! According to thy
ways and thy works will ‹I› punish thee, says the Lord, JHVH.[15]

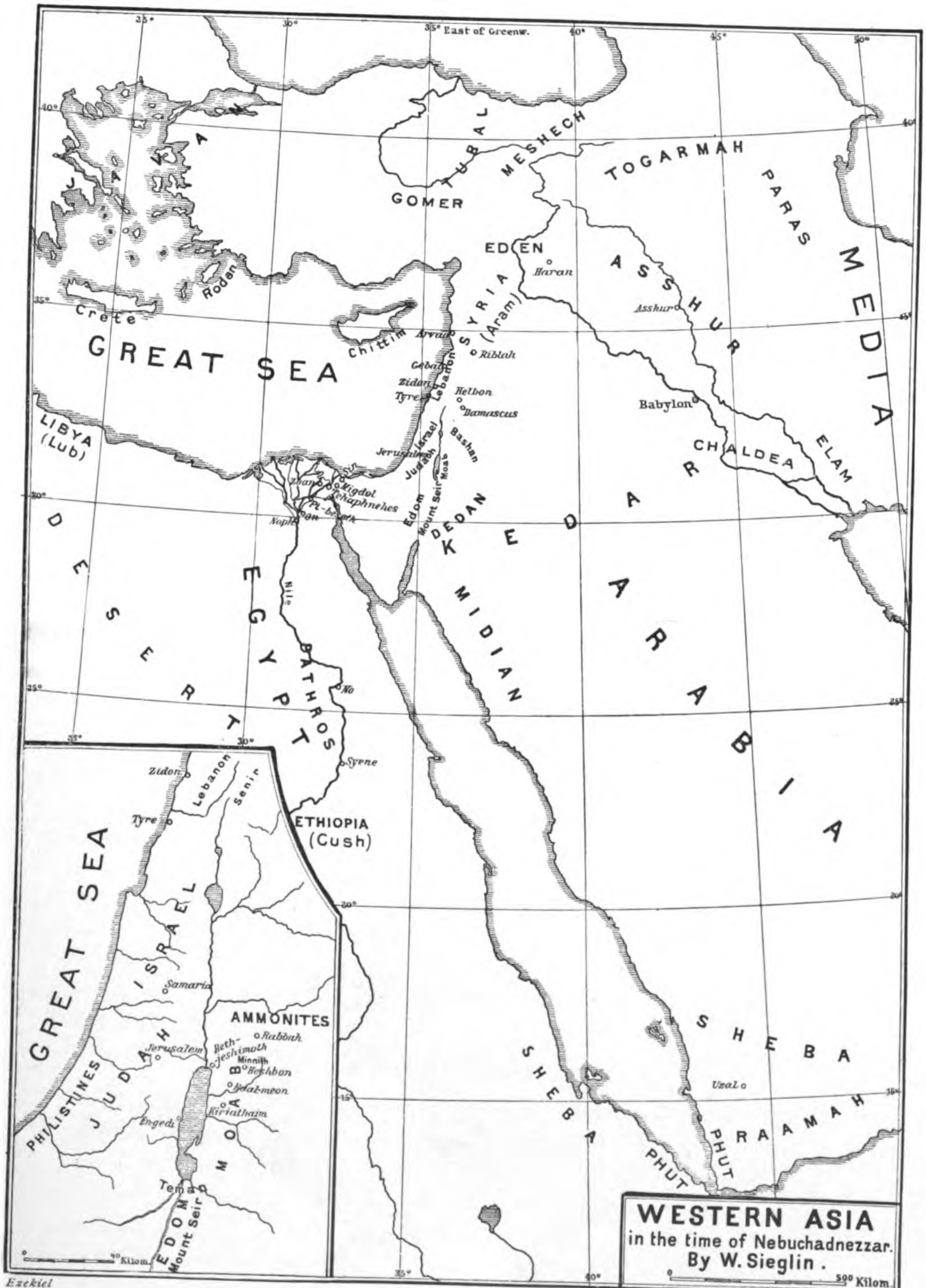
Death of the Prophet's Wife.

FROM JHVH came this word to me: Son of man, I take 15.16
from thee the desire of thine eyes[16] at a stroke; yet shalt
thou not mourn, nor weep, nor shed tears. Sigh in silence, make 17
no mourning for the dead,[17] put on thy turban and thy sandals,
cover not thy beard, and eat no ‹funeral› bread.[18] I spoke to the 18
people in the morning, and in the evening my wife died, and on
the morrow I did as I had been commanded. The people said 19
to me: Wilt thou not tell us what it means for us, that thou so
doest? I said to them: This word of JHVH came to me: Say to 20.21

24,10 [α]and let the bones be burned[9] * 12.13 [β]its rust, in thine impurity (lewdness)[13]

24 the House of Israel: Thus says the Lord, JHVH: I am about to
profane my sanctuary, the pride of your strength, the desire of
your eyes, the delight of your souls; and your sons and daugh-
22 ters whom ye have left behind shall fall by the sword. Ye shall
do as I do: ye shall not cover your beards, nor eat ‹funeral›
23 bread; your turbans shall be on your heads, and your sandals on
your feet; ye shall not mourn nor weep, but ye shall pine away
24 in your iniquities, and ye shall moan one to another. Ezekiel shall
be a sign to you: just as he does shall ye do when it comes;[19]
then ye will learn that I am the Lord, JHVH.

25 And thou, son of man, on the day when I take from them
their strength, their glorious joy, the desire of their eyes, the
26 delight of their souls, ‹and› their sons and daughters, on that day
27 will a fugitive come to thee to bring thee tidings.[20] On that day
shall thy mouth be opened to the fugitive, and thou shalt speak
and be no longer dumb,[21] and thou wilt be a sign to them, and
they will learn that I am JHVH.



Ezekiel

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Oracles against the Nations

(Chapters **25**–**32**; B. C. 587–566)

Against Ammon.

THIS word from JHVH came to me: Son of man, **25**, 1 . 2
turn thy face toward the Sons of Ammon,[1] and
prophesy against them, and say to the Sons of 3
Ammon: Hear the word of the Lord, JHVH. Thus
says the Lord, JHVH: Because thou saidst: Aha![2]
over my sanctuary when it was profaned, and over
the land of Israel when it was laid waste, and over
the House of Judah when they went into captivity,[3]
therefore, I will give thee to the Sons of the East[4] as a posses- 4
sion: they shall pitch their tents in thee, and set in thee their
dwellings; they shall eat thy fruit, and they shall drink thy
milk; and I will make Rabbah[5] a pasture for camels, and the 5
⌐land of the⌐ Sons of Ammon a grazing-place for flocks; and ye
shall perceive that I am JHVH. Thus says the Lord, JHVH: 6
Because thou didst clap thy hands and stamp thy feet[α] in
malicious exultation over ⌐the fate of⌐ the land of Israel, therefore 7
I will stretch out my hand against thee, and make thee the spoil of
the nations, and cut thee off from the peoples, and cause thee to
perish out of the lands;[6] I will destroy thee, and thou shalt learn
that I am JHVH.

Against Moab.

THUS says the Lord, JHVH: Because Moab[7][β] said: Behold, 8
the House of Judah is become like all the nations, there- 9
fore I will lay open the flank of Moab,[γ] from the cities of its
border to the glory of the land, Beth-jeshimoth, Baal-meon and

25, 6 [α] and didst rejoice with all 8 [β] and Seir 9 [γ] from the cities

25, 10 Kiriathaim;[8] ‹I will give it›, along with the Sons of Ammon, to
the Sons of the East as a possession, that the Sons of Ammon
11 may be no more remembered among the nations, and on Moab
will I inflict punishment, and they shall learn that I am JHVH.

Against Edom.

12 THUS says the Lord, JHVH: Because Edom[9] has acted
revengefully toward the House of Judah, and has incurred
13 grievous guilt by taking revenge, therefore, thus says the Lord,
JHVH, I will stretch out my hand against Edom, and cut off from
it man and beast, and make it desolate: from Teman unto Dedan[10]
14 they shall fall by the sword; I will execute my vengeance on
Edom by the hand of my people Israel, and they shall do to
Edom according to my anger and my fury; and she shall feel
my vengeance, says the Lord, JHVH.

Against the Philistines.

15 THUS says the Lord, JHVH: Because the Philistines[11] acted
revengefully, and took revenge with scorn of soul, ·seeking·
16 to destroy ·Israel· in perpetual hate, therefore, thus says the Lord,
JHVH, I will stretch out my hand against the Philistines, and
17 cut off the Cherethites,[12] and destroy the rest of the sea-coast, and
execute grievous vengeance on them with furious rebukes; and
they shall learn that I am JHVH when I execute my vengeance
on them.[13]

Against Tyre[1]

(26, 1–28, 19)

The Capture of Tyre.

26, 1 IN the eleventh year ‹in the * * *[2] month›, on the first day
2 of the month, came to me this word of JHVH: Son of man,
because Tyre has said concerning Jerusalem: Aha! the gate of
the nations is broken, it is opened toward me, I shall be full,
3 she is laid waste,[3] therefore, thus says the Lord, JHVH, I am
against thee, O Tyre: I will bring up many nations against thee,

as the sea brings up its waves; they shall destroy the walls of Tyre 26,4
and break down her towers, and I will scrape her dust from her,
and make her a bare rock; a place to spread nets shall she be in 5
the midst of the sea; for I have spoken, says the Lord, JHVH; she
shall be a prey to the nations, and her daughters on the mainland 6
shall be slain with the sword; and they shall learn that I am JHVH.

Thus says the Lord, JHVH: Behold, I bring against Tyre 7
Nebuchadrezzar,[4] King of Babylon, from the North, King of kings,[5]
with horses and chariots and horsemen and a host ‹of› many
peoples. Thy daughters[6] on the mainland will he slay with the 8
sword; he will build towers against thee, and throw up a mound
against thee, and set a roof of shields[7] against thee; he will 9
direct the shock of his battering-rams against thy walls, and hew
down thy towers with his axes. Because of the multitude of his 10
horses their dust will cover thee; at the sound of horsemen and
cars and chariots thy walls will shake, when he enters thy
gates as one enters a city taken by storm; with the hoofs of his 11
horses he will trample all thy streets, thy people he will slay
with the sword, and thy mighty pillars will go down to the
ground. They will make a spoil of thy riches and a prey of thy 12
merchandise, break down thy walls and tear down thy pleasant
houses, and thy stones and thy timber and thy dust they will cast
into the midst of the waters. I will still the music of thy songs, 13
the sound of thy harps shall be heard no more. I will make thee 14
a bare rock, a place to spread nets shalt thou be; thou shalt be
rebuilt no more;[8] I, JHVH, have spoken, says the Lord, JHVH.

Thus says the Lord, JHVH, to Tyre: Shall not the coasts shake 15
at the sound of thy fall, when the wounded groan and slaughter
is made in the midst of thee? Then all the princes of the sea[9] 16
will come down from their thrones, and lay aside their robes, and
strip off their embroidered garments; they will clothe themselves
with trembling, they will sit on the ground and tremble every
moment, and shudder for thee. They will utter a lamentation[10] 17
over thee, and say to thee:

How art thou[α] ‹vanished› from the sea, || O city renowned![β]
‹Thou› didst impose thy terror || on all ‹its› inhabitants!
Now tremble the coasts || on the day of thy fall![γ] 18

26,17 [α] perished [β] that was mighty in the sea, she and her inhabitants

18 [γ] dismayed are the isles in the sea at thine outgoing

26, 19 For thus says the Lord, JHVH: When I make thee a desolate
city, like the cities that are not inhabited, when I bring up the
20 deep over thee, and the mighty waters cover thee, then will I
thrust thee down with those who descend to the Pit,[11] to the
people of old time;[12] and I will make thee dwell in the Under-
world, ‹in› primeval wastes,[13] with those who descend to the Pit,
so that thou abide not, nor ‹have a place›[14] in the land of the living;
21 to destruction[15] I give thee over, and thou shalt not be; thou shalt
be sought and no more for ever be found, says the Lord, JHVH.

Commerce of Tyre.[1]

27, 1.2 FURTHER came to me this word of JHVH: Son of man, utter
3 a lament[2] over Tyre; say to Tyre that dwells at the entrance
of the sea, the merchant of the nations to many coasts: Thus says
the Lord, JHVH: Thou, O Tyre, saidst: I am perfect in beauty.[3]
4 In the heart of the seas was thine anchorage.[4] Thy builders per-
5 fected thy beauty. Of cypresses from Senir[5] they fashioned all
thy planks, a cedar of Lebanon they took to make thee a mast,
6 of oaks of Bashan[5] they made thine oars, thy deck they made of
7 ivory[5] ‹inlaid in cedarwood› from the isles of Chittim.[5] Of fine
linen,[5] with embroidered work from Egypt, was thy canvas, to serve
thee as ensign; of blue and purple stuffs from the coasts of Elishah[5]
was thy cabin.[5]

8 The inhabitants of Zidon and of Arvad[6] were thy rowers;
9 thine own skilled men, O Tyre, were thy pilots. The Elders of
Gebal and her skilled men dwelt in thee as thy calkers.[6] [All the
ships of the sea and their sailors were thine to carry on thy
10 commerce. ·Cush· and Lu‹b› and Phut[7] were in thine army, thy
men of war; shield and spear they hung up in thee; they gave
11 thee splendor. The people of Arvad[a] were on thy walls round
about, and the people of Gammad[9] were in thy towers; they
hung their shields upon thy walls round about; they perfected
thy beauty.

12 Tarshish[10] was thy merchant because of thy great wealth of
every kind; it furnished thy wares of silver, iron, tin, and lead.[11]
13 Javan, Tubal, and Meshech[12] were thy merchants; with slaves and
14 vessels of copper[13] they supplied thee. From the House of Togar-
15 mah[14] came to thee horses[b] and mules. The people of ‹Ro›dan[15]

27, 11 [a] and thine army[8] 14 [b] and horses

were thy merchants, many coasts[15] were thy tributary ‹traders›; 27
horns of ivory and ebony[15] they paid thee as tribute. ‹Edom›[16] 16
was thy merchant because of the multitude of thy wares; with
‹carbuncles›, purple, embroidered work, fine linen, pearls, and jasper[16]
they furnished thee. Judah and the land of Israel were thy mer- 17
chants, supplying thee with wheat of Minnith[17] and ‹*pannag*›, and
honey, and oil, and balm.[17] Damascus was thy merchant because 18
of the abundance of thy wares and thy riches of every sort; with
wine of Helbon[18] and white wool | [α]they supplied thee. From Uzal[20] 19
thou gottest iron skilfully wrought, cassia, and calamus.[21] Dedan[22] 20
was thy merchant in saddle-cloths for riding. Arabia and all the 21
princes of Kedar[23] were thy tributary traders; in lambs, rams, and
goats they were thy traders. [β]Sheba[24] and Raamah[25] were thy mer- 22
chants; with the best of all sorts of spices and all precious stones
and gold they supplied thee. Haran, Canneh, and Eden,[γ] Asshur 23
‹and› ‹Chilmad›[26] [δ]were thy merchants, bringing choice garments, 24
mantles of blue and embroidery, stuffs of various colors, ‹and›
‹strongly bound skeins›.[27] Ships of Tarshish[28] ‹brought› thee thy 25
wares] and full thou wert, and very glorious[29] in the heart of the seas.

Into the high seas thy rowers brought thee; but the east wind 26
shattered thee[30] in the heart of the seas. Thy wealth, thy wares 27
and merchandise, thy mariners, pilots, and calkers, thy tradesmen,
and all thy men of war who were in thee, and all the crowd that
was in the midst of thee fell into the midst of the sea on the
day of thy fall. At the sound of the cry of thy pilots the sur- 28
rounding regions tremble; and all rowers and sailors and pilots of 29
the sea[31] disembark from their ships and stand on the land, lift 30
up a wail over thee and utter a bitter cry, cast dust on their
heads, and sprinkle themselves with ashes, shave their heads[32] for 31
thee, and gird themselves with sackcloth, weep for thee in bitter-
ness of soul with bitter mourning. In their wailing they utter an 32
elegy[33] over thee, and lament over thee, ‹saying›:

Who was ‹glorious›[34] as Tyre in the midst of the sea?
When thy wares came from the seas, thou didst furnish many nations. 33
By the greatness of thy wealth and thy wares thou didst enrich the kings of the earth.
‹Now› art thou shattered ‹in› the seas,[35] in the depths of the waters; 34

27, 19 [α]Vedan and Javan[19]

22 [β]the merchants of

23 [γ]the merchants of Sheba[26]

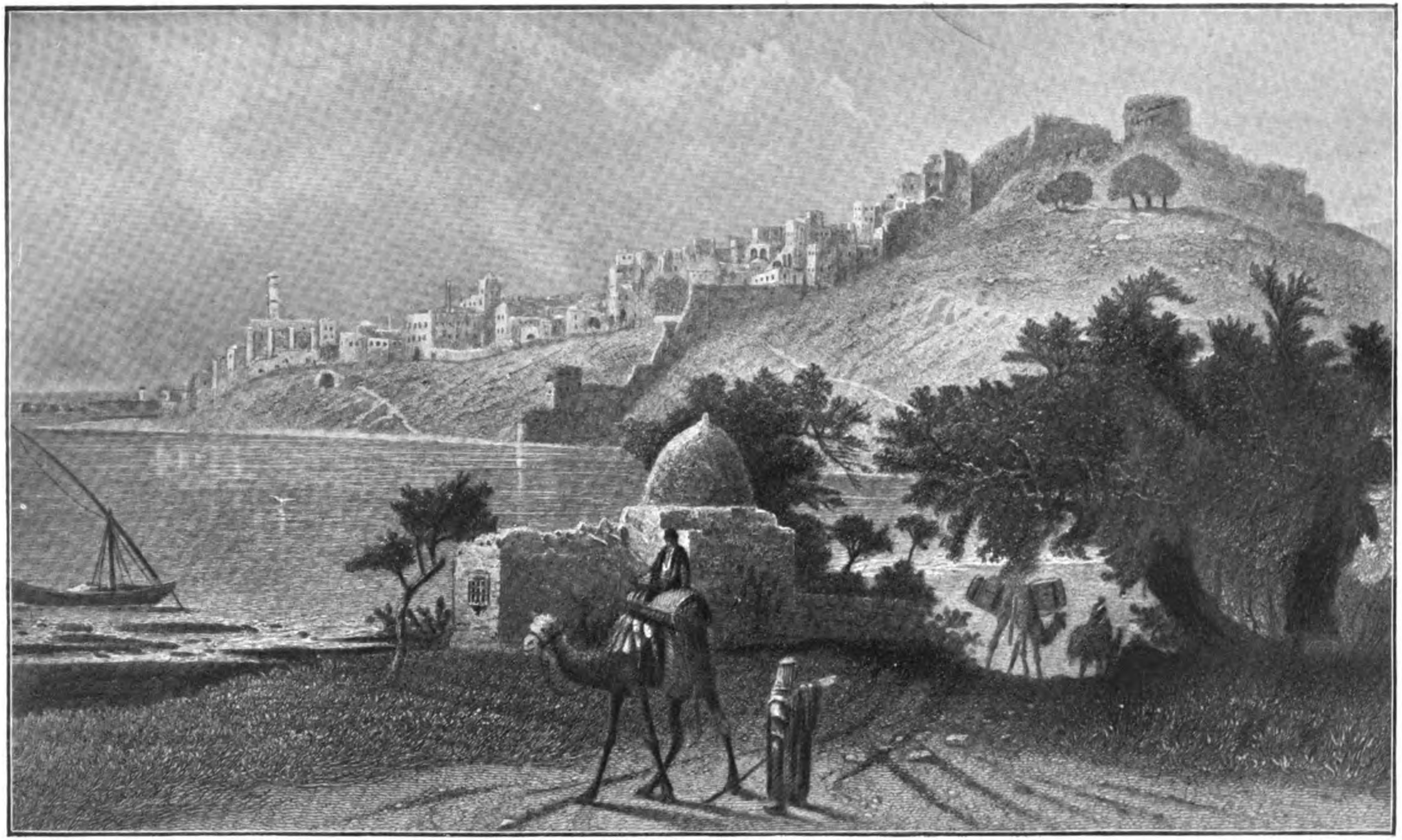
[δ]were thy merchants

27 ‹There›into[36] have fallen thy wares and all thy people.
35 All the inhabitants of the coasts are dismayed at sight of thee.
Their faces are convulsed, their kings shudder.
36 The merchants of the peoples are shocked.[37]
Thou art come to destruction,[38] and shalt be no more for ever.

The King of Tyre.

28, 1. 2 THIS word also came to me from JHVH: Son of man, say to
the prince of Tyre:[1] Thus says the Lord, JHVH: Because thou
art proud, and sayest: "I am a god,[2] I dwell in a divine abode in
the heart of the sea," and yet thou art a man and not a god,
3 though thou thinkest thyself a god — yea, thou art wiser than
4 Daniel,[3] no ‹sage›[4] can be compared with thee, by thy wisdom[5] and
thine understanding thou hast gotten thee riches, and gathered gold
5 and silver in thy treasuries, by thy great wisdom and thy traffic
thou hast increased thy riches, and thou art full of pride because
6 of thy riches — therefore thus says the Lord, JHVH: Because thou
7 equalest thyself to a god, therefore I bring against thee strangers,
the most terrible of the nations;[6] they shall draw their sword
against the beauty of thy wisdom, and desecrate thy splendor;[7]
8 they shall thrust thee down into the pit; in the midst of the seas
9 thou shalt die the death of the slain.[8] Wilt thou still say in the
presence of thy slaughterer: "I am a god"? A man thou art, for-
10 sooth, and no god, in the hand of him who ‹slays› thee. The
death of the uncircumcised[9] thou shalt die, by the hand of strangers;
I have declared it, says the Lord, JHVH.
11. 12 And JHVH further said to me: Son of man, utter a lament[10]
over the King of Tyre, and say to him: Thus says the Lord,
JHVH: Thou wast . . . . . ,[11] full of wisdom[12] and perfect in
13 beauty. In Eden,[13] the garden of God, thou wast; of every pre-
cious stone was thine adornment, ‹ruby, topaz, and jasper›, *tarshish*-
stone, ‹onyx, and beryl, sapphire, carbuncle, and emerald›;[14] of gold
was the work of thy . . . . .[15] On the day when thou wast
14 created[a] I placed thee ‹with[16] the› Cherub . . . . . on the
sacred mountain of God,[17][β] ‹and› thou didst walk amid the fiery
15 stones.[18] Perfect thou wast in thy ways from the day when thou
16 wert created till iniquity was found in thee.[19] Through the great-
ness of thy traffic[20] thou wert filled with violence, and didst sin;

28, 13 [a] they were prepared 14 [β] thou wast



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ZIDON

(See p. 155, l. 46)

so I cast thee out as profane[21] from the mountain of God, and ‹the› 28
Cherub . . . expelled[22] thee from amid the fiery stones. Thou 17
wast filled with pride[23] by thy beauty, thy wisdom was corrupted
by thy splendor. I cast thee to the ground, I delivered thee over
to kings to feast their eyes on thee. By the greatness of thy 18
guilt, by the iniquity of thy traffic, thou hast profaned thy ‹sanctity›;[24]
therefore I brought forth fire[25] from the midst of thee, it has con-
sumed thee, I reduced thee to ashes on the earth in the sight of
all who were looking at thee. All that know thee among the 19
nations are dismayed at thee; thou art given over to destruction,
and thou shalt be no more for ever.

Against Zidon.

THIS word of JHVH also came to me: Son of man, turn thy 20.21
face toward Zidon, and prophesy against her, and say: Thus 22
says the Lord, JHVH: Behold, I am against thee,[26] O Zidon, and I
will manifest my glory in the midst of thee. They shall learn that
I am JHVH when I inflict punishment on her, and manifest in her
my sanctity.[27] Into her will I send pestilence, and in her streets 23
blood, and the slain shall fall in the midst of her by the sword
‹drawn› against her round about, and they shall learn that I am
JHVH.

The Future of Israel.

OF all the malignant neighbors of the House of Israel not one 24
shall any longer be to them a pricking briar or a piercing
thorn; they shall learn that I am the Lord, JHVH.

Thus says the Lord, JHVH: When I gather the House of 25
Israel from the peoples among whom they are scattered, and mani-
fest my sanctity through them in the sight of the nations, then
shall they dwell in their own land which I gave to my Servant
Jacob; they shall dwell therein securely,[28] and build houses and 26
plant vineyards, yea, dwell securely, when I punish all that do
despite to them round about them; they shall learn that I am
JHVH, their God.

Against Egypt

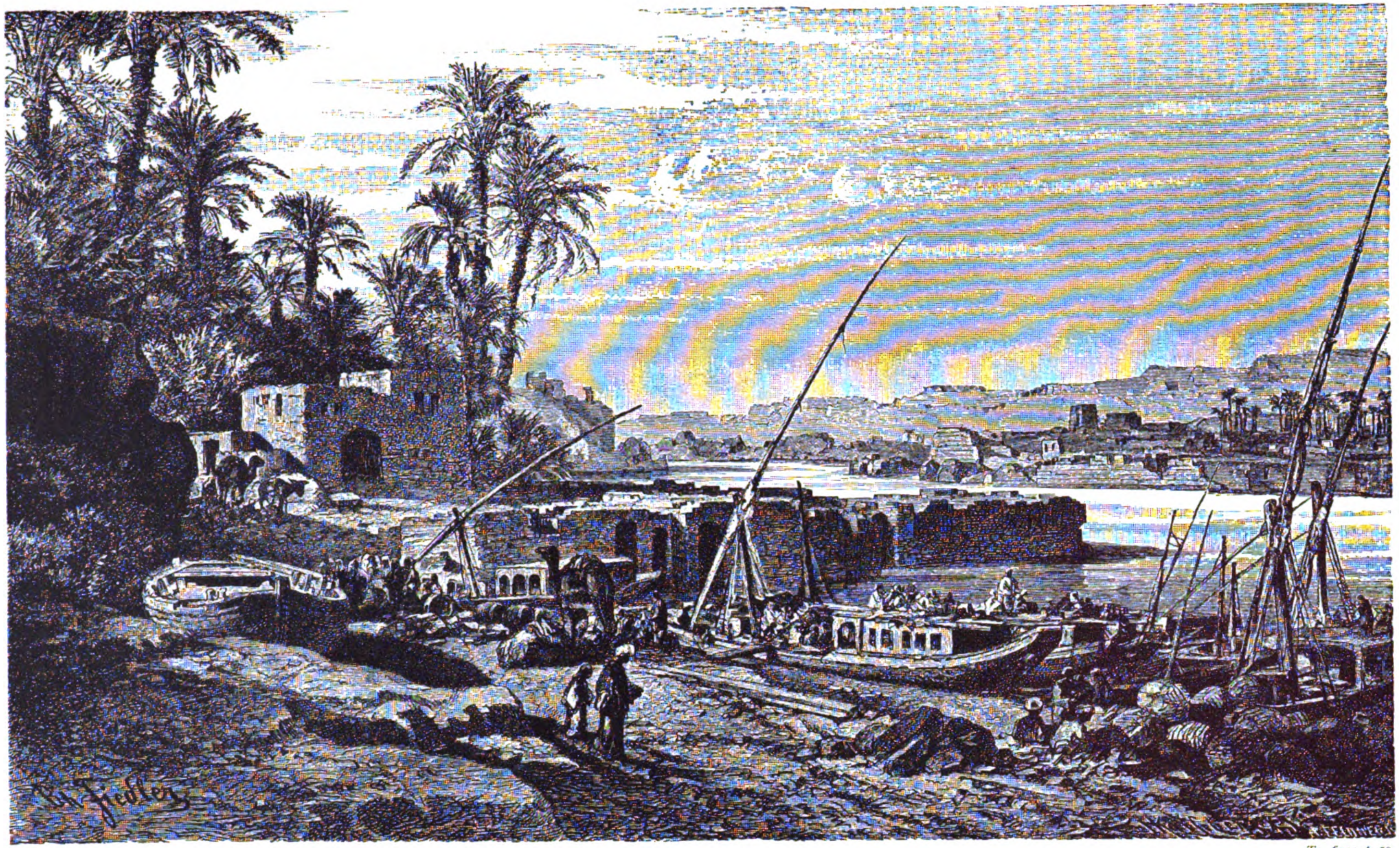
(CC. 29–32)

Overthrow and Restoration of Egypt.

29, 1 IN the tenth year, in the tenth month, on the twelfth day of
2 the month[1] came this word of JHVH to me: Son of man, turn
thy face toward Pharaoh, King of Egypt, and prophesy against
3 him, and against all Egypt.[2] Speak and say: Thus says the Lord,
JHVH: I am against thee, Pharaoh, King of Egypt, the huge
monster[3] which lies in the midst of his River,[4] that says: "·The·
4 River is mine, and I have made ·it·".[5] I will put hooks in thy
jaws, and make the fish of thy River[4] cleave to thy scales; and
I will draw thee up out of the midst of thy River,[4] with all the
5 fish of thy River[4] that cleave to thy scales. I will hurl thee
into the Wilderness, thee and all the fish of thy River; on the
open field shalt thou fall, thou shalt not be gathered nor collected;
to wild beasts of the earth and to birds of the air will I give
6 thee as food;[6] and all the inhabitants of Egypt shall learn that I
am JHVH. Because ‹thou› hast been a staff of reed to the House
7 of Israel — when they grasped thee with the hand thou didst break,
and didst tear the whole ‹hand›, and when they leaned on thee
8 thou didst break,[7] and didst cause their loins to ‹shake›[8] — therefore
thus says the Lord, JHVH: I bring the sword upon thee, and I
9 will cut off from thee man and beast. The land of Egypt shall be
a desolation and a waste, and they shall learn that I am JHVH,
10 because he said: "The River[4] is mine, and I made it." Therefore
I am against thee, and against thy River,[4] and I will make the
land of Egypt a waste of utter desolation from Migdol to Syene,[9]
11 ay, to the border of Cush. No foot of man shall traverse it, and
no foot of beast shall traverse it, and it shall be uninhabited forty
12 years. I will make the land of Egypt a desolation among the lands
that are desolate; her cities, among the cities that are laid waste,
shall be a desolation forty years; I will scatter the Egyptians among
the nations and disperse them among the lands.

13 Thus says the Lord, JHVH: At the end of forty years[10] I will
gather the Egyptians from the peoples among whom they were
14 dispersed; I will restore the fortunes of Egypt, and bring them
back to the land of Pathros,[11] the land of their birth, and there
15 they shall be a weak kingdom. It shall be the weakest of kingdoms,
and never again lift itself up against the nations; I will
16 diminish them so that they shall not rule over the nations. No

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SYENE

(See p. 157, l. 39)

longer shall it be the reliance of the House of Israel, nor a remem- 29
brancer of iniquity,[12] when they turn to it for help; they shall learn
that I am the Lord, JHVH.

Egypt as Wages for Nebuchadrezzar.

IN the twenty-seventh year,[13] in the first month, on the first 17
day of the month, this word of JHVH came to me: Son of 18
man, Nebuchadrezzar, King of Babylon, caused his army to make
a great effort against Tyre: every head was made bald and every
shoulder was galled;[14] yet neither he nor his army had any return
from Tyre for the effort he made against her. Therefore thus says 19
the Lord, JHVH: Behold, I give to Nebuchadrezzar, King of Babylon,
the land of Egypt, and he shall[a] seize her as spoil, and take her
as prey; and this shall be the pay of his army: as his pay, for 20
which he served, I give him the land of Egypt,[β] says the Lord,
JHVH.[16]

On that day, to the House of Israel will I cause a horn[17] to 21
push forth, and to thee I will give utterance of speech[18] in the
midst of them; they shall learn that I am JHVH.

Desolation of Egypt.

ALSO this word of JHVH came to me: Son of man, prophesy 30, 1. 2
and say: Thus says the Lord, JHVH: Wail +and cry+: Woe
worth the day! The day is near! The day of JHVH is near, a day 3
of clouds, the time +of judgment+ of the nations[1] it will be! The 4
sword will come upon Egypt, and there will be trembling in Cush
when the slain fall in Egypt; and they will carry away her people,
and her foundations will be torn down. Cush,[2] and Phut, and Lu‹b›, 5
and all the Arabians, and ‹all› the ‹Cherethites› with them, will
fall by the sword. Thus says JHVH: Those who uphold Egypt 6
shall fall, and the pride of her strength shall come down; from
Migdol to Syene[3] shall they fall by the sword, says the Lord,
JHVH; they shall be desolate among the lands that are desolate, 7
and its cities shall be +waste+ among cities that are wasted.
They shall learn that I am JHVH when I kindle a fire in Egypt, 8
and all her helpers are shattered. On that day messengers shall 9
go forth from me[4] in ships to strike dread into Cush in its security;
there shall be trembling upon them ‹on› the day of Egypt; for
behold, it comes. Thus says the Lord, JHVH: I will destroy the 10

29, 19 [a] carry away her multitude, and[15]

20 [β] because they wrought for me[15]

30 people of Egypt by the hand of Nebuchadrezzar, King of Babylon.
11 He and his people with him, the most terrible of the nations, shall
be brought in to destroy the land; they shall draw their swords
12 against Egypt, and fill the land with slain; and I will make the
River[5] dry, and sell the land to hard men, and lay it waste and
all that is therein, by the hand of strangers. I, JHVH, have said it!
13 Thus says the Lord, JHVH:[6][a] I will abolish the ‹magnates› of
Memphis; and a prince ‹in› the land of Egypt there shall no longer
14 be. I will put fear in the land of Egypt: I will make Pathros[7]
15 desolate, and kindle a fire in Zoan, and punish Thebes, and pour
out my fury on Pelusium, the stronghold of Egypt, and cut off the
16 people of ‹Memphis›. I will kindle a fire in Egypt: ‹Syene› shall
writhe in pain, and Thebes shall be stormed and ‹her walls
17 breached through›; the young men of ‹O›n and Bubastis shall fall
18 by the sword, and these +cities+ shall go into captivity; in Tehaph-
nehes the day shall be dark when I there break the ‹rod›[8] of Egypt;
the pride of her power shall cease in her; clouds shall cover her,
19 and her daughters[9] shall go into captivity. I will punish Egypt;
they shall learn that I am JHVH!

Pharaoh's Arms to be Broken.

20 IN the eleventh year, in the first month, on the seventh day of
21 the month came this word of JHVH to me: Son of man, I
break the arm[10] of Pharaoh, King of Egypt, and it shall not be
bound up so that healing applications may be made, and bandages
put on, to make it strong to grasp the sword.[11]
22 Therefore thus says the Lord, JHVH: I am against Pharaoh,
King of Egypt, and I will break his arm,[12][β] and make the sword
23 drop from his hand; I will scatter Egypt among the nations, and
24 disperse them over the lands; I will strengthen the arms of the
King of Babylon, and put my sword in his hand, and break the
arms of Pharaoh, so that he shall groan before him like a man
deadly wounded.
25 I will strengthen the arms of the King of Babylon, and the
arms of Pharaoh shall fall; they shall learn that I am JHVH when
I put my sword in the hand of the King of Babylon; he shall
26 stretch it out over the land of Egypt; and I will scatter Egypt
among the nations,[13] and disperse them over the lands; they shall
learn that I am JHVH!

30, 13 [a] I will destroy the idols * 22 [β] that which is strong and that which was broken

Destruction of the Mighty Cedar, Pharaoh.

IN the eleventh year, in the third month, on the first day of 31, 1
the month, came to me this word of JHVH: Son of man, say 2
to Pharaoh, King of Egypt, and to his people: Whom art thou
like in thy greatness?
Behold, there was [α]a cedar on Lebanon, with fair branches[β] 3
and lofty of stature, whose top was in the clouds. Waters nour- 4
ished it, the deep[3] made it grow, ‹causing› streams to encircle
‹its› plantation, and sending forth canals to all[4γ] ‹its› soil. There- 5
fore its stature rose above all trees of the field, its boughs became
many and its branches spread wide, because of much water. In 6
‹its boughs›[δ] all the birds of the air made their nests, under its
branches all the beasts of the field brought forth their young, and
in its shade dwelt ‹a host of› many nations.[5] It was beautiful in 7
its greatness, in the length of its branches; for its roots were by
many waters. Cedars in the garden of God[6] could not compare 8
with it, fir-trees did not equal its boughs, nor plane-trees its
branches; no tree in the garden of God was like it in its beauty,‹[ε]›
in the great number of its branches; all the trees of Eden,[8] in the 9
garden of God, envied it.
Therefore thus says the Lord, JHVH: Because ‹it› was lofty in 10
stature, and its top reached the clouds,[9ζ] therefore I delivered it 11
into the hand of the mightiest of the nations;[η] and strangers, the 12
most terrible of the nations, cut it down and cast it on the
mountains, and its branches fell into all the valleys, and its boughs,
broken off, lay in all the ravines of the earth; from its shadow
departed all the peoples of the earth;[11θ] on its ruin sat all the 13
birds of the air, and on its branches were all the beasts of the
field; to the end that no trees +growing+ by waters may exalt them- 14
selves in their stature, and that none that are nourished by water
may lift their tops to the clouds:[12ι] for all of them are delivered
over to death,[14] to the Underworld, in the midst of the sons of
men, ‹with› those who go down to the Pit.

31, 3 [α] Asshur[1] [β] and a shady thicket[2] 4 [γ] the trees of 6 [δ] in its branches

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9 [ε] beautiful I made it[7] 10 [ζ] and its heart was proud because of its height

*

11 [η] who dealt with him according to his wickedness; I drove him forth[10]

*

12 [θ] and cast it away 14 [ι] nor that their mighty ones stand up in their height[13]

31, 15. Thus says the Lord, JHVH: On the day that he went down
to Sheol I made the deep[15] mourn[α] for him, restraining its streams
so that many waters were stayed; I clothed Lebanon in black-
ness for him, and all the trees of the field drooped on his
16 account.[15] With the noise of his fall I shook the nations, when I
brought him down to Sheol with those who go down to the Pit,
and on the <earth> all the trees of Eden,[16] the choicest and best
of Lebanon, all that are nourished by water, were comforted.[17]
17 They also shall go down with him to Sheol, ‹with› those who were
slain by the sword;[18] and his ‹helpers›, who dwelt in his shadow
in the midst of the nations, <shall perish>.
18 Whom art thou<[β]> like in glory and greatness among the trees
of Eden?[16] Yet shalt thou be brought down with the trees of Eden
to the Underworld: in the midst of the uncircumcised shalt thou
lie, with those who were slain by the sword.[18]
This is Pharaoh and all his people, says the Lord, JHVH.

Lament over Pharaoh and Egypt

(C. 32)

Fall of Pharaoh.

32, 1 IN the <eleventh>[1] year, in the twelfth month, on the first day of
2 the month, this word of JHVH came to me: Son of man,
utter a lament over Pharaoh, King of Egypt, and say to him:
Thou <likenest thyself to> a lion of the nations, yet art thou •only•
like the monster[2] in the sea, spouting •water• from thy ‹nos-
trils›,[3] and troubling the waters with thy feet, and fouling the
3 streams. Thus says the Lord, JHVH: I will spread my net about
4 thee,[γ] and <bring> thee up in my net; I will cast thee down upon
the ground,[5] on the face of the field will I hurl thee; I will
cause all the birds of the air to settle on thee, and with thee
5 will I sate ‹all the beasts of the earth›; I will lay thy flesh on
6 the mountains, and fill the valleys with thy <carcass>;[6] I will make

31, 15 [α] I covered •it• — 18 [β] thus [19]

*

32, 3 [γ] with a host of many peoples[4]

the earth drink thine outflow,[a] the ravines shall be full of thee; 32
when I extinguish thee I will cover the heaven and darken its 7
stars; I will cover the sun with clouds, and the moon shall not
give her light; all the lights of heaven I will darken over thee, 8
I will put darkness on thy land, says the Lord, JHVH; and I will 9
trouble the hearts of many peoples when I ‹announce›[8] thy destruc-
tion among the nations, to lands that thou knowest not; I will 10
cause many peoples to be dismayed for thee, and their kings shall
shudder for thee when I brandish my sword before them; they •
shall tremble every moment, every one for his own life, in the day
of thy downfall.[9]

Desolation of Egypt.

FOR thus says the Lord, JHVH: The sword of the King of 11
Babylon shall strike thee. I will cause thy people to fall 12
by the sword of warriors, all of them the most terrible of the
nations; they shall spoil the pride of Egypt; all her people
shall be destroyed; I will destroy all her beasts that dwell beside 13
+her+ many waters; neither foot of man nor hoof of beast shall
trouble them any more.[10] I will make the waters settle, and the 14
streams I will cause to flow +smoothly+ like oil,[11] says the Lord,
JHVH, when I make the land of Egypt a desolation, when it is 15
despoiled of all that is within it, and I smite all who dwell therein;
they shall learn that I am JHVH.
This is a Lament; let it be chanted, let the daughters[12] of the 16
nations chant it; over Egypt and all her people let them chant it,
says the Lord, JHVH.

Descent of Egypt to Sheol.[13]

IN the twelfth year, ‹in the first month›,[14] on the fifteenth day 17
of the month, this word of JHVH came to me: Son of man, 18
wail for the people of Egypt, send them down,[15] ‹thou› and the
daughters of mighty nations,[16] to the Underworld, with those who
go down into the Pit.[17]
Whom dost thou surpass in beauty?[18] Descend and lie down 19
with the uncircumcised; amid those who are slain by the sword[19][β] 20
‹lie down, thou and all thy people›. The mighty warriors shall 21

32, 6 [a] thy blood, up to the mountains[7]

20 [β] they shall fall; +to+ the sword she is given

32 speak to him,[20] with his helpers, out of the midst of Sheol, +say-
ing+:[21] <Descend ye>, ‹lie ye down› <with> the uncircumcised, <amid>
22 those who are slain by the sword. There is Assyria,[22] with all
her host ‹about her grave›, all of them slain, fallen by the sword,
23 whose graves are set in the uttermost parts of the Pit,[α] because
24 they caused terror in the land of the living. There is Elam,[24]
with all her host about her grave, all of them slain, fallen by the
sword, gone down uncircumcised to the Underworld, because they
caused terror in the land of the living, and they bear their shame
26 with those who go down into the Pit.[β] There is Meshech-
Tubal,[26] with all her company ‹about her grave›, all of them
uncircumcised, slain by the sword, because they caused terror in
27 the land of the living; and they lie not[27] down with the fallen
warriors[27] <of old>[28] who went down to Sheol with their weapons
of war, with their swords under their heads,[29] and their ‹shields›
on their bones, because the terror <of their might> was in the land
28 of the living. Thou, too, among the uncircumcised[γ] shalt lie down,
29 with those who are slain by the sword.[31] There is Edom,[32] her
kings and all her princes, who are laid in their might with those
who are slain by the sword, they shall lie down with the uncir-
30 cumcised and with those who go down into the Pit. There are
the princes of the North,[33] all of them, and all the Zidonians, who
are gone down, [δ]slain<[ε]> ‹in the terror of their might›, and lie ‹with›
the uncircumcised, with those who are slain by the sword, and
31 bear their shame with those who go down to the Pit. Them shall
Pharaoh see, and shall be comforted[35] for all his <army>,[ζ] says the
32 Lord, JHVH. Because ‹he› caused terror in the land of the living,
he shall be laid among the uncircumcised, with those who are slain
by the sword, Pharaoh and all his people, says the Lord, JHVH.

32, 23 [α]and her host is about her grave, all of them slain, fallen by the sword[23]

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25 [β]in the midst of the slain they have made her a bed with all her people, their graves about her, all of them uncircumcised, slain by the sword, because their terror was put on the land of the living, and they bear their shame with those who go down into the pit, in the midst of the slain he is set[25]

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28 [γ]shalt be crushed and[30] 30 [δ]with the[34] [ε]put to shame[34]

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31 [ζ]slain by the sword, Pharaoh and all his army

Restored Israel

(Chapters 33-48)

Moral and Political Reconstruction

(CC. 33-39)

Function of the Prophet.

THERE came to me this word of JHVH :[1] Son of man, 33, 1. 2
speak to the sons of thy people, and say to them:
When I bring the sword on a land, and the
people of the land take one of their number and
make him their watchman—if he see the sword 3
coming on the land and blow the horn to warn
the people, then whosoever hears the sound of the 4
horn and takes not warning, and the sword come
and take him away, he shall[2] be responsible for his own death.
He heard the sound of the horn and took not warning, he shall 5
be responsible for his own death; but ⸢the watchman⸣, inasmuch as
he ‹gave› warning, has saved himself. But, if the watchman, when 6
he sees the sword coming, blow not the horn, and the people are
not warned, and the sword come and take away one of them, he
is taken away on account of his iniquity, but for his death I will
hold the watchman responsible.

As for thee, son of man, I have made thee watchman to the 7
House of Israel; when thou hearest a word from my mouth, thou
shalt warn them from me. When I say to the wicked: [a]Thou 8
shalt surely die—then, if thou speak not to warn the wicked ⸢to
turn⸣ from his way, he[b] shall die[4] for his iniquity, but I will hold
thee responsible. But if thou warn the wicked to turn from his 9
way, and he turn not, he shall die for his iniquity, but thou hast

33, 8 [a]O wicked man[3] [b]the wicked[3]

33, 10 saved thyself. And say thou, son of man, to the House of Israel:
Thus do ye say: Our transgressions and sins rest on us, and through
11 them we waste away;[5] how, then, can we live? Say to them: By
my life! says the Lord, JHVH, I desire not that the wicked die, but
that he turn from his way and live.[6] Turn ye, turn ye from your
evil ways! Why will ye die, O House of Israel?
12 And say thou, son of man, to the sons of thy people: The
righteousness of the righteous shall not save him on the day of
his transgression; as to the wickedness of the wicked, he shall not
fall thereby on the day that he turns from his wickedness; and ‹as
to the righteousness of› the righteous, he shall not live thereby on
13 the day that he sins.[7] When I say to the righteous: ‹Thou› shalt
surely live, and he trusts in his righteousness and does iniquity,
none of his righteous acts shall be remembered, but, for the iniquity
14 which he has done, he shall die. And when I say to the wicked:
Thou shalt surely die, and he turns from his sin and does that
15 which is lawful and right, ‹ ›[8] restores the pledge, gives back whatever
he has taken by robbery, follows the statutes which give life,[9] doing
16 no iniquity — he shall surely live, he shall not die; none of the sins
that he has committed will be remembered against him; he has
17 done what is lawful and right, he shall surely live. Yet the sons
of thy people say: The way of the Lord is not right;[10] but it is
18 their way that is not right! When the righteous turns from his
19 righteousness and does iniquity, he shall die thereby, and when the
wicked turns from his wickedness and does what is lawful and
20 right, he shall live thereby. Yet ye say: The way of the Lord
is not right. I will judge you every one according to his ways,[11]
O House of Israel!

The Prophet hears of the Capture of the City.

21 IN the ‹eleven›th[12] year of our captivity, in the tenth month,
on the fifth day of the month, a man who had escaped from
22 Jerusalem came to me, and said: "The city is smitten." Now the
hand of JHVH had been on me the evening before the fugitive
came, and He had opened my mouth in expectation of his coming
to me in the morning; so my mouth was opened,[13] — I was silent
23. 24 no longer. Then this word of JHVH came to me: Son of man, the
inhabitants of these ruins[14] in the land of Israel are wont to say:
Abraham was +but+ one +man+, and he received the +whole+ land as
a possession,[15] — since we are many, the land is +certainly+ given us as

a possession.[16] Therefore say to them: Thus says the Lord, JHVH: 33,25
Ye eat •flesh• with the blood, and worship idols, and shed blood;
shall ye possess the land?[17] Ye resort to the sword, ye commit 26
abominations, ye defile your neighbors' wives; shall ye possess the
land? Thus shalt thou say to them: Thus says the Lord, JHVH: 27
By my life! they who are in the ruins shall fall by the sword,
and him who is in the open field I give to beasts to be devoured,
and they who are in mountain-fastnesses and caves shall die by
pestilence; I will make the land waste and desolate, and the pride 28
of its power shall cease, and the mountains of Israel will be deso-
late, because no one will pass through them; and they will under- 29
stand that I am JHVH, when I make the land waste and desolate
because of all the abominations which they have done.

As for thee, son of man, the sons of thy people talk about 30
thee in the streets and at the doors of their houses, and say[α] one to
another: Come, hear what the word is that JHVH sends •to-day•.[18]
They come to thee as people come, and sit before thee,[β] and hear 31
thy words and do them not; <falsehoods>[20] are in their mouths,[γ]
<and> their hearts are set on their own gain. Thou art to them 32
like a song of love,[21] beautifully sung and excellently played; they
hear thy words and do them not. But when it comes to pass 33
(behold it comes!) they will learn that there was a prophet
among them.

Rapacious Shepherds of Israel and Restoration of the Nation.

THIS word of JHVH also came to me:[1] Son of man, prophesy 34,1.2
against the shepherds[2] of Israel, prophesy and say to them:[δ]
Thus says the Lord, JHVH: Woe to the shepherds of Israel, who
have fed themselves! Should not shepherds feed the flock? Ye 3
have taken the <milk>[4] and clothed yourselves with the wool, the
fatlings ye have killed; the flock ye have not fed.[5] The weak 4
ye have not strengthened, the sick ye have not healed, the crippled
ye have not bound up, what was driven away[6] ye have not
brought back, what was lost ye have not sought, and •the strong•[7]
ye have ruled with rigor. So they were scattered because there was 5
no shepherd, and became food for all the beasts of the field.[ε] My 6
flock wandered on all the mountains, and on every high hill, and[ζ]

33,30 [α] one to another[19] 31 [β] my people[19] [γ] they utter

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34,2 [δ] to the shepherds[3] 5 [ε] and were scattered[8] 6 [ζ] my flock[8]

34 were scattered all over the face of the earth, and there was none
7 who searched and none who sought them. Therefore, ye shep-
8 herds, hear the word of JHVH: By my life! says the Lord, JHVH,
inasmuch as my flock are become the prey and the food of all
the beasts of the field,[9] because there was no one to tend them,
(for ‹the shepherds› cared not for them, but fed themselves, and my
9 flock they fed not,) therefore, ye shepherds, hear the word of JHVH:
10 Thus says the Lord, JHVH: Behold, I am against the shepherds,
and I will require my flock at their hands, and put a stop to
their tending ‹my› flock; no longer shall the shepherds feed them-
selves, but I will rescue my flock from their mouths, and they shall
be no longer food for them.[10]

11 For thus says the Lord, JHVH: I will interpose and search
12 for my flock and seek them out.[11] As a shepherd seeks out his
flock when ‹› his sheep ‹are› dispersed, ‹[on the day of cloud and
darkness]›,[12] so will I seek out my flock and deliver them from
13 all the places whither they are scattered. [] I will take them from
the peoples, and gather them from the lands, and bring them into
their own land, and feed them on the mountains of Israel, in the
14 valleys, and in all the habitable parts of the land. With good
pasture will I feed them, and on the high mountains of Israel
shall their grazing-place be; there shall they lie down in a good
15 place, and feed on rich pasture in the mountains of Israel. I
myself will tend my flock, and I will lead them to pasture, says
16 the Lord, JHVH. The lost I will seek, what is driven away I will
bring back, the crippled I will bind up, the sick I will strengthen,
and the fat and the strong I will ‹watch over›; I will duly tend
17 them. As for you, my flock, thus says the Lord, JHVH: I will
18 judge between the ‹weak› sheep and the rams and he-goats.[13] Is it
not enough for you to feed on the good pasture, but ye must
needs trample with your feet the rest of your pastures? and to
drink of clear water, but ye must needs foul the rest with your
19 feet, so that my sheep must eat what ye have trampled, and drink
what ye have fouled with your feet?

20 Therefore thus says the Lord, JHVH:[*] I will intervene and
21 judge between the fat sheep and the lean sheep, because ye
push with side and shoulder, and thrust with your horns all the
22 feeble till ye scatter them abroad; I will deliver my flock, and
they shall be no longer a prey, and I will judge between sheep

34, 20 *to them

and sheep. I will set over them one shepherd to tend them, namely 34,23
my Servant, David;[14] he shall tend them and he shall be their
shepherd. And I, JHVH, will be their God,[15] and my Servant, 24
David, shall be prince among them; I, JHVH, have said it. I will 25
make with them a covenant of peace, and banish wild beasts[16] from
the land, so that they may dwell securely in the wilderness and sleep
in the woods. I will set them[α] round about my hill,[β] and I will 26
send rain[17] in its season, ‹a rain› of blessing;[18][γ] the trees of the field 27
shall yield their fruit, the earth shall yield its increase, and they
shall be secure in their land, and shall understand that I am JHVH
when I break the frame of their yoke,[19] and deliver them from
the hand of those who made them bondmen; they shall be no 28
more a prey to the nations, the beasts of the land shall not devour
them, they shall dwell securely, and none shall make them afraid;
and I will provide them with a ‹fruitful› soil[20] so that they shall 29
be no more consumed with hunger in the land, and shall no more
suffer the taunts[21] of the nations. And they shall understand that 30
I, JHVH, am their God,[δ] and that they, the House of Israel, are my
people, says the Lord, JHVH. [ε]My flock are ye, the flock that I 31
tend,[ζ] and I am your God,[22] says the Lord, JHVH.[23]

The Land of Israel

(CC. 35.36)

Desolation of Edom.

THIS word of JHVH, further, came to me: Son of man, turn 35,1.2
thy face toward Mount Seir,[1] and prophesy against it, and say 3
to it: Thus says the Lord, JHVH: I am against thee, Mount Seir;
I will stretch out my hand against thee and make thee waste and
desolate; I will lay waste thy cities, and thou shalt be a desolation; 4
thou shalt learn that I am JHVH. Because thou didst cherish per- 5
petual enmity against the Sons of Israel, and didst deliver them
over to the sword in the time of their calamity (the time of their

34,26 [α] and — [β] a blessing — [γ] it shall be

30 [δ] with them — 31 [ε] and ye — [ζ] men

35,6 destructive punishment),[2] therefore, by my life! says the Lord,
JHVH,[α] thou ‹art guilty of›[4] blood, and blood shall pursue thee. I
7 will make ·thee·, Mount Seir, a waste and a desolation, and cut off
8 from thee comer and goer. I will fill thy mountains with thy slain;
thy hills and thy valleys and all thy ravines,—in them shall fall
9 those who are slain with the sword. I will make thee a perpetual[5]
desolation, thy cities shall not be ‹inhabited›, and ‹thou› shalt learn
10 that I am JHVH. Because thou saidst: The two nations and
the two lands[6] shall be mine, ‹I› will take possession of them
11 (although JHVH was there[7]), therefore, by my life! says the Lord,
JHVH, I will deal ‹with thee› according to the anger and envy
wherewith thou actedst through thy hatred of them, and I will
12 make myself known in ‹thee› when I judge thee. Thou shalt ·then·
learn that I, JHVH, have heard all the revilings which thou utteredst
against the mountains of Israel, saying: "They are desolate, they are
13 given us to devour;" and ‹thou› spokest loftily against me with many
words; I heard it!
14.15 Thus says the Lord, JHVH:[β] As thou didst rejoice over ‹my
land›[γ] because it was desolate, thus will I deal with thee:[9] desolate
shalt thou be, Mount Seir, and all Edom, all of it. They shall
learn that I am JHVH!

Promise to the Mountains of Israel.

36,1 AND do thou, son of man, prophesy to the mountains[1] of Israel,
and say: O mountains of Israel, hear the word of JHVH.
2 Thus says the Lord, JHVH: Because the enemy said of you: Aha!
3 the ancient heights[2] are become our possession—therefore prophesy
and say: Thus says the Lord, JHVH: Inasmuch as ye were
‹scowled› at and reviled on all sides, and became the possession
of other nations, and were the talk and evil gossip[3] of people,
4 therefore, O mountains of Israel, hear the word of the Lord, JHVH:
Thus says the Lord, JHVH, to the mountains and to the hills, to
the ravines and to the valleys, to the desolate wastes and to the
deserted cities, which are become the prey and the scorn of the
5 other nations round about,—therefore, thus says the Lord, JHVH:

35,6 [α] blood I will make thee, and blood shall pursue thee[3]

14 [β] when the whole earth rejoices I will make thee desolate[8]

15 [γ] the possession of the House of Israel

In fiery indignation I speak of the other nations, and ⸢particularly⸣ 36
of Edom,[4] the whole of it, who assigned to themselves my land
as a possession with malicious joy and bitter contempt, that they
might ‹possess›[5] it as a prey. Therefore prophesy to the land of 6
Israel, and say to the mountains and to the hills, to the ravines
and to the valleys: Thus says the Lord, JHVH: Behold, in my
indignation and in my fury I speak, because ye suffer the taunts
of the nations. Therefore, thus says the Lord, JHVH: I swear that 7
the nations that are round about you shall bear their own shame![6]
But ye, O mountains of Israel, shall shoot forth your branches and 8
yield your fruit to my people Israel, for shortly shall they come.
I am with you, and will care for you, that ye be tilled and sown; 9
I will put many people on you, all the House of Israel, the whole 10
of them, and the cities shall be inhabited and the waste places built;[7]
men and beasts shall be numerous upon you, and shall increase 11
and be fruitful; I will cause you to be inhabited as in your
former estate, and do better ‹to you› than in your beginnings; ye
shall learn that I am JHVH; yea, I will cause men—ay, my people, 12
Israel—to walk on you, and they shall possess you, and ye shall
be their property, and shall no more bereave them[8] of children.

Thus says the Lord, JHVH: Because men say to thee: Thou 13
devourest men and bereavest thy nation of children, therefore thou 14
shalt no more devour men, nor any longer bereave thy nation of
children, says the Lord, JHVH. No longer will I permit the 15
reproach of the nations against thee to be heard, and the taunts
of the peoples thou shalt bear no more; for thou shalt no more
⸢bereave thy nation of children⸣, says the Lord, JHVH.

Cleansing of Israel.

THERE came to me this word also from JHVH: Son of man, 16.17
when the House of Israel dwelt in their land, they defiled it
by their ways and their deeds;[9] in my sight their ways were like
the most abominable ceremonial impurity.[10] Thereupon I poured out 18
my fury on them for the blood which they had shed in the land,[11]
and because they had defiled it with their idols; I scattered them 19
among the nations, and they were dispersed over the lands; according
to their ways and their deeds I judged them. But when ‹they› 20
came to the nations whither they went, and caused my sacred
Name to be profaned in that men said[a]: "These are the people of

36, 20 [a] to them

36, 21 JHVH, and are come out of His land,"[12] then I took pity on my
sacred Name, which the House of Israel caused to be profaned
among the nations whither they went.
22 Therefore say to the House of Israel: Thus says the Lord,
JHVH: Not for your sake[13] do I act, O House of Israel, but for
my sacred Name which ye have made profane among the nations
23 to whom ye are come; I will make sacred my great Name,[14]
which is become profane among the nations, which ye have made
profane among them; and the nations shall learn that I am JHVH,
(says the Lord, JHVH), when through you I shall manifest my
24 sanctity in their sight. I will take you from the nations and gather
25 you from all the lands, and bring you into your own land. I
will sprinkle pure water on you, and ye shall be pure from all
26 your impurities;[15] from all your idols I will purify you; I will
give you a new heart and put within you a new spirit:[16] I will
take the heart of stone out of your bosom and give you a heart
27 of flesh; my own spirit I will put in you; I will cause you to
28 follow my statutes and observe and perform my ordinances. Ye
shall dwell in the land which I gave to your fathers; ye shall
29 be my people, and I will be your God; I will deliver you from
all your impurities. I will call to the grain and make it abundant,
30 I will not send famine on you; I will make the fruit of the trees
and the increase of the fields abundant, that ye may no longer
31 labor under the reproach of famine among the nations.[17] Then
shall ye remember your wicked ways and your deeds that were not
good, and shall loathe yourselves for your iniquities and your
32 abominations. But be it known to you, not for your sake shall I
do this,[18] says the Lord, JHVH; be ashamed and abashed for your
ways, O House of Israel!
33 Thus says the Lord, JHVH: On the day when I cleanse you
from all your iniquities I will cause the cities to be inhabited, and
34 the waste places shall be built; the land that was desolate shall
be tilled (whereas it was waste in the sight of all who passed by),
35 and men shall say: "This land which was desolate is become like
the garden of Eden;[19] the cities that were waste, desolate, and ruined
36 are fortified and inhabited." The nations, that remain around you,
shall understand that I, JHVH, have rebuilt the ruined cities and
replanted the desolate land.[20] I, JHVH, have said it, and I will do it!
37 Thus says the Lord, JHVH: In this, furthermore, I will allow
the House of Israel to consult[21] me, that I may do it for them: I
38 will increase their numbers, like a flock; like the sacrificial flock,[21]

like the flock in Jerusalem at her festivals, so the ruined cities 36
shall be filled with flocks of men, and they shall be convinced
that I am JHVH.

Restored Nationality

(Chapter 37)

National Resuscitation.

THE hand of JHVH was laid on me, and He carried me out 37, 1
by the spirit,[1][a] and set me down in the midst of the valley,[2]
and it was full of bones. He led me among them in every direc- 2
tion, and lo, there were very many on the surface of the valley,
and they were very dry. He said to me: Son of man, can these 3
bones live? I said: O Lord, JHVH, Thou knowest. He said to 4
me: Prophesy ‹to› these bones, and say to them: Ye dry bones,
hear the word of JHVH. Thus says the Lord, JHVH, to these 5
bones: Behold, I put breath into you, and ye shall live; I will 6
put sinews on you, and clothe you with flesh, and lay skin on you,
and put breath into you, and ye shall live, and shall understand
that I am JHVH. I prophesied as I was commanded, and[β] as I 7
prophesied, there was a rattling, and the bones came together, bone
to bone. I beheld, and lo, there were sinews on them, and flesh 8
had clothed them, and skin covered them; but there was no
breath in them. He said to me: Prophesy to the breath! prophesy, 9
son of man, and say to the breath:[4] Thus says the Lord, JHVH:
From the four winds[4] come, O breath, and breathe into these dead
bodies that they may live! I prophesied as He commanded me, 10
and the breath came into them, and they lived, and stood upon
their feet, an exceedingly great host. He said to me: Son of man, 11
these bones are the whole House of Israel.[5] Behold, they say: Our
bones are dry, our hope is gone, we are ruined.[6] Therefore, 12
prophesy and say to them: Thus says the Lord, JHVH: I will open
your graves, and raise you from your graves,[γ] and bring you into
the land of Israel. Ye shall be convinced that I am JHVH when 13
I open your graves, and raise you from your graves.[δ] I will put 14

37, 1 [a]of JHVH * 7 [β]‹there was› a sound[3] * 12 [γ]O my people[7] * 13 [δ]O my people[7]
5

37 my spirit[8] in you, and ye shall live, and I will place you in your
land; ye shall be convinced that I am JHVH.[8] I have said it, and
I will do it, says JHVH.

Union of the two Branches of the People.

15.16 THIS word also came to me from JHVH:[9] Do thou, son of man,
take a stick[10] and write on it: Judah[11] and the Sons of Israel
attached to him; then take another stick and write on it: Joseph[12][a]
17 and all the House of Israel attached to him; then bring them
18 together so that they may be one stick in thy hand. When the
sons of thy people shall say to thee: Wilt thou not tell us what
19 this means? say to them: Thus says the Lord, JHVH: I am about
to take the stick of Joseph, which is in the hand of Ephraim,
and the tribes of Israel attached to him, and unite them with the
20 stick of Judah,[β] and they shall be one <stick> in <his>[14] hand. Let
the sticks on which thou shalt write be in thy hand in their sight.
21 Then say to them: Thus says the Lord, JHVH: I am about to
take the Sons of Israel from the nations whither they are gone,
and gather them from all sides, and bring them to their own
22 land. I will make them one nation in the land, on the mountains
of Israel, and there shall be one king over them all; they shall
be no longer two nations, nor be any longer divided into two
23 kingdoms.[15] They shall be no more defiled with their idols and
their abominations and all their transgressions, I will save them
from all their ‹backslidings›[16] wherein they have sinned; I will
cleanse them, and they shall be my people, and I will be their
24 God. My Servant, David,[17] shall be king over them, there shall
be one shepherd to them all, my ordinances they shall follow, my
25 statutes they shall observe and perform. They shall dwell in the
land which I gave to my Servant, Jacob, wherein <their> fathers
dwelt; they and their sons and their sons' sons shall dwell therein
26 for ever, and David, my Servant, shall be their prince for ever:[18] I
will make with them a covenant[19] of peace, an everlasting cove-
nant with them it shall be; I will establish them and multiply
them, and set my sanctuary in the midst of them for evermore,
27 and my dwelling-place shall be with them; I will be their God,
28 and they shall be my people; and the nations shall learn that I,
JHVH, do make Israel sacred, when my sanctuary[20] shall be in the
midst of them for evermore.

37, 16 [a] the stick of Ephraim

19 [β] and make them one stick[13]

Triumph of the Lord

Manifested in the Overthrow of Gog and the Final Establishment of Israel.

(Chapters 38. 39)

THIS word of JHVH, moreover, came to me: Son of man, turn 38, 1. 2
thy face toward Gog,[1] of the land of Magog,[2] prince of Rosh,[3]
Meshech, and Tubal,[4] and prophesy against him, and say: Thus 3
says the Lord, JHVH: I am against thee, O Gog, prince of Rosh,
Meshech, and Tubal! I will[α] bring thee up[6] and all thine army, 4
horses and horsemen, all of them clothed in complete armor, a
mighty host, all of them with shield and buckler, wielding swords,
Paras, Cush, and Phut[7] with them, all with buckler and helmet, 5
Gomer[8] and all its hordes, the House of Togarmah[8] from the 6
extreme North and all their hordes, many peoples with thee.
Be thou prepared, yea, prepare thyself, thou and all thy host 7
assembled unto thee, and hold thyself in reserve for ‹me›.[9] After 8
many days thou shalt be mustered for service, after many years
thou shalt come ·against· the land which has been restored from
·desolation·, +against the nation which has been+ gathered from
many peoples,[β] and is +now+ dwelling in security. Thou shalt 9
advance like a storm, like a cloud shalt thou come to cover the
land,[γ] thou and all thy hordes, and many peoples with thee.

Thus says the Lord, JHVH: On that day a thought will come 10
into thy mind, and thou wilt form an evil design, and say: I will 11
go up against the land of villages,[11] I will go to those who are
peaceable—all of them dwelling in security, dwelling without walls,
and having no bars or gates—to get booty, to carry off prey, 12
to turn thy hand against the re-peopled wastes, against the people
gathered from the nations, accumulating possessions and property,
dwelling at the centre of the earth.[12] Sheba and Dedan[13] and ‹their› 13
merchants, Tarshish[13] and all her ‹traffickers›[14] will say to thee: Art
thou come to get booty? Hast thou gathered thy host in order
to plunder, to carry off silver and gold, to seize possessions and
property, to get much booty? Therefore, prophesy, son of man, 14

38, 4 [α] turn thee, and put hooks into thy jaws, and[5]

*

8 [β] against the mountains of Israel, which were a perpetual desolation, but she has been brought out from the nations[10]

*

9 [γ] thou shalt be

38 and say to Gog: Thus says the Lord, JHVH: Yea, on that day,
15 when my people Israel are dwelling in security, thou wilt ‹bestir
thyself› and come from thy place in the extreme North, thou and
many peoples with thee, all riding on horses, a numerous army,
16 a mighty host; thou wilt come up, after many days,[15] against my
people Israel like a cloud, to cover the land; yea, I will bring
thee against my land, that the nations may learn what I am, when
through thee• I manifest myself to them as worthy of reverence.[17]
17 Thus says the Lord, JHVH: ‹Thou art› he of whom I declared
in former days, (by my servants, the Prophets[18] of Israel, who in
those days prophesied during many years,) that I would bring thee
18 against them. And on that day, the day when Gog shall come
against the land of Israel, says the Lord, JHVH, my fury will be
19 roused. Yea, in my indignation, in the heat of my wrath I declare:
On that day there shall be a great earthquake in the land of
20 Israel; all the fishes of the sea, and the birds of the air, and the
beasts of the field, and all reptiles that creep on the ground, and
all men who are in the land, shall tremble at my presence; the
mountains will be rent asunder, and the cliffs will topple over,
21 and every wall will fall to the ground; I will summon every
‹terror›[19] against him, says the Lord, JHVH; the sword of every man
22 will be against his brother; I will plead against him with pestilence
and blood, and I will rain, on him and his hordes and the many
peoples that are with him, an overwhelming flood and hailstones,
23 fire and brimstone.[20] I will manifest my greatness and my sanctity
and make myself known to many nations; they shall learn that I
am JHVH.

39,1 And do thou, son of man, prophesy against Gog, and say:[1]
Thus says the Lord, JHVH: I am against thee, O Gog, prince
2 of Rosh, Meshech, and Tubal! I will ‹lead› thee and ‹guide›[2] thee,
and bring thee from the extreme North, and bring thee against
3 the mountains of Israel; and I will strike thy bow from thy
left hand, and make thine arrows drop out of thy right hand.
4 On the mountains of Israel shalt thou fall, thou and all thy
hordes and the peoples that are with thee; to ravenous birds
of all sorts and to beasts of the field will I give thee to be
5 devoured; on the open field shalt thou fall; I have declared it,
6 says the Lord, JHVH. I will send fire on Magog and on those
who dwell in security in the lands of the coasts;[3] they shall learn

38,16 •O Gog[16]

that I am JHVH. I will make my sacred Name known in the 39, 7
midst of my people Israel, and I will no more suffer my sacred
Name to be profaned; the nations shall learn that I, JHVH, am
sacred in Israel.
Behold, it comes! and it will be accomplished! says the Lord, 8
JHVH; this is the day of which I have spoken.[4] They who dwell 9
in the cities of Israel will go forth, and use as firewood and
burn the weapons, bucklers and shields,[5] bows and arrows, pikes and
spears; they will use them as firewood seven[6] years, not taking 10
wood from the field, nor cutting it in the forests, for they will
use the weapons as firewood;[7] and they will spoil those who
spoiled them, and prey on those who preyed on them, says the
Lord, JHVH.
On that day I will give Gog a place of ‹renown›:[8] a grave in 11
Israel, the valley of ‹A›b‹a›rim,[9] on the east of the +Dead+ Sea;[α] there
will they bury Gog and all his multitude, and its name will be the
Valley of Hamon-Gog. The House of Israel will bury them, in 12
order to cleanse the land, seven months; all the people of the 13
land will engage in the burial, and it will bring them renown on
the day when I manifest my glory, says the Lord, JHVH. They 14
will select men[11] to be constantly employed in traversing the land
and burying[β] those who remain on the face of the land, in order to
cleanse it; at the end of seven months[12] they will make the search.
The searchers will pass through the land, and when one sees the 15
bone of a man, he will set a mark by it until the buriers +come
and+ bury it in the valley of Hamon-Gog.[γ] So shall they cleanse 16
the land.
And do thou, son of man, says the Lord, JHVH, say to 17
birds of every sort and to all beasts of the field:[14] Assemble and
come, gather from all quarters to my feast;[15] I prepare for you
a great feast on the mountains of Israel, and ye shall eat flesh
and drink blood. The flesh of heroes shall ye eat, the blood of 18
princes of the earth shall ye drink, of rams, of lambs, of goats
and bullocks, fatlings of Bashan all of them;[16] ye shall eat fat[17] till 19
ye be full, and drink blood till ye be drunken, at the feast that I
prepare for you; yea, at my table ye shall have your fill of horses 20

39, 11 [α] and it shall stop those who pass through[10]

*

14 [β] those who pass through

*

16 [γ] and the name of the city also shall be Hamonah[13]

39 and •all• riding-beasts, ·of heroes and all men of war, says the
Lord, JHVH.

General Conclusion.

21 THUS will I manifest my glory among the nations, and they
shall all see the requital which I inflict, and the hand which
22 I lay on them. The House of Israel, from that day on, shall be
23 convinced that I am JHVH, their God.[18] The nations shall learn that
the House of Israel went into captivity for their iniquity,[19] because
they were unfaithful to me; and so I hid my face from them, and
delivered them into the hand of their adversaries, and they all fell
24 by the sword; according to their uncleanness and their transgres-
sions I requited them, and hid my face from them.[20]
25 But now,[21] says the Lord, JHVH, I will restore the fortunes of
Jacob, and have mercy on the whole House of Israel, and I will
26 be jealous for my sacred Name.[22] They shall ‹forget›[23] their shame
and all the faithlessness which they have displayed toward me,
when they dwell in their own land in security, with none to make
27 them afraid, when I bring them back from the nations and gather
them from the lands of their enemies, and manifest my sanctity,
28 through them, in the sight of the* nations. They shall understand
that I, JHVH, am their God,[24] in that I caused them to go into
captivity among the nations, and then gathered them into their own
29 land. I will no longer leave any of them there, nor any longer
hide my face from them,[25] when I shall have poured out my spirit[26]
on the House of Israel, says the Lord, JHVH.

39, 27 * many



Ezekiel

To face p. 70

VIEW OF EZEKIEL'S TEMPLE

(See p. 190, l. 27)

Civil and Religious Reconstruction

(Chapters 40-48)

The new Temple

(40,1-47,12)

Introduction.

IN the twenty-fifth year[1] of our captivity, in the <first month>,[1] on 40, 1
the tenth day of the month, in the fourteenth year after the
taking of the city, on that very day the hand of JHVH was laid
on me, and He brought me,[α] in a divine vision <>,[3β] to the land of 2
Israel, and set me down upon a very high mountain,[4] whereon was
a city-like mass of buildings[5] <opposite me>.[6] Thither He brought 3
me, and there was a man whose appearance was like bronze,[7] with a
flaxen[8] line and a measuring-rod in his hand, and he was standing
in the gateway.[9] The man said to me: Son of man, behold with 4
thine eyes, and hear with thine ears, and give heed to all that I
shall show thee; for to the intent that thou shouldst be shown it
wert thou brought hither; declare all that thou seest to the House
of Israel.[10]

The encircling Wall.

AND behold, a wall enclosing a temple; and in the man's hand 5
was the measuring-rod six cubits long, the cubit[11] being equal
to a cubit and a hand-breadth, and he measured the breadth of the
wall one rod, and its height one rod.

East Outer Gateway.

HE ‹brought me›[12] to the east gateway,[13] and ascended its steps, 6
and measured the threshold of the gate one rod wide.[γ]
The guard-rooms[15] were one rod long and one rod wide; between 7
the guard-rooms were spaces of five cubits; the threshold of the
gate, at the vestibule of the gate at the inner end, was one rod
+wide+. <[δ]> He measured the vestibule of the gateway eight cubits, 9

40, 1 [α] thither[2]

2 [β] He brought me[2]

*

6 [γ] and one threshold one rod wide[14]

*

8 [δ] and he measured the vestibule of the gateway within, one rod[16]

40 and its jambs two cubits; the vestibule of the gateway was at the
10 inner end. The guard-rooms of the east gateway were three on
each side, the three having the same dimensions, and the pilasters
11 on both sides were of one measurement. He measured the width
12 of the door of the gateway ten cubits.* There was a sill in front
of the guard-rooms one cubit +wide+ on each side, and the guard-
13 rooms were six cubits on each side. He measured the gateway
from roof to roof[18] of the guard-rooms twenty-five cubits wide, ‹door
14 opposite door›.[19] He ‹measured› the ‹vestibule twenty› cubits, and
adjoining the ‹vestibule› ‹of the gateway› was the court round about.
15 ‹From› the front of the entrance-court of the gate to the front of
16 its vestibule was fifty cubits. The guard-rooms and their pilasters
had latticed windows[20] within the gateway round about, and so the
‹vestibule› had windows round about within; and beside its jambs
stood palm-trees.[21]

Outer Court and other Outer Gateways.

17 HE brought me into the outer court,[22] and there were halls
and a pavement made round about the court, thirty halls
18 fronting on the pavement. The pavement was on the side of the
gateways, its breadth was equal to their length; this was the
19 lower pavement.[23] He measured the distance from the +inner+ front
of the lower gate to the outer front of the inner court one hundred
cubits.[24][β]

20 ‹He brought me› to the north[25] gateway of the outer court
21 ‹and› measured its length and its breadth; it had three guard-
rooms on each side; its pilasters and its vestibule corresponded to
the measurement of the first gate; its length was fifty cubits and
22 its breadth twenty-five cubits; its windows and its vestibule and its
palm-trees were of the same dimensions as those of the east gate;
23 seven steps led up to it, and its vestibule was ‹within›. There was
a gateway to the inner court opposite the north gateway, ‹like the
gateway› on the east; and he measured from gate to gate one
hundred cubits.

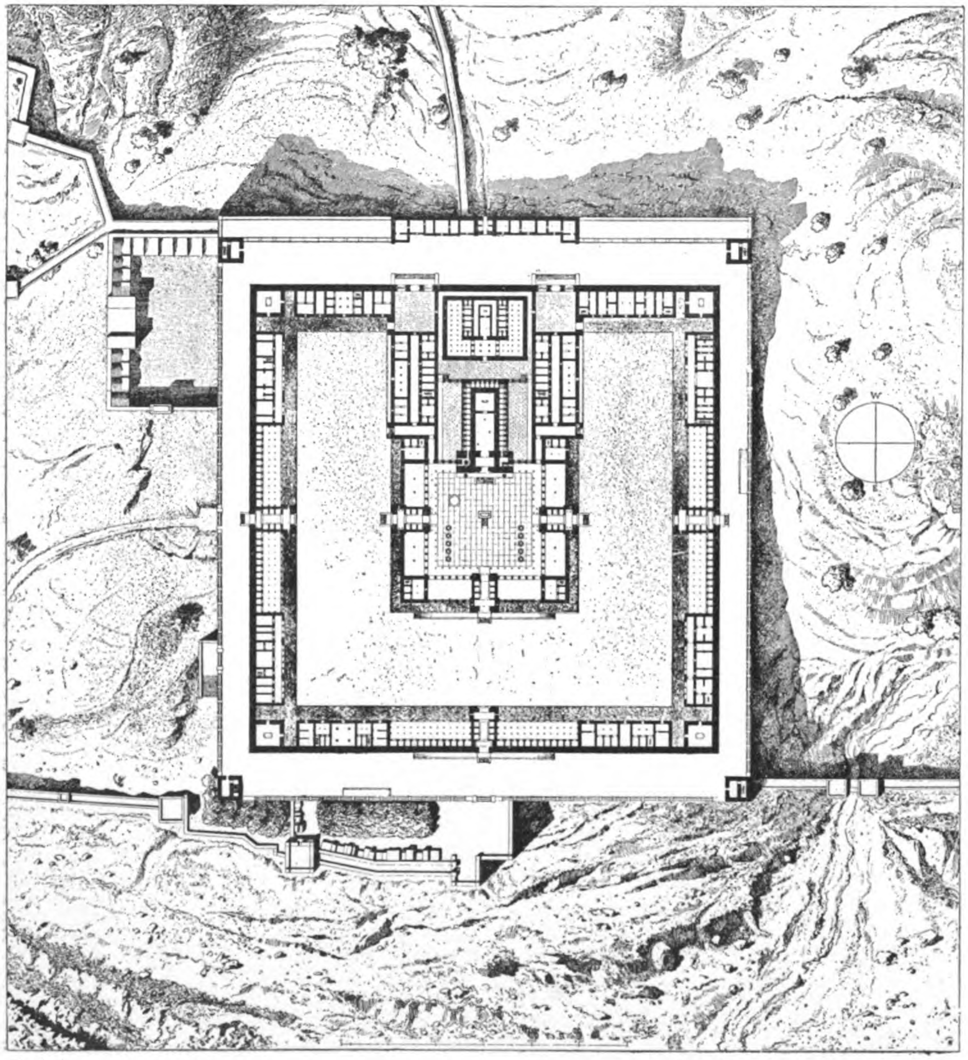
24 Then he brought me southward,[25] and there was a gate on the
south, and he measured its jambs and its vestibule; the dimensions
25 were the same as in the others. It and its vestibule had windows

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40, 11 *the width of the gateway was thirteen cubits[17]

19 [β] on the east and on the north

WEST



Ezekiel *To face p. 72*

PLAN OF EZEKIEL'S TEMPLE

(See p. 190, l. 26)

round about like those of the other gates; it was fifty cubits long 40
and twenty-five cubits wide. Its stairway had seven steps, its 26
vestibule was ‹within›, and it had palm-trees beside its jambs, one
on each side. There was a gateway to the inner court on the 27
south, and he measured from gate to gate[a] one hundred cubits.

Inner Court.

Its Gateways, Sacrificial Tables, and Priests' Halls.

THEN he brought me to the inner court[27] at the south gate- 28
way, and measured the south gateway; the dimensions were
those of the others; its guard-rooms, pilasters, and vestibule were 29
of like size with theirs; it and its vestibule had windows round
about; it was fifty cubits long and twenty-five cubits wide;[β] its 31
vestibule faced the outer court, there were palm-trees beside its
jambs, and its stairway had eight steps.

Then he brought me to the east side of the inner court, and 32
measured the gateway, which had the same dimensions as the
others; its guard-rooms, pilasters, and vestibule were of like size 33
with theirs; it and its vestibule had windows round about; it was
fifty cubits long and twenty-five cubits wide; its vestibule faced the 34
outer court, there were palm-trees beside its jambs, ‹one› on each
side, and its stairway had eight steps.

Then he brought me to the north gateway and measured it; 35
the dimensions were the same as before; its guard-rooms, pilasters, 36
and vestibule ‹were of like size with the others›; it ‹and its vesti-
bule› had windows round about; it was fifty cubits long and twenty-
five cubits wide; its ‹vestibule› faced the outer court, there were 37
palm-trees beside its jambs, ‹one› on each side, and its stairway
had eight steps.

There was a chamber[29] whose door opened into the ‹vestibule› 38
of the gateway,[30] in which the burnt-offering was washed.[31] In 39
the vestibule of the gateway there were two tables on each side,
on which the burnt-offering,[32] the sin-offering, and the guilt-offering
were slain; outside[33][γ] the door of the gateway on the north were 40
two tables, and on the other side of the vestibule of the gateway

40, 27 [a] southward[26]

30 [β] and there were vestibules round about, twenty-five cubits long and five cubits wide[28]

40 [γ] one who goes up to

40,41 two tables, •that is• four tables within and four without the gateway,
42 •in all• eight tables[34] on which •the animals• were slain. There
were also four tables[35][α] of hewn stone, each a cubit and a half
long, a cubit and a half broad, and a cubit high, on which were
laid the instruments used in slaying the burnt-offerings and the
43 bloody offerings; and ˌbordersˌ[36] one hand-breadth •in width• were
fixed within on the tables round about ‹for› the flesh of the offering.
44 Then ‹he brought me› outside the[β] gate, and in the inner
court were ‹two› halls,[37] ‹one› by the north gate facing the south,
45 the other by the ‹south› gate facing the north. And he said
to me: This hall, which faces the south, is for the priests who
46 have charge of the house,[38] and the hall which faces the north is
for the priests who have charge of the altar; they are the Zadok-
ites, those of the Levites who may come near to JHVH to serve
Him.[39]
47 And he measured the court,[40] one hundred cubits long and
one hundred cubits wide, an exact square. And the altar was in
front of the Temple.

The Porch of the Temple.

48 THEN he brought me to the porch[41] of the Temple, and
measured the jambs of the porch on each side five cubits
•thick•; the width of the entrance was ‹fourteen cubits, and the
jambs of the entrance were› three cubits •wide• on each side.
49 The length of the porch was twenty cubits, and its breadth
‹twelve› cubits; the ascent to it was by ‹ten› steps. And the
jambs had pillars,[42] one on each side.

The Nave.

41,1 THEN he brought me to the nave[1] •of the Temple•, and meas-
2 ured the jambs six cubits thick[2] on each side.[γ] The width
of the door was ten cubits, and the side-walls of the door were
five cubits on each side.
He measured its length forty cubits and its width twenty cubits.

40,42 [α]for the burnt-offering 44 [β]inner 41,1 [γ]the breadth of the tent

The Holy of Holies.

THEN he came to the inner room,[3] and measured the jamb 41,3
of its door two cubits ⸢thick⸣, and the ⸢width of the⸣ door
six cubits, and the width of its ‹jambs› seven cubits. He meas- 4
ured its length twenty cubits and its breadth twenty cubits in front
of the nave. And he said to me: This is the Holy of Holies.

The Side-Cells.

HE measured the wall of the Temple six cubits ⸢thick⸣. And 5
the ⸢interior⸣ width of the side-structure[4] was four cubits
round about the Temple. The side-cells were in three stories, 6
thirty on each story. There were ‹rebatements› all around in the
wall of the Temple for ⸢the joists of⸣ the cells to rest on, so that
they should not be inserted in the wall of the Temple. Thus the 7
⸢interior⸣ width of the cells ‹increased› as they went up, ‹according
to the enlargement of the rebatement› upward round about the
Temple.[α]

There was an ascent ‹from› the lower story ‹to the middle,
and from the middle to the upper›.[β] And around the Temple was 8
a raised platform, the foundation of the side-cells, a long rod high,
that is, six cubits and ‹six› hand-breadth‹s›. The outer wall of the 9
side-structure was five cubits ⸢thick⸣, and the part ⸢of the platform⸣
left uncovered ‹was five cubits› ⸢wide⸣. ‹Between› the cells and the 10
chambers was a space of twenty cubits round about. The door‹s› 11
of the side-structure opened on the uncovered part ⸢of the platform⸣,
one toward the north and one toward the south; the width of
the uncovered part was five cubits round about.

The building[5] which faced the ⸢rear⸣ Temple-court on the west 12
was seventy cubits wide, its wall was five cubits thick, and it was
ninety cubits long.

Then he measured the Temple[6] one hundred cubits long, and 13
the Temple-court with the ⸢west⸣ building and its walls one hun-
dred cubits long.[7] The width of the east front of the Temple 14
together with the Temple-court was one hundred cubits.[8] Then he 15ᵃ
measured the length of the ⸢west⸣ building in front of the rear
Temple-court, and its ‹galleries›[9] on both sides, one hundred cubits.

41,7 [α] therefore there was width to the house above [β] to the middle

Interior of the Temple.

41,15b 16 THE nave <and> the inner room and the <porch>[a] | were <panel-
ed>,[10] and all three had ·latticed·[11] windows round about. <The
Temple was covered> with wood round about <from> the floor
17 to the windows[β] ‹and from› the door to the inner room[12] and
without.[13] On all the walls round about in the inner room and
18 in ‹the nave›[γ] were carved Cherubs and palm-trees,[14] a palm-tree
standing +always+ between two Cherubs. The Cherubs had two
19 faces, the face of a man turned to the palm-tree on one side, and
the face of a lion turned to the palm-tree on the other side; they
20 were carved on all the Temple round about: from the floor to
the <roof> the Cherubs and the palm-trees were carved. The
21 wall[δ] of the nave[ε] | was quadrangular.[15]

22 ‹In front of› the Holy Place[16] was something that resembled | an
altar, +made+ of wood,[17] three cubits high, two cubits long, <and
two cubits wide>; it had +projecting+ corners, and its <base> and sides
were of wood. And he said to me: This is the table that stands
before JHVH.

23 The nave and the Holy Place[16] had each a two-leaved door;[18]
24 each leaf had[ζ] two swinging ‹wings›, two to each door-leaf.
25 Cherubs and palm-trees were carved on them[η] as on the walls.
26 There was a wooden *ab*[19] in front of the porch without. And there
were closed windows and palm-trees on both side-walls of the
porch.[20][θ]

Chambers for the Priests.

42, 1 THEN he took me out to the outer court on the north, and
+thence+ led me to the chamber-building[1] which faced the
Temple-court +on the south+ and the hall-building on the north.
2 [a]Its length was one hundred cubits, on the north <side>, and its
3 width fifty cubits. [b]There was a tier of ·galleries· in the third story.

41, 15 [a] of the court 17 [β] and the windows were covered above [γ] measures

20 [δ] of the nave 21 [ε] door-post 24 [ζ] each leaf had

25 [η] on the doors of the nave 26 [θ] and the side-cells of the house and the *abs*[19]

42, 2 [a] in front of

3 [b] in front of the twenty +cubits+ of the inner court and the pavement of the outer court

In front of the chambers was a passage-way ten cubits wide,[α] and ‹one 42,4
hundred› cubits ‹long›. Their doors were on the north. The 5
upper chambers were smaller ⁺than the others⁺, the ˌgalleriesˌ ˌdimin-
ishingˌ their size in comparison with the lower and middle. They 6
were built in three stories, and had no pillars like the pillars of
the ‹outer› ⁺halls⁺; hence the ⁺upper stories⁺ were smaller than the
lower and the middle. The outer wall, bounding the chambers on 7
the side of the outer court, in front of the chambers, was fifty
cubits long, that is, the length of the chamber-building on the 8
outer court was fifty cubits, while in front of the Temple it was
one hundred cubits. Below these chambers was the entrance-way 9
on the east, when they were approached from the outer court, at 10a
the ‹beginning› of the ‹outer› wall.

On the ‹south› ⁺also⁺, in front of the Temple-court and the 10b
⁺hall-⁺building, there were chambers, with a passage-way in front of 11
them; they were similar to the chambers on the north, having the same
length and width, the ‹same› exits and arrangements; and their 12
doors[β] were ‹on› the south; there was a door at the beginning of
the way,[γ] in front of the ‹outer› wall, on the east as one approached
them ⁺from the outer court⁺.

Then he said to me: The chambers on the north and south, 13
facing the Temple-court, are the sacred chambers, wherein the
priests who approach JHVH shall eat the most sacred offerings;
there they shall deposit the most sacred offerings, the cereal offer-
ing, the sin-offering, and the guilt-offering; for the place is sacred.[δ]

Measurement of the whole Temple-enclosure.

HAVING finished the measurements of the inner Temple, he 15
took me out to the east gate, and measured the whole
⁺outer⁺ circuit.[3] He measured the east side[ε] five ‹hundred›[ζ] ⁺cubits⁺ 16
by the measuring-rod. He ‹turned, and› measured the north side 17
five hundred[η] ⁺cubits⁺ by the measuring-rod. Then he turned to the 19
west side, and measured five ‹hundred›[θ] ⁺cubits⁺ by the measuring-

42,4 [α] on the inside — 12 [β] and the doors of the chambers which — [γ] the way

14 [δ] when the priests enter them, they shall not go out from the sanctuary to the outer court, but shall there deposit the garments in which they ministered, for they are sacred; they shall put on other garments and approach what pertains to the people[2]

16 [ε] with the measuring-rod — [ζ] rods — 17 [η] rods — 19 [θ] rods

42, 18 rod. Thereupon he turned to the south side, and measured five
20 hundred[α] +cubits+ by the measuring-rod. On the four sides he
measured its wall round about, five hundred +cubits+ long and five
hundred +cubits+ wide, to mark the boundary between the sacred and
the common.

Entry of the Lord into the Temple.

43, 1. 2 THEN he took me to the gate[β] that faced the East, and lo
the Glory of the God of Israel came from the East,[1] and His
voice was like the sound of many waters, and the earth shone
3 with His Glory.[γ] The appearance[δ] which I saw was like that which
I saw when <He> came to destroy the city,[ε] +or+ like that which I saw
4 at the river Chebar.[3] I fell on my face. The Glory of JHVH
5 entered the Temple by the east gate. Then the spirit lifted me
up, and took me into the inner court, and lo, the Glory of
6 JHVH filled the Temple.[4] Then I heard one speaking to me from
7 the Temple, <the> man[5] meanwhile standing beside me, and He said
to me: Son of man, <this is> the place of my throne, the place for
the soles of my feet, where I will dwell in the midst of the Sons
of Israel for ever. The House of Israel, they and their kings,
shall no more defile my sacred Name with their idolatry,[6] and with
8 the corpses of their kings[7][ζ] by putting their threshold near my
threshold, and their door-posts alongside of my door-posts, with
only a wall between me and them, thus defiling my sacred Name
by the abominations which they committed, for which reason I
9 destroyed them in my anger. Now, let them remove their idolatry[6]
and the corpses of their kings from me, then I will dwell in the
midst of them for ever.

Exhortation.

10 <AND> do thou, son of man, show the House of Israel the
11 Temple,[9][η] <its form and its> pattern, <that they may be>
ashamed of all that they have done; <describe> the Temple, its
construction, its exits and its entrances, and make known to them
all its forms, ordinances,[θ] and regulations; write them down in their
sight, that they may observe and perform all its form(s) and
ordinances.

42, 18 [α] rods 43, 1 [β] the gate 3 [γ] and as the appearance [δ] and appearances
*
7 [ζ] (when they die)[8] 10 [η] that they may be ashamed of their iniquities 11 [θ] forms

Regulations for the Temple.

THIS is the law for the Temple. On the top of the mountain 43, 12
its whole territory shall be most sacred.[10] This is the law for
the Temple.

Altar of Burnt-offering.

THESE are the measures of the altar[11] in cubits of a cubit 13
and a hand-breadth: ‹The› base shall be one cubit <high> and
one cubit wide, with a border around its edge a span wide. This
is the height of the altar: From the <top> of the base[α] to the 14
lower ledge shall be two cubits, and the width one cubit; and
from the smaller ledge to the larger ledge four cubits, and the
width one cubit. The hearth of the altar shall be four cubits 15
•high•, and above the hearth of the altar shall be the horns, <one
cubit> •high•. The hearth of the altar shall be twelve •cubits• 16
square, the upper ledge fourteen •cubits• square, the base one cubit 17
wide round about, and its border a half-cubit wide. Its steps shall
face the East.[12]

Consecration of the Altar.

THEN he said to me: Son of man, thus says the Lord, JHVH: 18
These are the ordinances for the altar: On the day when it
is finished, in order that burnt-offerings may be offered and blood
sprinkled upon it, thou shalt give to those Levitical priests who are 19
of the family of Zadok,[13] who approach me, (says the Lord, JHVH,) to
serve me, a bullock for a sin-offering.[14] <They> shall take some of its 20
blood and apply it to the four horns, and to the four corners of the
ledge, and to the border round about;[15] thus shall <they> cleanse
it and make atonement for it. <They> shall take the bullock, the sin- 21
offering, and it shall be burned in the appointed place of the
Temple, outside the sanctuary.[16] On the second day <they> shall 22
present a he-goat[17] without blemish as a sin-offering, and shall
cleanse the altar as they cleansed it with the bullock. <And> 23
when ‹they› have made an end of cleansing it, <they> shall present
a bullock and a ram without blemish: them shall ‹they› present 24
before JHVH, and[β] sprinkle salt[18] on them, and offer them as a
burnt-offering to JHVH. Seven days shall ‹they› provide daily[19] a 25
he-goat for a sin-offering; and a bullock and a ram without blemish
•for a burnt-offering• shall they provide | seven days, <and> shall make 26

43, 14 [α] on the ground

24 [β] the priests

43, 27 atonement for the altar, and purify and consecrate it.[20] At the
end of these days, on the eighth day and thereafter, the priests
shall offer your burnt-offerings and your peace-offerings on the
altar; then I will accept you, says the Lord, JHVH.

Regulations for Levites and Priests.

44, 1 THEN he took me back to the outer gate of the sanctuary
2 which faces the East; and it was closed. And He[α] said to
me: This gate shall remain closed; it shall not be opened, and no
one shall enter by it; for the God of Israel, JHVH, has entered by
3 it,[1] therefore it shall remain closed. ‹Only› the prince,[2][β] he may sit
therein to eat bread in the presence of JHVH;[3] he shall enter by
way of the vestibule of the gate, and by that way he shall go out.[4]
4 Then he took me, by way of the north gate, to the front of
the Temple, and I beheld, and lo, the Glory of JHVH filled the
5 Temple.[γ] And I fell on my face. And He[δ] said to me: Son of
man, give heed, observe with thine eyes and hear with thine ears
all that I shall tell thee respecting all the ordinances of the Temple
of JHVH and all its laws[pSa], and mark well the +prescriptions concerning+ entering the Temple by all the exits of the sanctuary.[5]
6 Say to the rebellious, the House of Israel: Thus says the
Lord, JHVH: Enough of all your abominations, O House of Israel,
7 in that ye have brought foreigners,[6] uncircumcised in heart and
flesh, to be in my sanctuary to profane it,[ε] when ye offered me
bread, fat, and blood;[7] so ‹ye› have violated my covenant with all
8 your abominations! Ye have not kept the charge of my sacred
things, but have set ‹them› as keepers of my charge in my sanc-
9 tuary. ‹Therefore›, | thus says the Lord, JHVH: No foreigner, uncir-
cumcised in heart and flesh, of all the foreigners who are among
10 the Israelites, shall enter my sanctuary.[8] But those Levites who
withdrew from me when Israel went astray,[9] who went astray after
11 their idols, they shall suffer punishment; they shall be servants
in my sanctuary, having oversight at the gates of the Temple,
and serving in the Temple: they shall slay the burnt-offering and the
bloody offering for the people, and they shall wait on them and
12 serve them;[10] because they served them in the presence of their
idols, and were a stumbling-block of iniquity to the House of
Israel, therefore I have sworn concerning them, says the Lord,

44, 2 [α] JHVH 3 [β] the prince 4 [γ] of JHVH 5 [δ] JHVH 7 [ε] my Temple

JHVH, that they shall suffer punishment: they shall not approach 44, 13
me to act as priests to me,[11] so as to approach any of my sacred
and most sacred things, but they shall bear the reproach <for> the
abominations which they have committed: I will make them 14
keepers of the charge of the Temple for all its work, for all that
is to be done therein.[12]

But the Levitical priests, the Zadokites,[13] who kept the 15
charge of my sanctuary when the Israelites went astray from
me, they shall approach me to serve me, and shall stand in my
presence to offer to me fat and blood,[14] says the Lord, JHVH. They 16
shall enter my sanctuary, and they shall approach my table to serve
it, and they shall keep my charge. When they enter the gates of 17
the inner court, they shall wear linen[15] garments; they shall have
on nothing of wool when they are serving in the gates of the
inner court.<α> They shall wear linen turbans on their heads, and 18
linen breeches on their loins.[β] But when they go out to the outer 19
court[γ] to the people, they shall put off the garments wherein they
were serving, and lay them in the sacred chambers, and put on
other garments, lest they make the people sacred[19] by their gar-
ments. And[20] they shall neither shave their heads, nor let their 20
hair grow long; they shall trim their hair.[21] No priest shall drink 21
wine when he enters the inner court.[22] They shall not marry a 22
widow or a divorced woman, but only an Israelite virgin, or the
widow of a priest.[23] And they shall teach my people the difference 23
between the sacred and the common, and instruct them how to
distinguish between the unclean and the clean.[24] In legal contro- 24
versies they shall act as judges,[25] judging according to my pre-
scriptions. And they shall observe my laws[26] and my statutes in all
my feasts, and shall maintain the sacredness of my sabbaths.[27] A 25
priest shall not approach a corpse and thus incur uncleanness,
except in the case of father, mother, son, daughter, brother, or
unmarried sister.[28] After he has <incurred defilement>,[29] seven days 26
must elapse, ‹then shall he be clean›; and on the day when he 27
goes <δ> into the inner court, to serve in the sanctuary, he shall
offer his sin-offering,[31] says the Lord, JHVH.

44, 17 [α] and in the Temple[16]

*

18 [β] they shall not gird themselves with ‹any›thing that causes› sweat‹ [17]

*

19 [γ] to the outer court[18]

27 [δ] into the sanctuary[30]

44,28 They shall have ‹no›[32] inheritance: I am their inheritance;[33] ye
shall give them no possession[33] in Israel: I am their possession.[34]
29 The cereal offering, and the sin-offering and the guilt-offering,[35]
these they shall eat, and every 'devoted' thing[36] in Israel shall be
30 theirs. The best of all the first-fruits[37] of everything, and of every
oblation[38] of everything, of all your oblations, shall belong to the
priests, and the best of your ‹dough›[39] ye shall give to the priest,
31 that a blessing may rest on your houses. The priests shall eat
nothing, whether bird or beast, that has died a natural death or
has been killed by beasts.[40]

Apportionment of Land for Temple, Levites, City, and Prince.

45,1 WHEN ye allot the land as possession, ye shall set aside a
reservation to JHVH,[1] a sacred portion[2] of the land twenty-five
thousand +cubits+ long[α] and ‹twenty› thousand +cubits+ wide; it
3 shall be sacred throughout its whole extent.[4] Out of this area
ye shall reserve a space twenty-five thousand +cubits+ long and
4 ten thousand +cubits+ wide,[β] as a most sacred portion[γ] of the land:
it shall belong to the priests who serve in the sanctuary, who draw
near to serve JHVH, and in it shall be their houses and ‹grounds›.[4]
2 Of this a square of five hundred +cubits+ shall be for the sanctuary,
5 with an open space fifty cubits +wide+ around it. And a space
twenty-five thousand +cubits+ long and ten thousand +cubits+ wide
shall belong to the Levites, the ministers of the Temple; theirs it
6 shall be as a possession, ‹for cities to dwell in›.[5] The territory
of the city ye shall make five thousand +cubits+ wide and twenty-
five thousand +cubits+ long, beside the sacred reservation; it
7 shall belong to the whole House of Israel. The prince shall
have the land on both sides of the sacred reservation[2] and the
territory of the city, facing the two on the west and on the east,
and equal in length to one of the portions +of the tribes+ from
8 the west border to the east border | ‹of› the land. It shall be his
possession in Israel; and the princes ‹of Israel›[6] shall no more
oppress my people,[7] but shall give the land to the House of Israel
according to their tribes.

45,1 [α]long[3]   3 [β]and in it shall be the sanctuary[4]   4 [γ]sacred[4]

Weights and Measures.

THUS says the Lord, JHVH: Enough, O princes of Israel! 45, 9
Put away violence and oppression! practice equity and jus-
tice! relieve my people from your ·unjust· ejectments! says the
Lord, JHVH. Ye shall have just balances, a just ephah, and a just 10
bath.[8] The ephah and the bath shall be of one measure: the 11
bath shall contain the tenth part of a homer, and the ephah the
tenth part of a homer; the homer shall be the standard of measure-
ment. And the shekel shall be twenty gerahs; ‹five› shekels shall 12
be valued as five, and ‹ten› shekels as ten,[9] and the maneh shall
be ‹fifty› shekels.

The Prince provides the Material of the Sacrifices.

THIS is the oblation[10] that ye shall offer: the sixth part of an 13
ephah out of every homer of wheat, and ‹› the sixth part of
an ephah out of every homer of barley. And the proportion of 14
oil[α] shall be the tenth part of a bath out of every cor, the ‹cor›
being ten baths;[β] and one lamb out of every two hundred ·lambs·, from 15
‹all the families› of Israel, for the cereal offering, the burnt-offering,
and the peace-offering, to make atonement for them, says the Lord,
JHVH. All the people[γ] shall contribute this oblation to the prince 16
in Israel, and it shall be the prince's duty to furnish the burnt- 17
offering, the cereal offering and the libation; in the feasts, the new
moons, and the sabbaths, in all the festivals of the House of Israel
he shall provide the sin-offering, the cereal offering, the burnt-
offering and the peace-offering, to make atonement for the House
of Israel.

Stated Offerings.

THUS says the Lord, JHVH: In the first month, on the first 18
day of the month, ye shall take a bullock without blemish,
and make atonement for the sanctuary.[11] The priest shall take 19
some of the blood of the sin-offering, and apply it to the door-posts
of the Temple, and to the four corners of the ledge of the altar,
and to the posts of the gate of the inner court. So shall ye do 20
also in the ‹seventh month, on the first day› of the month, on
account of any one who has erred or is dull of understanding,[12] and
ye shall make atonement for the Temple.

45, 14 [α] ·in· a bath of oil [β] for ten baths make one homer 16 [γ] of the land

45, 21 In the first month, on the fourteenth day of the month,[13] ye
shall hold the feast of the Passover:[14] ‹seven› days unleavened[15]
22 bread shall be eaten. On that day the prince shall provide a
bullock as a sin-offering for himself and for all the people of the
23 land; and during the seven days of the feast he shall provide
daily, as a burnt-offering to JHVH, seven bullocks and seven rams
24 without blemish, and a he-goat daily as a sin-offering; as a cereal
offering he shall provide an ephah to a bullock and an ephah to a
ram, and of oil a hin to an ephah.
25 In the seventh month, on the fifteenth day of the month, at
the Feast,[16] he shall provide in like manner seven days, for sin-
offerings, for burnt-offerings, for cereal offerings, and for oil.

Offerings for Sabbaths and New Moons.

46, 1 THUS says the Lord, JHVH: The gate of the inner court
facing eastward shall be closed during the six working-days,
but shall be open on the sabbath day and on the day of the
2 new moon.[1] The prince shall enter from without by the vestibule
of the gate, and shall stand at the door-post of the gate;[2] and
the priests shall offer his burnt-offering and his peace-offering, and
he shall worship at the threshold of the gate, and then go out;
3 and the gate shall not be closed until the evening. The people
of the land shall worship before JHVH at the door of that
4 gate[3] on the Sabbaths and New Moons. The burnt-offering which
the prince shall offer to JHVH on the sabbath day[4] shall be six
5 lambs without blemish and one ram without blemish, the cereal
offering being an ephah to a ram, and[a] for the lambs what he will,
6 and of oil a hin to an ephah. And on the day of the new moon[4]
it shall be a bullock without blemish and six lambs and a ram
7 without blemish, with an ephah to a bullock and an ephah to a
ram as cereal offering, and for the lambs what he will, and of oil
a hin to an ephah.
8 When the prince comes he shall enter by the vestibule
9 of the gate, and shall go out the same way.[5] But when the
people of the land come into the presence of JHVH on the feast-
days, he who enters by the north gate to worship shall go out by
the south gate, and he who enters by the south gate shall go out
by the north gate; no one shall return by the gate at which he

46, 5 [a] the cereal offering

entered, but every one shall go out straight onward.[6] The prince 46, 10
shall enter with them when they enter, and go out when they go
out.

On the feast-days and festivals the cereal offering shall be an 11
ephah to a bullock and an ephah to a ram, for the lambs what he
will, and of oil a hin to an ephah. When the prince makes a 12
freewill-offering,[7] a burnt-offering or peace-offering as freewill-offering
to JHVH, the east gate shall be opened for him, and he shall
make his burnt-offering and his peace-offering as he did on the
sabbath day; he shall then go out, and the gate shall be closed
after him.

<He> shall daily[8] provide a yearling lamb without blemish as a 13
burnt-offering to JHVH; every morning shall <he> provide it. And 14
as a cereal offering <he> shall every morning provide with it the
sixth part of an ephah and the third part of a hin of oil to moisten
the fine flour, as a cereal offering to JHVH, a continual[a] ordinance.
‹He› shall provide the lamb and the cereal offering and the oil 15
every morning, a continual burnt-offering.[9]

The Prince's Right to alienate his Landed Property.

THUS says the Lord, JHVH: If the prince make a gift to any 16
of his sons <out of> his inheritance, it shall belong to his
sons; it is their possession by inheritance.[10] But if he make a gift 17
out of his inheritance to one of his servants, it shall be his till
the year of release,[11] and shall then revert to the prince; but the
inheritance <of> his sons shall belong to them. The prince shall 18
not oppress the people[β] by taking •any part• of their inheritance;[13]
out of his own possession he shall provide for his sons, that none
of my people be scattered from their possessions.

Kitchens for Priests and People.

THEN he took me through the entrance which was by the 19
gate to the north row of the priests' sacred chambers,[14] and I
saw there a place on the extreme western side. And he said to 20
me: This is the place where the priests shall boil the guilt-offering
and the sin-offering, ‹and› bake the cereal offering,[15] so as not to
bring them into the outer court, and thus make the people sacred.[16]
Then he took me to the outer court, and made me pass along the 21

46, 14 [a] perpetual

18 [β] out of their possession [12]

46 four corners of the court, and I saw that there was a court in
22 each corner of the court: in the four corners of the court were
<small> courts, forty ⸢cubits⸣ long and thirty ⸢cubits⸣ wide; all four
23 were of the same size. . . .[17] There was a colonnade around
each of the four, and places for boiling were arranged under the
24 colonnades on every side. And he said to me: These are the
kitchens, where the ministers of the Temple shall boil the sacrifices
of the people.

The Fertilizing Stream.

47, 1 THEN he brought me back to the door of the Temple, and
lo, water issued[α] from under the threshold of the Temple eastward — the Temple faced the east — and the water came down
<*> on the south side of the Temple, to the south of the altar.
2 Then he took me out through the north gate, and led me round
on the outside to the outer east gate, and lo, water was flow-
3 ing on the south side.[3] As the man went forth eastward, with a
line in his hand, he measured one thousand cubits, and led me
4 through water ankle-deep; again he measured one thousand ⸢cubits⸣,
and led me through water knee-deep; again he measured one
5 thousand ⸢cubits⸣, and led me through water hip-deep; again he
measured one thousand ⸢cubits⸣, and it was a stream that I could
not ford: the water was deep enough to swim in, a stream which
6 could not be forded. And he said to me: Seest thou, son of
7 man? Then he took me back to the bank of the stream, [β]and lo,
on the bank of the stream were very many trees on both sides.[4]
8 He said to me: This water goes forth to the eastern region,
descends to the Arabah,[5] and goes to the ⸢Dead⸣ Sea, into the
9 <salt water>, which shall then become fresh. Every living thing
that moves, wherever <the stream> comes, shall live; the fish shall
10 be very many.[γ] Fishers shall stand on it from En-gedi to En-eglaim;[7]
a place for the spreading of nets shall <it> be; <its> fish[δ] shall be
11 like the fish of the Great Sea,[9] very many.[10] <But> its marshes and
its pools shall not be freshened:[11] they shall be left for ⸢the gathering
12 of⸣ salt.[12] On the stream, on each bank, shall grow every sort of

47, 1 [α]from under[2]

7 [β]as I was returning

*

9 [γ]for this water shall flow thither, and it shall become fresh, and wherever the stream comes there shall be life[6]

*

10 [δ]according to their kinds[8]

tree •whose fruit is• edible; their leaves shall not wither, nor their 47
fruit fail;[13] monthly they shall bear fresh fruit; for their water issues
from the sanctuary, and their fruit shall be for food, and their leaves
for healing.[14]

Boundaries of the Land.[15]

THUS says the Lord, JHVH: ‹This› is the border whereby ye 13
shall divide the land according to the twelve tribes of Israel.[16a]
Ye shall share it equally; for I swore to give it to your fathers, 14
and it shall fall to you as your possession.
This is the border of the land on the North:[17] From the Great 15
Sea[9] by Hethlon to the frontier of ‹Hamath as far as Zedad›,
•thence• on to Beroth-Sibraim, which is on the line between the 16
territories of Damascus and Hamath, •and• to Hazar-‹enan›, which
is on the border of Hauran; •that is•, the border shall run from 17
the sea to Hazar-‹enan›, the territory of Damascus[β] lying to the
north.[γ] ‹This› is the northern border.
On the East:[18] ‹Between› [] Damascus, ‹[Hauran]›, Gilead and 18
the land of Israel the Jordan shall be the border, from the •northern•
line to the Eastern Sea •and• ‹as far as Tamar.[19] This› is the
eastern border.
On the South:[20] From Tamar[19] to Me-meribah (that is, Kadesh), 19
•thence• to the Brook •of Egypt and• to the Great Sea.[9] ‹This› is
the southern border.
On the West: The Great Sea[9] from the •southern• line to a 20
point opposite the frontier of Hamath.[17] This is the western border.
Ye shall divide this land among you according to the tribes 21
of Israel. Ye shall allot it as a possession to yourselves and to 22
the aliens[21] who dwell among you, who have begotten children
among you, and they shall be reckoned as native among the
Israelites; with you shall they be allotted a possession among the
tribes of Israel; ye shall assign the alien his possession in the 23
tribe in which he dwells, says the Lord, JHVH.

Allotment of the Land.

THESE are the Names of the Tribes:[1] On the northern 48, 1
border, ‹from the sea›, by Hethlon, to the frontier of Hamath
•and• to Hazar-enan, the territory of Damascus being on the north,[δ]

47, 13 [a] Joseph •has• two shares 17 [β] and north [γ] and the border of Hamath

48, 1 [δ] beside Hamath

48, 2 ‹from east border to west border›, Dan,[2] one •portion•. Next to Dan,
3 from east to west, Asher, one. Next to Asher, from east to west,
4 Naphtali, one. Next to Naphtali, from east to west, Manasseh,
5.6 one. Next to Manasseh, from east to west, Ephraim, one. Next
7 to Ephraim, from east to west, Reuben, one. Next to Reuben,
from east to west, Judah, one.

8 On the border of Judah, from the east end to the west end, shall
be the reservation[3] which ye shall set aside, twenty-five thousand
•cubits• wide, and in length equal to one •tribal• portion from east to
9 west; and the sanctuary shall be therein. The reservation[4] which ye
shall set aside for JHVH shall be twenty-five thousand •cubits• long
10 and ‹twenty› thousand •cubits• wide. The sacred reservation shall be
for the following persons: for the priests[5] •a portion• twenty-five
thousand •cubits long• from east to west and ten thousand •cubits•
wide from north to south, and the sanctuary of JHVH shall be
11 therein — for the ‹consecrated› priests, the Zadokites,[6] who kept
my charge and went not astray, as did the Levites, when the
12 Israelites went astray — and it shall be a reservation for them
out of the reservation of the land, a space most sacred, adjoining
13 the •south• border of the Levites; and ‹for› the Levites •a portion•
adjoining the •north• border of the priests,[7] twenty-five thousand
•cubits• long and ten thousand •cubits• wide. The whole[4] shall be
twenty-five thousand •cubits• long and ‹twenty› thousand •cubits•
14 wide. And none of this choice part of the land shall be sold or
exchanged or alienated:[8] it is sacred to JHVH.

15 The width of five thousand •cubits• that remains of the twenty-
five thousand •cubits• shall not be sacred, •but shall be left• for the
city, for dwellings and common lands, and the city shall be in the
16 midst of it. This shall be its measurement:[9] it shall be four
17 thousand five hundred •cubits• square, and its common lands shall
18 extend two hundred and fifty •cubits• on every side. The rest of the
length, alongside of the sacred reservation, ten thousand •cubits• on
the east and ten thousand •cubits• on the west, ‹shall belong to
the city›,* and its produce shall be the food of the inhabitants of
19 the city; the inhabitants of the city shall come from all the tribes
of Israel.

20 The whole reservation, that is, the sacred reservation ‹and›
the territory of the city, ye shall make twenty-five thousand
•cubits• square.

48, 18 * beside the sacred reservation

And the residue shall belong to the prince;[10] ⁘the land⁘ on both 48, 21
sides of the sacred reservation and the territory of the city, extending
on the ‹eastern› side of the reservation of twenty-five thousand ⁘cubits⁘
to the east border, and on its western side to the west border,
parallel to the ⁘tribal⁘ portions, shall be the prince's domain, and
the sacred reservation (⁘that is⁘, the sanctuary of the Temple[a] and ‹› the 22
domain of the Levites) ‹and› the territory of the city, shall be
enclosed by it; it shall lie between the borders of Judah and
Benjamin.

The Rest of the Tribes: ⁘On the south line of the reserva- 23
tion⁘ from east end to west end, Benjamin, one ⁘portion⁘. Next 24
to Benjamin, from east to west, Simeon, one. Next to Simeon, from 25
east to west, Issachar, one. Next to Issachar, from east to west, 26
Zebulun, one. Next to Zebulun, from east to west, Gad, one. 27

On the border of Gad, on the south side, the boundary[11] shall 28
run from Tamar to Me-meribah (that is, Kadesh) ⁘and thence⁘ to
the Brook ⁘of Egypt, and along this⁘ to the Great Sea.

This is the land which ye shall allot as possession to the 29
tribes of Israel, and these shall be their portions, says the Lord,
JHVH.

These shall be the dimensions[12] of the city: The Gates[13] of 30a. 31a
the City shall be named after the tribes of Israel. On the north 30b
side four thousand five hundred ⁘cubits⁘, ‹and› the three gates[β] shall 31b
be: the Gate of Reuben, the Gate of Judah, the Gate of Levi.
On the east side four thousand five hundred ⁘cubits⁘, and the three 32
gates shall be: the Gate of Joseph, the Gate of Benjamin, the
Gate of Dan. On the south side four thousand five hundred 33
⁘cubits⁘, and the three gates shall be: the Gate of Simeon, the
Gate of Issachar, the Gate of Zebulun. <And> on the west 34
side four thousand five hundred ⁘cubits⁘, <and the> three gates shall
be: the Gate of Gad, the Gate of Asher, the Gate of Naphtali,
—the whole circuit eighteen thousand ⁘cubits⁘. And the name of 35
the city from that day shall be: JHVH SHÂMMAH.[14]

48, 21 [a] in the midst of it

31 [β] on the north

Notes on Ezekiel

EZEKIEL ben-Buzi was (according to the statement of his Book) carried captive to Babylon with Jehoiachin, B. C. 597, and there prophesied from 592 to 570. The dates of his birth and death are unknown. He was a priest (probably a Zadokite; see note 13 on c. 44) of the Jerusalem Temple, and doubtless had the education proper to his position: training in the civil and ritual law, and study of the prophetical and historical literature of his people. His Book appears to show acquaintance with the thought of Jeremiah, and we should naturally suppose that he knew that prophet personally (for Jeremiah was a very prominent figure in Jerusalem about the year 600), but he makes no mention of him. In exile he came in contact with the advanced Babylonian civilization, from which he seems to have appropriated material.*

He lived at a time when important changes were going on in Jewish life. The natural growth of the nation, stimulated by a century of Assyrian influence, was leading it to broader moral and religious conceptions. The old naïve polytheism was beginning to lose its hold on the people, and the deeper thinkers had already passed far beyond it. The necessity of a firmer national-religious organization, which should control the thoughtless popular cults, had made itself felt. The childish popular notion of moral responsibility was passing into an ethical system which held the individual strictly accountable for his conduct. Literary composition was becoming more elaborate and ambitious. In a word, the nation, in the persons of its advanced thinkers, had reached a stage of reflection, in which it was undertaking to deal seriously with the great problems of life.

A century of experience intervenes between the first group of Prophets (Amos, Hosea, Isaiah, Micah) and the second (Zephaniah, Habakkuk, Jeremiah, Ezekiel), and the point of view had changed. Some general ideas remained, but the religious situation was in important respects no longer the same. Ezekiel is at one with his predecessors in insisting on certain points: that JHVH alone is God of Israel, and Israelitish worship of other deities a fatal sin; that JHVH requires obedience to the moral law; that alliances with foreign peoples are hurtful; that JHVH is ruler of the whole world, and conducts its affairs, including the history of the mightiest kingdoms, in the interests of Israel; that He will punish Israel for its unfaithfulness to Him

*Cf. below, p. 92, l. 2, also note 6 on c. **1**; n. 14 on c. **14**; n. 13 on c. **28**; n. 28 on c. **32**; n. 5 on c. **44**; n. 4 on c. **46**.

(*i. e.* mainly its worship of other deities), but will save a remnant, and eventually establish the nation in obedience and prosperity. The Prophet's view of life is in its essence an impressively moral one: life, for him, is union with JHVH and obedience to Him, and JHVH is the ideal of truth and justice. Ezekiel does not wholly rise above the old physical and moral anthropomorphism: he still thinks of JHVH as of bodily shape like a man, as subject to human passions of indignation and anger, and as confining His paternal care to Israel. Yet even here he has the germ of universal ideas. In particular, his conception of the unitary life of the world, under one divine government, is vigorously presented.

In common with Jeremiah he holds that the future of the nation belongs to the exiles, and that they are individually responsible to JHVH for their actions. Both these ideas were forced on the two Prophets (possibly Ezekiel learned them from Jeremiah) by the circumstances of the time. It was evident that Jerusalem was doomed, and it followed that the new nation was to be formed from the captives. But not all of them were worthy: some were idolaters and immoral, and the mass had to be sifted; to this end they should be tried one by one, and the unworthy ones not allowed to return to Canaan. This view, briefly stated by Jeremiah, is enforced at great length by Ezekiel, and indicates a turning-point in the national idea of JHVH and of the national-religious life.

Ezekiel's special contribution to the thought of his time is his elaborate scheme (cc. **40–48**) of a new national constitution. The chief feature of the scheme is separation of the civil from the ecclesiastical power, or rather, the complete independence of the latter—a most important point for the later development. How far this idea had been already discussed in Jerusalem (doubtless it had presented itself) we do not know, but Ezekiel is the first to give it shape. In connection with this he draws up a ritual code, which stands, in general, midway between Deuteronomy and Lev. **17–26** (the so-called *Law of Holiness*); and he definitely announces the establishment of a secondary class of Temple-ministers, the Levites, formed from the priests of the rural shrines. His Temple seems to be planned after that of Solomon. He is conscious that he is instituting reforms: part of the old legislation he calls *not good* (c. **23**), which means that the moral and religious sense of his time had outgrown it. The whole ritual scheme needed reconstruction (Deuteronomy had begun it, but had not gone far enough), and it was fortunate that the initiative in this movement fell into the hands of a man who combined fondness for ritual with moral stringency.

It is a mark of genius in him that he saw the need so clearly, and responded to it with so much wisdom. It is not without justice that he has been called the 'Father of Judaism.'

On the other hand, his attitude toward the Ritual affects his ethical position. Though he has the same general high ethical code as the other Prophets, yet he puts infractions of the ceremonial usage on the same level with offenses against the moral law, and he does not distinguish between variations of social custom and fundamental moral principles (c. **22**). To this must be added that he, like the other Prophets, shows no moral recognition of foreign nations: the civilization of Egypt and Tyre is nothing to him. This one-sidedness no doubt gave him all the greater power as a national reformer.

His personal friendliness to Nebuchadnezzar and Babylon is only an apparent exception to his anti-foreign feeling: Babylon is to him JHVH's instrument for rooting out the evil from Israel and re-establishing the nation in purity and peace; thinking of Babylon, not as a centre of religious thought, but as the sword of God, he chooses to ignore her idolatry. But he was not

unaffected by her culture. It is likely that his large scheme of national worship drew some of its features from the Babylonian ritual. It is next to certain that his geographical knowledge and his acquaintance with the stories of the primeval time were greatly enlarged by his residence in Chaldea. Though he is not to be considered as the author of Gen. **2-11**, it is probable that he took part in the collection of materials out of which, in combination with other traditions, those narratives, in their present form, were afterward elaborated. The elements of his opening vision are Babylonian.

He seems to have lived a peaceful and honored life in Chaldea. The exiles had their own houses and lands, and their own government by Elders, with probably no greater burden than the payment of ordinary taxes to the Babylonian government. The Prophet was often visited and consulted by Elders and people. Whether he had personal relations with the King or with civil and ecclesiastical officers we do not know. A pathetic episode in his history is the death of his wife (**24**, 15-27).

A considerable part of his prophecies seem not to have been spoken. He describes himself as being dumb from the year 592 to the year 585. In any case the prophecies must have been carefully written out; they are elaborate literary productions, and were doubtless revised toward the close of his career. His style is uncouth and labored, and full of repetitions, phrases and formulas; but, on the other hand, he has great power of cumulation, and his discourses are eloquent from their mass of details. He is fond of proverbs and allegories, and makes frequent use of the elegy. His visions and symbolical acts differ from those of earlier Prophets in being more elaborate, and in showing more plainly the marks of literary construction. In him we see the beginning of the apocalyptic tendency which followed the decay of prophecy. He is the last of the line of great Prophets, the creators of the Israelitish ethical-national monotheism; he is the first of the great ritual reformers and creators of the Torah, and he is the first of the seers who conceived and represented the history of the world as a drama culminating in Israelitish supremacy.

His Book is a rich storehouse of the geographical, historical, moral, and religious ideas of his time. He was clearly a man of wide literary and social interests; and, though his ability to appreciate certain foreign civilizations was almost destroyed by his national narrowness, he showed himself a typical Jew in the respect that he appropriated foreign elements of thought without in any particular abandoning his national point of view. He is perhaps the most interesting personality in the great group of Prophets: he is ardent, self-confident, bold, relentless, hopeful; and these qualities are reflected in his writings.

He has always been wondered at: in the first century of our era it was a question among the Jewish doctors whether he should not be denied a place in the Canon on the ground that he contradicted the Law; and his opening vision (like the first chapter of Genesis) was thought too full of mystery to be read by any but mature persons. GROTIUS compared him to Homer for knowledge, and SCHILLER said that he would like to learn Hebrew in order to read Ezekiel in the original.

It is fortunate that his book has come down to us substantially as it left his hand. Here and there a scholar has called some part of it in question, but the great body of expositors are agreed that, with the exception of errors of copyists and a few scribal additions, it is genuine. In this respect it stands in marked contrast with the Books of Isaiah, Micah, Jeremiah, and Zechariah. Its immunity from extensive additions has been probably due in part to the fact that it gives a full and cheering picture of the future of the nation; much of the supplementary work of the ancient editors is to be ascribed to the desire to relieve the gloom of the Prophetic portraiture of Israel.

The Book divides itself naturally into two parts: (A) *The Prophecies Proper* (**1-39**), and (B) *The Vision of Reconstruction* (**40-48**). The Prophecies fall into three divisions: (*a*) The Predictions of the Destruction of Jerusalem (**1-24**); (*b*) The Predictions against Foreign Nations (**25-32**); (*c*) The Promises of the Restoration of Israel (**33-39**); or **40-48** may be attached to **33-39** as part of the picture of restoration. The Hebrew text is in bad condition.

Notes on Chapters 1-24

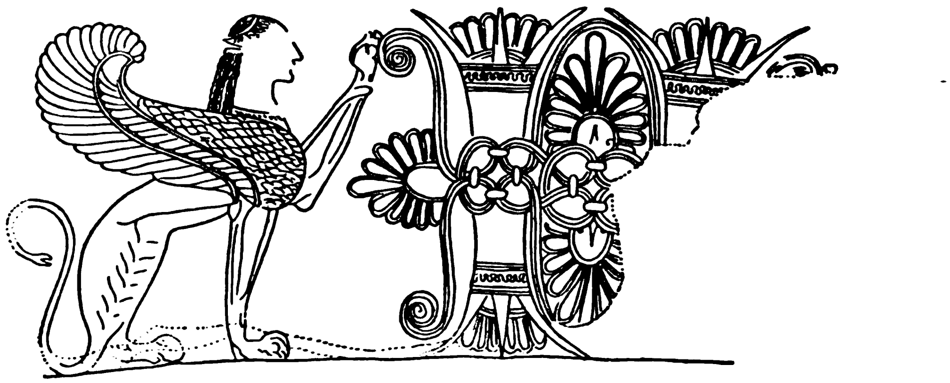
Notes on Chapter 1.

(1) The *thirtieth year*, if the number be correct, refers not to the Prophet's age (which would be otherwise expressed in Hebrew), nor to the finding of the Book of the Law, 2 Kings **22**, B. C. 621 (which does not appear to have been used as an epoch), but to some unknown epoch, probably Babylonian, perhaps the accession of Nabopolassar, founder of the New-Babylonian kingdom, about B. C. 626, according to the Canon of Ptolemy. But the text is uncertain; see note 3. **1**, 1

(2) [The *Chebar* is mentioned on one of the Babylonian contract-tablets disinterred during the American excavations at Nippur, SE of Babylon, on the western bank of the Shatt en-Nîl (the large canal east of the Euphrates). These contract-tablets (most of which are now deposited in the Imperial Ottoman Museum, Constantinople) were found, toward the end of May 1893, on the clay floor of a room (18x9 ft.) more than 20 ft. below the surface of the central part of the north-western ridge of the ruins of Nippur. This room contained the business archives of a wealthy and influential Babylonian firm, known as *Murashû Sons of Nippur*, which flourished in this ancient city during the second half of the fifth century B. C. All of the 730 business-documents discovered are dated in the reign of Artaxerxes I. (B. C. 464-424) and Darius II. (423-405), and they yield valuable information regarding the life and local government in the Babylonian province of the Persian empire in the times of Ezra and Nehemiah (the cup-bearer of Artaxerxes I.). Many of the business transactions refer to the cultivation of the ground around Nippur. There is no doubt that a considerable number of Jewish exiles carried away by Nebuchadnezzar were settled in Nippur and its neighborhood. Several of the names of Jewish exiles mentioned in the Books of Ezra and Nehemiah are found in the business-documents of Nippur; for instance, *Bebai*, *Bezai*, *Nekoda*, *Pedaiah*, *Shabbethai*, *Zebadiah*, &c.; in Babylonian: *Bibâ*, *Biçâ*, *Niqudu*, *Padâva*, *Shabbatâ'a*, *Zabdî'a*. The cuneiform name of the Chebar is *nâr Kabari*, that is, *The Great River* or *The Grand Canal* (*cf.* the name of the *Canale Grande* in Venice). It must have been a large navigable canal at Nippur, probably the present *Shatt en-Nîl* which divides the mounds of Nippur into two approximately even halves. It traverses the ruins from NW to SE and is about 120 feet (36 m) wide. Accord-

ing to Dr. JOHN P. PETERS (*Nippur*, New York, 1897, vol. **2**, pp. 106.192) the 1
Shatt-en-Nîl represents an ancient ship-canal, which left the Euphrates at Babylon, about 60 miles to the NW, emptying into the Euphrates near Warka (Erech). Some of the most important cities of the country were situated on the course of this great canal. *Cf.* LAYARD, *Nineveh and Babylon*, p. 551; LOFTUS, *Chaldea and Susiana* (London, 1857), pp. 101.238. Professor FRIEDRICH DELITZSCH, in his book on the location of Paradise, was inclined to identify the Shatt-en-Nîl with the ancient canal which is called *Arakhtu*, that is, (*water-*) *course*, in the historical inscriptions of the Assyrian kings; but the *Arakhtu* must have been one of the great canals north of Babylon; see *Andover Review*, **5**, 543, note 1 (May, 1886). The contract-tablet (No. 84) on which the name *nâr Kabari* occurs is dated in the 41st year of Artaxerxes I. (4th day of the 1st month, *i. e.* March, 424 B. C.).—P. H.]

(3) Verses **2.3** (except the last clause of v. 3) appear to be an addition, 2.3
by a scribe, defining the strange date in v. 1 by the epoch of Jehoiachin's deportation (B. C. 597/6), which latter is the one employed in the rest of the Book. Why another epoch should be used in v. 1 is not clear. Elsewhere the



FEMALE WINGED SPHINX.

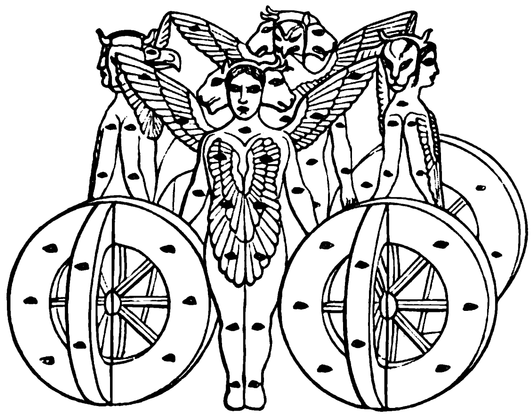
Prophet gives year, month, and day, but mentions the epoch only in **33**, 21; **40**, 1 (*our captivity*). Possibly *thirtieth* (v. 1) is an early scribal error for *fifth*. Or it may be an emendation by a late scribe who desired to reconcile Jeremiah's 70 years of exile (Jer. **25**, 11) with Ezekiel's 40 years (Ez. **4**, 6).*

(4) JHVH seems to come, not from Jerusalem, but from the remote North, 4
which is apparently thought of as the place of His abode (**28**, 14); *cf.* the Babylonian conception (Is. **14**, 13). However, the ordinary route from Jerusalem to Babylon approached the latter city from the north (*cf.* note on **20**, 46), and it may be this route that is here referred to (so D. H. MÜLLER, *Ezech. Stud.*). He appears in a storm-cloud, as in Ex. **20**, &c. (*cf.* note on Ps. **18**, 10).

(5) The appearance of shining metal and burnished bronze (v. 7) gives splendor to the picture.

*V. 2 is probably a gloss on the expression (v. 1) *on the fifth day of the month*, which it repeats and explains; and similarly, v. 3, as emended, is attached to the expression *and it came to pass*, with which the Hebrew text of v. 1 begins (omitted in the translation as unnecessary); the addition describes the writer, who speaks in v. 1 in the first person; or the gloss may be on the expression *and was* (end of v. 3, literally *and there was the hand* &c.); *cf.* Jer. **1**, 1-3 with the following verse of that chapter.

(6) For the symbolical Creatures, *cf.* c. **10**; 1 Kings **6**, 23–27. The form of **1**, 5
the Creatures is made up by the Prophet's imagination out of Babylonian material (human-headed, winged lions and bulls; eagle-headed men, &c.); they bear a close resemblance (except in their upright form) to the guardian bull-deity (see note 16 on c. **28**). Such composite forms, which go back to a remote antiquity, come originally from the old animal-worship. For the Phœnician and Babylonian-Assyrian figures, see MAX OHNEFALSCH-RICHTER, *Kypros*, Plates 77–114; RAWLINSON, *Ancient Monarchies*, **1**, 137; **2**, 29. 30. 563, and compare above, the two full-page illustrations facing pp. 1 and 2. The engraving on page 94 shows a female winged Sphinx adoring a sacred tree (from a Greek vase in the British Museum); *cf.* note 21 on c. **40** and note 14 on c. **41**. Ezekiel's Creatures are parts of the chariot, and its throne-attendants. The accompanying figure of the Cherub-chariot (from RIEHM'S Dictionary of the Bible) is an attempt to represent the Creatures; the throne (vv. 22. 26) rests on them. *Cf.* Rev. **4**. The wheels, however, did not revolve one within the other: they merely gave this impression when looked at from the front; see below, l. 44. Moreover, in accordance with the emendations adopted in v. 18 and in the parallel passage **10**, 12, there were eyes in the spokes as well as in the rims, but not in the bodies and the wings of the Cherubs. The rendering *spokes*, however, is doubtful; see below, l. 52.



RECONSTRUCTION OF CHERUB-CHARIOT.

(7) The symbolic mean- 10
ing of the faces, though not referred to in the text, is apparent; the man's face, as being of greatest dignity, is appropriately turned to the front.

(8) The coals of fire suggest an altar (Is. **6**, 6). 13

(9) The parts of the text here omitted are glosses or errors of copyists. 4–13

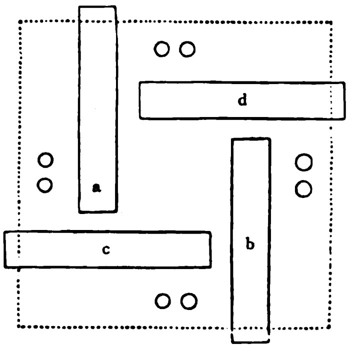
(10) V. 14 represents the chariot as in constant motion, which is contrary to 14
the general representation in cc. **1–3**. **8–10**.

(11) The wheels belong to the throne-bearing chariot (v. 26), and, as an 15
essential instrument of its locomotion, are endowed with the same life that dwells in the Creatures (v. 21). They stand near the middle points of the four sides of a square, one wheel beside each Creature, the axis of each being at right angles to that of its neighbor, so that, looked at from the front, the appearance was that of a wheel revolving within a wheel. Thus the chariot could move, in solemn fashion, north and south, or east and west, without turning. The wheels in Dan. **7**, 9 are doubtless derived from this figure. The small circles in the middle of each of the four sides of the square in the engraving on page 96 mark the points where the four Cherubs stood.

(12) An unknown precious stone (‹*chrysolite*› or ‹*topaz*›). 16

(13) The *eyes* in the felloes and spokes symbolize the divine omniscience. 18
The rendering *spokes* is not certain; the Heb. word (literally *hands*) signifies some sort of support or attachment; it is the word translated by ARV in 1 Kings **7**, 33 *axletrees*. Possibly it means *binding-rods* connecting the hub with the carriage.

(14) The *firmament* (literally *expanse* or *extended surface*) is the foot- 1, 22
pavement of JHVH (*cf.* Ex. **24**, 10), here the floor of the chariot; the reference is to the visible heaven, the crystalline expanse on which JHVH was supposed to sit (in v. 26 there is a sapphire-colored pavement above the firmament). The firmament is supported by the Creatures who thus act as throne-bearers; a similar function is mentioned in the Babylonian Poem of the Flood, col. II, l. 44 (*Records of the Past*, **7**, 138); *cf.* JENSEN, *Babylonian Cosmology*, p. 389, and contrast JASTROW, *The Religion of Babylonia and Assyria* (Boston, 1898), p. 500.



POSITION OF WHEELS OF THE CHERUB-CHARIOT.

(15) *Shaddai* is an old-Hebrew name of deity, of uncertain meaning, but is not found in pre-Exilic writings. The combination *El-Shaddai* occurs only in Ezekiel (twice, including v. 24, in which *El* is conjecturally inserted) and in the Priestly Document in Genesis and Exodus; the old name was revived in literature, and identified by
priestly writers with 24
El, the general name for the deity (*cf.* JHVH Elohim in Gen. **2**, 4b ff.).

(16) V. **25** is a 25
corrupted repetition of the preceding sentence.

(17) JHVH, as 26
King, sits on the heavenly throne (here resting on a sapphire-like floor, *cf.* v. **22**; and Ex. **24**, 10), which both moves on wheels and is supported by the Creatures.

(18) The anthropomorphic details are probably to be taken literally; the deity (though the ethical idea of Him was high) was doubtless at this time conceived of as being in human shape (so Gen. **1**, 26; *cf.* **5**, 3). But His form is here sublimely indistinct (*cf.* MILTON, *Par. Lost*, **2**, 672 f.). For an earlier picture see Ex. **24**, 10 (E[1]). *Cf.* note 31 on c. **16** and notes on **5**, 13; **20**, 21.

(19) The vision (which is plainly the work of reflection; *cf.* note 3 on c. 28
40) is intended to declare that the God of Israel was come, in all His glory, to dwell with the exiles in Babylonia, which was now, and, till the restoration to Canaan, was to be, the centre of the national life. This severance of the divine presence from the Temple is an almost revolutionary conception; *cf.* Jer. **7**, 4–14; **3**, 16. JHVH returns to the Temple in **43**, 2.

Notes on Chapter 2.

(1) The title *son of man* (employed by JHVH, but never used by the 2, 1
Prophet of himself) emphasizes human weakness in contrast with divine might, and embodies Ezekiel's controlling conception of the power of the God of Israel. In OT it is the poetic or elevated expression for *human being* (Is. **51**, 12; Job **25**, 6; Ps. **8**, 4); in Dan. **7**, 13 the equivalent Aramaic expression is used of Israel (more precisely, of the faithful, holy Israel). *One like a son of man*, that is, one in human form, stands in contrast with the Four Beasts described in the preceding verses of the seventh chapter of Daniel. The human form, as opposed to the bestial, symbolizes that the last kingdom (that is the kingdom of the Israelite Saints) will not be, like the Gentile kingdoms (the Babylonian, Median, Persian, and Græco-Macedonian), a supremacy of brute force, but a supremacy essentially spiritual, ushered in by the power of God (BEVAN, *Daniel*, p. 119; *cf.* N. SCHMIDT in *Journal of Biblical Literature*, vol. **15**, pp. 36–53). In the Similitudes of Enoch (**46**, 1.2; *cf.* Dan. **7**, 13) the *Son of Man* is the Messiah.

(2) A divine energy took possession of him; this is the Prophet's standing 2,2
expression for the visional state. The *spirit* is a supernatural being, a member
of JHVH's heavenly court, acting as God's agent in affecting men's minds and
bodies (1 Kings **22**, 21.24; 1 Sam. **10**, 6; 2 Sam. **23**, 2; Is. **61**, 1, *al.*); *cf.* note
on **11**, 5. Ecstasy was at first the ordinary condition of prophetic utterance
(1 Sam. **19**, 24; Mic. **1**, 8); it was gradually dispensed with, as prophecy became
reflective and moral, and in Ezekiel it seems to be chiefly literary form; *cf.*
note 3 on c. **40**.

(3) All the Prophets down to the return from Exile regard the nation as 3
rebellious (that is, *idolatrous*; in Assyrian the words for *sin* mean also *rebellion*);
the term expresses with peculiar exactness Ezekiel's conception of the
national career, which he regards as one unbroken apostasy.

(4) Ezekiel, though not without tenderness (**24**, 16), seems to have been by 6
nature bold and aggressive; his denunciations of Israel are characterized by
an unsparing and even fiercely exultant tone.

(5) *Cf.* Jer. **1**, 9; **15**, 16. The eating of a book indicates a literary concep- 8
tion of prophecy different from that of preceding Prophets, but in accordance
with the literary growth of the nation.

Notes on Chapter 3.

(1) The words, though full of woe, were sweet because from God; Jer. 3,3
15, 16.

(2) Here, and elsewhere in Ezekiel, Israel is represented as more rebellious 6
against truth than other peoples; the case is stated more exactly by Jeremiah,
who says that Israel changed its worship more readily than any other nation
(Jer. **2**, 10–12). This was especially true in the seventh century B.C., when
Israel, a vassal nation, was attracted by the splendid cults of its more advanced
Assyrian conquerors (2 K. **23**; Jer. **44**, 15–19). The horror of the Prophets at
this state of things was deepened by the belief that Israel had been singled
out from all the nations by the one true God to be the recipient of His kindness
(Amos **3**, 1.2). *Cf.* below, note on **5**, 7.

(3) Compare Jeremiah, chapter **1**, verses 17–19. 9

(4) Instead of the impossible *blessed be the glory of JHVH* of the Received 12
Text, the change of one Hebrew letter gives the intelligible rendering: *as the
Glory of JHVH arose.*

(5) The Prophet had received the book and his commission in the presence 13
of the throne-bearing chariot; now he is carried off, and hears the chariot
moving behind him, with its wheels and Creatures. He does not say whither
it goes; but the movement implies the divine activity, and the sound reminds
him that he bears a commission from God.

(6) He is dismayed by the seriousness of the situation, the evil impending 15
over his people. The exiles formed a colony, not far from Babylon; the exact
position of Tel-abib is not known. Those who had been carried off by Sargon
in 722 B.C. (2 Kings **17**) dwelt much farther north, and we have only allusions
to them (Ezek. **37**). *Cf.* Jer. **6**, 11; **15**, 17.—[The name *Tel-abib* is probably =
Assyrian *til abûbi* 'hill of the deluge,' a name given in Babylonia to the numer-
ous mounds formed by the disastrous floods that had swept over the face of
the land before the establishment of a system of irrigation.—P. H.]

(7) The Prophet's moral commission, vv. 16–21 (expanded in c. **33**); *cf.* 17
Amos **2**, 11; Is. **6**, 10; Jer. **6**, 17. The principles expressed are: that a man's
earthly fortune depends on his moral conduct; that the moral character of his
life is in his own hands; that the prophet is bound to watch over men's lives,

to strengthen the good, and to warn the bad. Yet God, the author of all 3
things, may put a stumbling-block before a righteous man (v. 20), and cause him to fall; this conception is a survival from crude popular ideas of the deity, and involves a moral contradiction which the Prophet seems not to have in mind.

(8) We must change the Hebrew so as to read: *if a righteous man,* 21
warned by you, sin, he shall die, but you shall not be held responsible; *cf.* c. **33**. The verse thus gives the converse of the case stated in v. 20. The life and death spoken of are physical; there is special reference to the impending national calamity and restoration, but a general principle is also involved. This is the earliest known formulation of the idea of moral responsibility of man for man.

(9) The Prophet receives his final instructions in a neighboring valley, in 22
the presence of the Theophany.

(10) The connection shows that it is JHVH who binds him, that is, com- 25
mands him to stay in his own house and not go forth to exhort the people in public; exhortation would be thrown away on their rebellious minds (**2**, 3).

(11) The expression *thou shalt be dumb* means not that the Prophet was to 26
become physically incapable of speech (as some recent writers hold), but that he determined not to address the people in public; this resolution he maintained until the news came of the fall of the city (**33**, 22), so that his silence lasted about six years. This procedure shows that Ezekiel was profoundly discouraged and doubtful as to the capacity of the people to receive instruction; he was not without contempt for them; Jeremiah, on the contrary, lived in public. Ezekiel received the Elders in his house (**8**, 1; **14**, 1; **20**, 1), but reserved his public message till it should be confirmed by the capture of Jerusalem. The discourses of this intermediate period (cc. **4**–**33**) appear to have been written, but not delivered, and they may have been revised after the catastrophe.

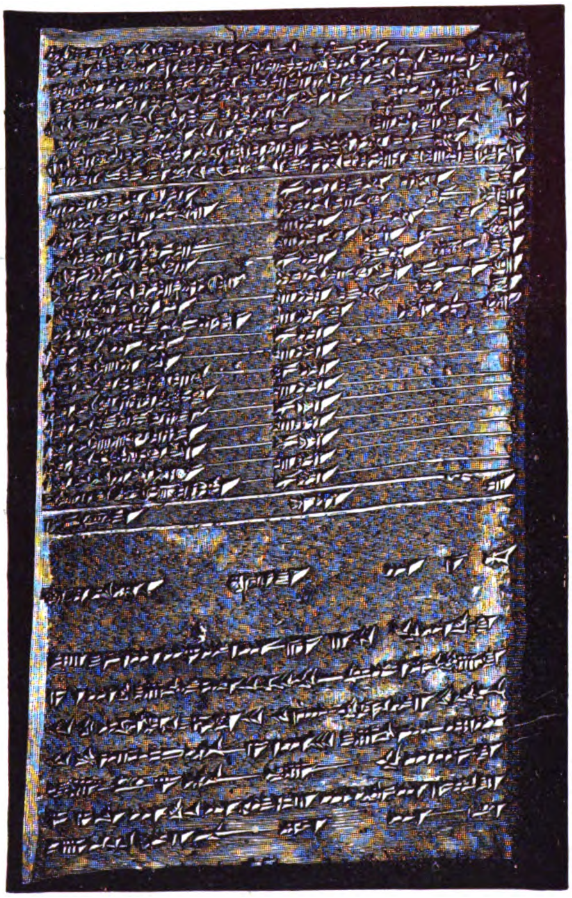
Notes on Chapter 4.

(1) Here begins the series of denunciatory discourses, extending through 4, 1
c. **24**. Jerusalem is to be destroyed, the greater part of the people left in Canaan are to be slain, only a remnant being preserved as a fearful reminder of JHVH's wrath. The siege did not begin till four years later (**24**, 1.2); the whole of this part of the Book was probably revised by the Prophet toward the end of his life.

(2) [That is, a clay tablet, the common writing-material in Assyria and Babylonia. For this purpose the cuneiform scribes selected clay as oily and free from sand as possible. After it had been washed several times and kneaded, it was shaped into a long roll, which was repeatedly pressed flat and rolled out in every direction. In this way the material acquired a uniform consistency, and all air-bubbles were expelled—a very important precaution, as a single air-bubble might shatter a tablet into fragments during the process of baking. After the clay had attained the proper consistency it was pressed by the hands into a symmetrical cake, out of which a piece, somewhat smaller than the tablet to be prepared, was cut with a knife. This piece was then molded at the edges with the fingers, and the corners rounded, so that one surface was convex, the other (that on which the tablet rested) somewhat concave.

The accompanying illustration shows the reverse of one of the best preserved clay tablets in the Cuneiform Collections of the British Museum. It contains a hymn to the Queen of Heaven, Istar, composed in the pre-Semitic idiom of Babylonia, the so-called Sumerian, and accompanied by an interlinear version

in Semitic Assyrian. The British Museum possesses two duplicates of this text, 4, 1
and a late Babylonian copy was found in a collection of Babylonian clay tablets acquired, in 1886, by the Royal Museum, Berlin, and edited by the American Assyriologist, Dr. GEO. A. REISNER. An English translation of this tablet was given by Professor SAYCE in vol. 5 (p. 157) of *Records of the Past* (London, 1875) and on p. 269 of The Hibbert Lectures for 1887. A better translation has been recently published in the Breslau thesis of an American pupil of Prof. FRIEDRICH DELITZSCH, the Rev. EDGAR J. BANKS, of Greenfield, Mass. (Sumero-Babylonian Hymns, Leipzig, 1897, pp. 27–31). The size of the original tablet is $5\frac{3}{8}$ x $3\frac{11}{16}$ in.



ASSYRIAN CLAY TABLET.

For writing, a stick of box-wood was used, one end of which was cut into an exact square; this end of the stylus was cut away obliquely, so that one of the corners of the end formed a somewhat acute angle. The stylus was held like a pen, and the pressure was applied chiefly to the upper edge in the direction of the point, with a slight inclination toward the left. Long, straight lines were apparently made by means of a thin and very smooth thread.

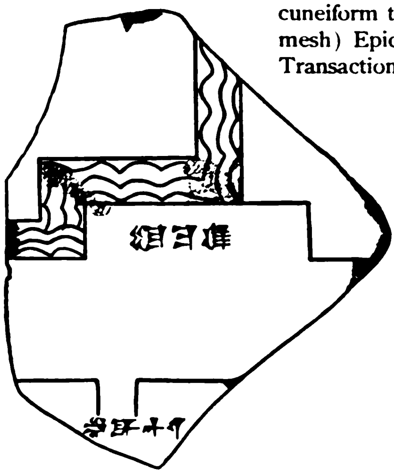


STYLUS FOR CUNEIFORM WRITING.

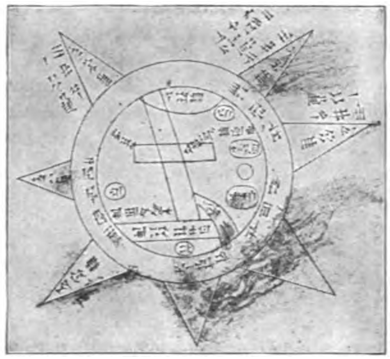
When the tablet was very large, small wooden pegs were inserted into blank spaces of the inscribed side before turning, in order to prevent obliteration of the writing. These pegs were consumed during the process of baking.

After the writing was finished the tablet was dried by exposing it to the sun for a day or two. About a week after drying it was placed in the oven, probably protected by some earthen case to prevent its coming in direct contact with the flame.

These directions for the making and engraving of clay tablets are based 4
on various experiments conducted by the most skilful modern cuneiform scribe, the Rev. Dr. R. ZEHNPFUND, of Hecklingen, Anhalt, who succeeded in reproducing a number of Assyro-Babylonian clay tablets, for instance, the Chaldean Flood-Tablet as restored in HAUPT's edition of the cuneiform text of the Babylonian Nimrod (or Gilgamesh) Epic (see below, note 28 on c. **32**). *Cf.* the Transactions of the Stockholm Congress of Orientalists (Leyden, 1893), vol. **2** (Semitic Section 1^b), p. 272.



PEN-AND-INK DRAWING OF BABYLONIAN DIAGRAM OF A PART OF BABYLON.



PEN-AND-INK DRAWING OF BABYLONIAN MAP OF THE WORLD.



PLAN OF A PART OF BABYLON.

Several of the clay tablets disinterred in the valley of the Euphrates and Tigris contain plans, diagrams, maps, &c. We have, for instance, a plan of a part of the city of Babylon and a map of the disk of the earth surrounded by the ocean imagined as a broad, circular stream.

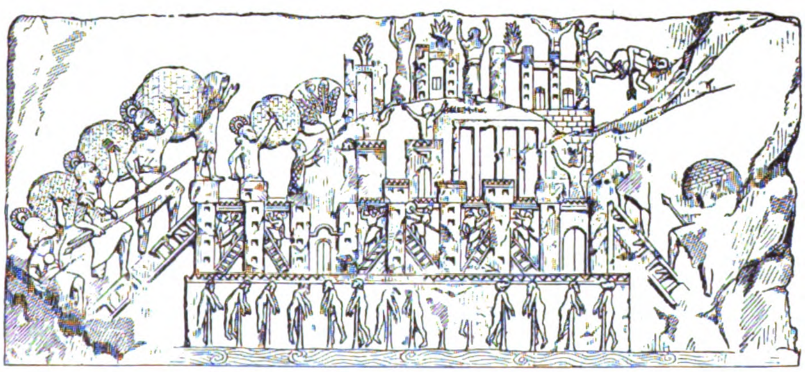
In the diagram of a part of the city of Babylon the wavy lines indicate the Euphrates, and the cuneiform characters below the river designate that part of Babylon as the district of *Tuma*. The exit below is the Gate of the Sun. The oval black spot in the upper left-hand corner of the photographic reproduction of this tablet is merely the label of the British Museum.

The Babylonian tablet with the map of the world is of dark brown clay. The two large concentric circles represent the universal sea encircling the disk of the earth; the cuneiform characters between these two circles designate it as the *Bitter Stream* or *Salt-Water River*. These circles were evidently drawn with a pair of compasses: we can still see the hole in the centre

where the point of the instrument rested; at the surface of the tablet the diameter 4
of this hole is nearly 1/8 in.; the points of the Babylonian compasses cannot have been very fine. The diameter of the outer circle in the original is 6.5 cm. (2 5/8 in.), the inner 4.2 (1 11/16 in.). The cuneiform characters in the triangular spaces on the outer circle (for instance, in the upper left-hand corner of the lower part of the tablet) expressly designate those regions beyond the *Bitter Stream* as islands. There seem to have been originally seven of these triangles; but most of them are broken away. On the left-hand side of each of these islands the respective distances are given. It is interesting to note that on the left of the mutilated triangle above, where we now have the large hole in the tablet, we find in addition to the statement of the distance (*Three double leagues between them*) the remark: *Where the sun is not seen.* The smaller circles within the inner of the two large circles represent cities in the valley of the Euphrates. The parallel lines running from above downward indicate the Euphrates traversing the long rectangle of the city of Babylon. The principal part of Babylon is situated on the left or eastern bank of the Euphrates.



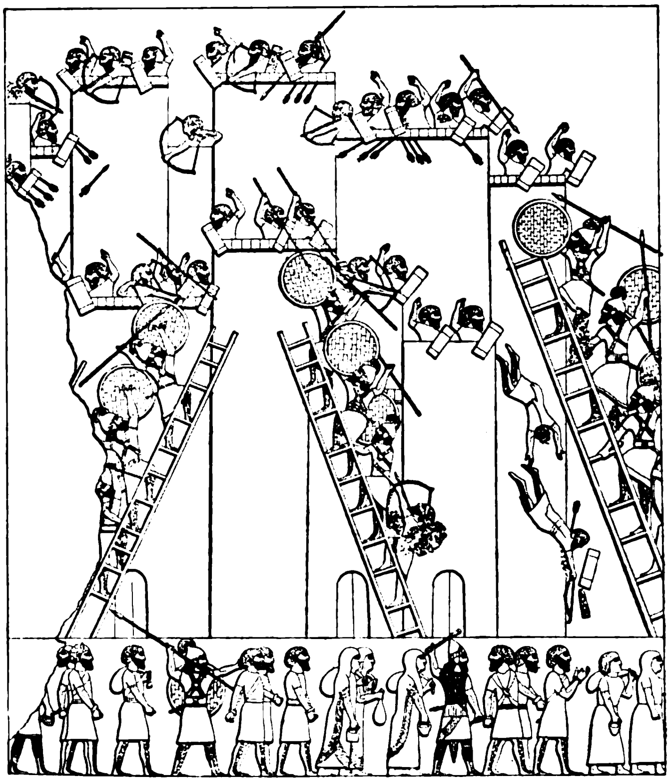
BABYLONIAN MAP OF THE WORLD.



CAPTURE OF A CITY (BAS-RELIEF FROM KHORSABAD).

The left bank is marked, in the upper right-hand corner, as *shadû* 'east.' Lower down, in the South, the Euphrates does not empty into the sea, but

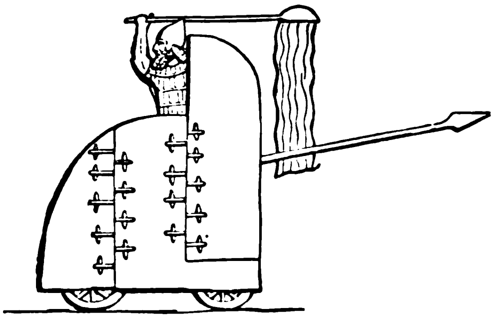
into the *apparu*, that is, the *Swamp*, precisely as the medieval Arabic geographers 4
assert that the Euphrates loses itself in the swamps of Southern Babylonia.
See also note on Josh. **18**, 4.—P. H.]



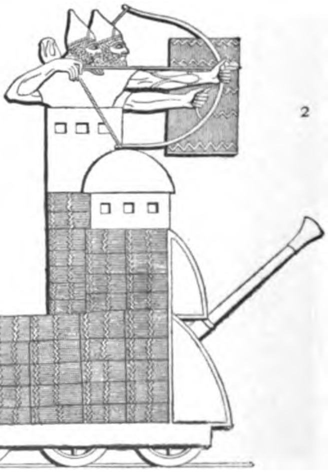
CITY TAKEN BY ASSAULT (FROM KOUYUNJIK).

(3) The text of the discourses is given in
5 cc. **4**. **5**, in which we have a symbolical representa-
tion of the siege of Jerusalem, with an explanation
of the symbolism.

(4) The methods of siege of the time are 2
illustrated in the Assyrian wall-sculptures. The



ASSYRIAN BATTERING-RAM.



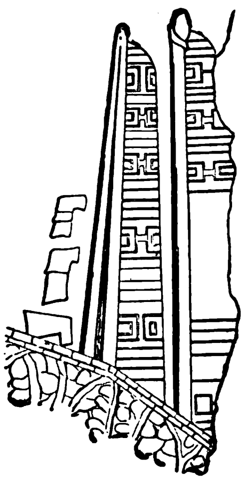
ASSYRIAN BATTERING-RAM (NIMROOD).

towers and mounds were made high enough to enable the besiegers to discharge 4
missiles at the defenders on the walls and in the streets. The *battering-rams* were variously constructed: in some the head was like that of a spear, in others it was blunt. The word *ram* (here retained in the familiar name) is not



ROMAN BATTERING-RAM.

strictly proper: the Babylonian engine, so far as the monuments indicate, never had the ram's head (Lat. *aries*) which we find, for instance, in the accompanying illustration from the arch of Septimius Severus (erected in Rome 203 A. D.). The Hebrew word (*kar*) appears to mean *batterer* or *demolisher*. The engine for throwing stones was a lofty structure, and rested on a mound or an inclined plane; the stones thrown were of irregular shape. See RAWLINSON, *Anc. Mon.* **1**, 470 ff.; LAYARD, *Monuments*, **2**, pl. 21; BILLERBECK, in the Johns Hopkins Contributions to Assyriology, vol. **3**, especially pp. 178 ff. Compare note on **26**, 8. The Heb. word for *battering-ram* used in **26**, 9 is different.



ASSYRIAN BALLISTÆ.

(5) The iron plate perhaps means that JHVH (personated by the Prophet as the besieger) conceals His face from the city in wrath, and holds Himself aloof; it is no longer His abode.
(6) The duration of the 6
punishment, vv. 4-8. For Israel, that is, the Northern kingdom, the period is 190 years (so we must read with the Greek Bible, instead of the Hebrew 390). The term of Judah, forty years, is included in the larger term. The number *forty* is a round number for the Judean exile, just as the same number is assigned to Egypt (**29**, 12.13), and for
Israel an additional 150 is 3
reckoned backward from the deportation of Jehoiachin (597 B. C.). This would bring us to 747 B. C., a date which marks no

significant event, though there was a partial deportation by Tiglath-pileser about 4
740 B. C. (2 Kings **15**, 29, and see G. SMITH'S *Assyrian Canon*, pp. 117. 123). The number is probably intended to point, according to the loose chronology of the time, to the fall of Samaria, 722 B. C. The two branches of the nation, Israel and Judah (*cf.* **37**, 15-28), are both to be relieved from punishment and restored to Palestine at the end of a generation; the Prophet's foresight was partially confirmed by the restoration of 538 B. C. The assignment of the right side to Judah is intended to indicate precedence in dignity and in divine favor for that branch of the people, it being the seat of the Jerusalem priesthood and the Davidic dynasty.

(7) That is, perhaps, he was not to turn during that portion of the day 8
when he was performing the symbolical action (to continue it uninterruptedly was physically impossible); but it is doubtful whether the action was really performed. A certain liberty of movement is given him, that he may eat his food (v. 9), and stretch out his arm in a gesture of threat (v. 7).

(8) The inferior grains and vegetables mixed with the wheat, and the small 9
daily allowance (20 shekels = about half a pound; *cf.* note 8 on c. **45**) indicate the scarcity of a siege; in like manner the daily allowance of water was only about a pint.

(9) A ceremonially unclean material (Deut. **23**, 13). Such a threat was 12
terrible to the ancient mind; to touch the unclean (that is, what was *taboo*) was to trench on what was sacred, and to destroy or imperil the friendly relations between the worshiper and the deity. Animal dung (perhaps the dung of clean animals) was apparently not unclean (v. 15); the dung of domestic animals, especially camels, is still used as fuel in many parts of Syria. The threat of v. 13 is not withdrawn in v. 15; only the Prophet is relieved from the performance of a defiling act.

(10) Verses 11 and 12 are transposed in order to gain a more natural con- 11
nection with the words *thou shalt eat it* at the end of v. 10.

(11) See Deut. **14**, 3-21, a law which had been drawn up not long before 14
Ezekiel's time. The ritual term rendered *abominable*, or *refuse*, (see Notes on Leviticus, p. 69, l. 48) or *unclean meat* (nearly equivalent to *taboo*) is used (Lev. **7**, 18; **19**, 7) of the sacred flesh of the peace-offering if the eating thereof was deferred till the third day, and (Is. **65**, 4) of the flesh of mice and other creatures eaten in certain foreign or secret cults (*cf.* W. R. SMITH, *Rel. Sem.*^{2}, p. 343, n. 3); it appears to mean forbidden sacrificial flesh. What died of itself or was slain by beasts was unclean (Lev. **17**, 15) because it had not been killed with religious rites. Until the legislation of Deuteronomy (621 B. C.) it had not been lawful to eat flesh except at a sanctuary; permission to eat at home is given in that code (Deut. **12**, 10-28). But the old rule, as here
stated (v. 14), was retained. 16

(12) *Cf.* Lev. **26**, 26; Psalm **105**, 16.

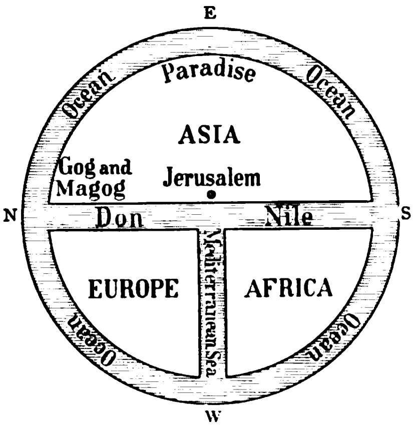
Notes on Chapter 5.

(1) The destiny of the inhabitants of Jerusalem, vv. 1-4: one third perish 5, 1
in the city during the siege; one third are slain outside the city in battle with the besiegers or in attempting to escape; one third are scattered in exile; a few are preserved, and of these a portion perish. A very small part survives.

(2) The phrases in the Received Text: *and I will pursue them with the* 2. 4
sword (v. 2), and *from them shall go forth a fire* (v. 4) are glosses taken from, or suggested by, the explanation given in the following paragraph of this chapter (see v. 12).

(3) The introduction of these words, after the Greek Bible, seems necessary 5,5
in order to make the transition to the discourse of JHVH; but the text is here in disorder.

(4) An allusion to the belief that Jerusalem was the navel or centre of the earth (*cf.* **38**, 12); so Delphi among the Greeks (Pindar, *Pyth.* **4**, 131), and so China is called by the Chinese. On medieval maps Jerusalem appears as the centre of the world. The second of the two accompanying maps of the world is from a manuscript (1417 A. D.) of the Geography of Pomponius Mela (40 A. D.), preserved at Reims.



MEDIEVAL WHEEL-SHAPED MAP.



MEDIEVAL MAP OF THE WORLD.

(5) The omission of the *not* of the Hebrew text is required by the con- 7
nection and justified by the parallel passage **11**, 12 (on which see note). Israel was not worse than the surrounding nations either in morals or in religion: it practiced the naïve polytheism and popular morals of the time. But to the strenuous Jahvism of the Prophets this seemed horrible, and in fact Israel showed itself very facile toward the attractive Assyro-Babylonian cults. Further, there was probably a growing fondness for deeper religious methods, as, for example, the worship of Adonis (**8**, 14; see Is. **17**, 10), which was of the nature of a mystery (somewhat like the Eleusinian mysteries); *cf.* Jer. **2**, 10-13. All moral and religious precepts and rules, even those known to other nations, are here considered as enacted by the God of Israel (*cf.* Mal. **1**, 11 and Notes on the Psalms, p. 176, l. 37), but His people are more guilty than others because they have had better instruction; *cf.* Am. **2**, 11; **4**, 6-11; Hos. **6**, 5; Jer. **2** and above, notes on **2**, 3; **3**, 6.

(6) It is a characteristic idea of Ezekiel that Israel's punishment will be 8
visible to the nations, who will thus come to reverence JHVH as a just and powerful deity. This conception of Israel's God as standing in relation with all peoples is a step toward pure monotheism.

(7) The horrors of a siege. 10

(8) The oath by the life of a deity or a man (both most sacred things) was 11
common (Jud. **8**, 19; 1 Sam. **25**, 26). As an oath was thought essential to emphatic assertion, JHVH must necessarily swear by Himself (Epistle to the Hebrews **6**, 13).—*Cf.* Jer. **9**, 13-16 (Heb. 12-15).

(9) What here rouses JHVH's anger is the ritual disobedience of the people. The *detestable and abominable things* are symbols of other deities. Heterolatry (that is, worship of other gods) was an offense against the national deity, and

it was an added insult to Him that idolatrous worship should be maintained in 5
the Jerusalem temple (2 Kings **23**, 4.6.11.12). Heterolatry and idolatry were not necessarily immoral, though in this case there had been immoral accompaniments (v. 7). It is the worship of other gods than Israel's national deity that the Prophet here has in mind. He connected the ritual with the sole worship of JHVH, and this again with the moral law. In his mind Jahvism was a unity composed of moral and ritual elements, and between these elements he makes no distinction; this lack of ethical clearness belonged partly to the time, partly to his priestly training.

(10) The *deal furiously*, instead of the unintelligible expression of the Received Text, is taken from **8**, 18. Or, from v. 8, we may adopt the expression: *I also am against thee*. *Cf.* Jer. **13**, 14; **21**, 7.

(11) JHVH's *just indignation* (AV, *zeal*) comes from His regard for His 13
own honor (**20**, 41; **36**, 22). The vivid anthropomorphism of this passage expresses the Prophet's keen indignation at the sin, moral and ritual, of the people: JHVH is content when He has vented His furious anger. The basis of Ezekiel's conception of God is the old anthropomorphic conception (see note 18 on c. **1**, p. 96, l. 27), though it is morally purified and elevated.

(12) The picture of a conquered and devastated land, such as Judah already 17
was in part, and was destined to be more completely, under the Babylonian invasion.

Notes on Chapter 6.

(1) With this chapter *cf.* Lev. **26**, 14-39. The land of Israel consists of a **6**, 2
central mountain-range sloping down to narrow plains by the Mediterranean and the Jordan; hence the term *Mountains of Israel* for the land (*cf.* 1 Kings **20**, 23).

(2) The *high-place* was a local shrine devoted to the worship of JHVH or 3
some other deity; it was apparently so called because in early times hill-tops were favorite places of worship. Such shrines were scattered over the land by hundreds, and were regarded as lawful sanctuaries by the Israelitish religious leaders down to the eighth century (1 Sam. **9**, 12; 1 Kings **3**, 4; **18**, 30). The people cherished them as necessary features in the worship handed down to them from the fathers. But the immoral and non-Jahvistic elements of this worship led the earliest of the writing Prophets to protest against it (Amos **7**, 9; Hos. **10**, 8), and, after the fall of Samaria (722 B. C.), the increasing importance of the Jerusalem temple and the growing feeling toward ritual unity induced the attempt to suppress it; the movement to suppress, begun by Hezekiah (715-690 B. C.) and continued by Josiah (640-609 B. C.; *cf.* 2 Kings **18**, 4; **23**, 5) finds legal expression in Deuteronomy (**12**, 2.10.11). But it is evident, from Jeremiah and Ezekiel, that it had been beyond the power of the reformers to root out the popular practice, which did not vanish till the return from exile. The high-place cult was harmless enough in itself, but it hindered national ritual organization, and lent itself to immorality, and was therefore properly denounced by the Prophets. *Cf.* Jer. **7**, 31-34.

(3) The *khammânîm* or *sun-pillars* were posts, pillars, or obelisks, connected 4
with the worship of a Baal of the Sun (*cf.* the Phœn. deity *Baal-khammân*), as the *asherâhs* were with that of Astarte (*cf.* Is. **17**, 8); they stood beside the altars, and were probably ancient forms and emblems of the deity. They seem to have been of wood (pointing to old tree-worship; see below, note 10), or of stone. *Cf.* Notes on Lev. **26**, 30; Jud. **3**, 7; **6**, 25. On the Sun-worship then prevalent see **8**, 16; 2 Kings **23**, 4.5.11. For the altars see note 6 on c. **9**, *Judges*, p. 83, and the full-page illustration facing p. 6 of *Leviticus*. The cut here given represents a simple stone altar found by BOTTA at Khorsabad (*cf.*

note 9 on c. **40**). Each of the vertical faces is divided by two ledges, between 6
which is a lion-claw ornamentation; this form of ornament was probably suggested by some connection between the lion and the deity to whom the altar was consecrated. The top of the altar is a plain slab, on which were placed the victims; on the edge of the slab is an inscription.

By the altar commonly stood a *maççebáh* (pillar); in the subjoined illustration (from the Necropolis Hagia Paraskevi, Cyprus) a *maççebáh*, standing between a lion and an ibex, is adored by two men.



ASSYRIAN ALTAR.

(4) Compare the note on Leviticus **26**, 30, where this word is rendered by *fetishes*. The precise signification of the Hebrew term (*gillûl*) is not certain, but it represents some object of worship (see v. 9).

(5) To scatter 5
the bones was to deny burial, and this, according to ancient ideas, was to mar the future of the dead, inasmuch as they would then have an inferior place in Sheol; *cf.* 1 Sam. **31**, 11-13; Ezek. **32**, 17-32, and JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 512. 568.

(6) Lit. *their adulterous heart which has turned from me*; *cf.* Notes on Lev. **17**, 7; Jud. **2**, 17.

(7) The aim of the punishment is the repentance of the remnant (vv. 8-10), who in captivity will have time for reflec-



CYPRIOTE CYLINDER.

tion. In the illustra- 9
tion given below (from Kouyunjik) the women, leading their children, have their household stuff in sacks thrown over the shoulder. Men were more roughly treated, being urged on with blows, and sometimes cruelly punished. In general, however, the condition of captives, when they had reached the land of exile, was less unhappy than might be expected. *Cf.* the picture of Jewish captives in Assyria, on p. 206 of the Notes on the Psalms, and above, p. 102.



CAPTIVES CARRIED TO ASSYRIA.

11
(8) The gestures and the exclamation express both horror and exultation; *cf.* **21**, 17; **22**, 13; **25**, 3. The Prophet rejoices in the condemnation of the sin which he abhors.

12
(9) See chapter **5**, verses **2**. **12**.

(10) The custom of sacrificing under trees was a survival of the old tree- 13
worship; in earliest times the tree was itself divine, later it became sacred to some deity; *cf.* Gen. **12**, 6; Jud. **4**, 5; 2 Sam. **5**, 24; see also Notes on Isaiah,

p. 147, l. 19; p. 212, no. 3; Notes on Judges, p. 74, l. 22. The preference for 6
hill-tops was sometimes, perhaps, a question of convenience, such places being
isolated and quiet; sometimes it was due to a supposed manifestation of the
presence of the deity. The cult here spoken of was old-Canaanitish, thence
borrowed by the Israelites. *Cf.* Ez. **20**, 28.

(11) The expression *sweet savor* (or *fragrance*), properly *savor of appeasement* or *satisfaction*, originally implied that the deity ate the material of sacrifice; *cf.* Gen. **8**, 21; Ps. **50**, 13. Later it came to mean simply an acceptable offering (frequent in Lev. and Num.). The word *savor* indicates a refinement of the earlier conception; the food is taken by the deity not solid, but in delicate, volatilized form. *Cf.* notes on Lev. **1**, 3.9, note 19 on Ez. **16**, and note 21 on **20**, 28.

(12) That is, from the south of Judah to the land of Hamath in Northern 14
Syria (Jer. **52**, 9), the whole Israelitish land from south to north (2 Kings **14**, 25).
The reading of the Hebrew text, *Diblah*, does not suit the connection, Diblah
(*Diblathaim*, *Diblathan*) being in Moab east of the Dead Sea in the South
(Num. **33**, 46; Jer. **48**, 22). The difference between *d* (ד) and *r* (ר) in the
Hebrew alphabet is very slight; see note on Josh. **6**, 18.

Notes on Chapter 7.

(1) The capture of Jerusalem by the Babylonians, and the temporary anni- **7**, 2
hilation of the national life (586 B.C.). The following passage, vv. 2–11, is
dithyrambic in tone, and the meaning is not throughout clear. There is a
natural division into paragraphs beginning with the expression: *the end* (or *day*,
or *time*) *comes* (or *is come*).

(2) The Hebrew text has a paronomasia that cannot be reproduced in English: *haqqêç* ('the end') *heqîç* ('awakes').

(3) The *mountains* stand for the whole land, which is full of the turmoil 7
of invasion; *cf.* **6**, 2; Jer. **3**, 23.

(4) VV. 8.9 are substantially identical with vv. 3.4, and are probably the 8.9
repetition of a copyist. The Greek Bible arranges the material of vv. 1–9 in
an order different from that of the Hebrew, a fact which shows that the text
was in confusion at an early period.

(5) Picture of the moral depravity of the people of Jerusalem. The rest 11
of v. 11 in the Hebrew text is unintelligible.

(6) In spite of the imminent danger, trade (perhaps partly in the property 12
of the exiles) flourished in Jerusalem. This, says the Prophet, is idle; the city
is to be destroyed, and no man shall enjoy the fruits of his trading, or suffer
loss therefrom.

(7) Lit. *return to*. There seems to be a reference to the law of the Year 13
of Jubilee (Lev. **25**, 10.11 ff.). But if the seller does not regain his alienated
property, why has he not reason to mourn? Because, says the Prophet, the
nation will be broken up, and questions of property will cease to have interest.
We expect in v. 13 the parallel statement that the buyer will gain nothing;
but this cannot be got from the Hebrew text. The omission of 13[a] as gloss is
unnecessary; the clause gives a good sense. On the other hand, the expression *though he be still alive*, which is lacking in the Greek Bible, might be
omitted without detriment to the sense of the verse.

(8) *Cf.* Jer. **6**, 1; **4**, 5.19. The people lose heart and are crushed, vv. 14–18. 14

(9) Those who escape to the neighboring mountains, like lost and helpless 16
doves, shall be no better off than the slain; *cf.* Jer. **40**, 11.12; **41**, 16–18.
The fugitives seem to have founded a permanent colony in Egypt.

(10) In the famine produced by the siege (Jer. **38**, 9), money, incapable of 19
procuring food, shall be flung away with contempt, as if it were ceremonially

impure. For the term *unclean abomination* (Heb. *niddâh*) see **22**, 10; Lam. **1**, 17; 7
Lev. **12**, 2; Num. **19**, 9; Zech. **13**, 1. It expresses the highest degree of ceremonial uncleanness.

(11) This sentence has perhaps been introduced by a scribe from Zeph. **1**, 18, or it may have been a saying familiar to Ezekiel in Jerusalem.

(12) Further, their silver and gold is accursed because it has been used 20
for the ornamentation of idols; *cf.* Is. **30**, 22. This is a striking witness to the prevalence of idolatry in Jerusalem.

(13) The Chaldeans are called fierce and cruel robbers from the point of 21.24
view of the result; Ezekiel generally speaks of Nebuchadnezzar in a friendly tone as the minister of JHVH's vengeance (see above, p. 91, l. 49). Jeremiah advised surrender to the King of Babylon (Jer. **38**, 17); of this Ezekiel says nothing, but speaks solely of the capture of the city.

(14) A sacred city, or temple, or other sanctuary was desecrated by the entrance of strangers, that is, persons who did not belong to the circle of worshipers of the deity of the place. JHVH here abandons His sacred places and delivers them over to enemies.

(15) The words *make the chain* convey no meaning in this connection. 23

(16) The functions of the three advisory classes of the community are here 26
indicated: the prophets report JHVH's decisions in special cases; the priests explain the oral or written ceremonial and civil law of the sanctuaries; the elders give the opinions of experienced politicians; *cf.* Jer. **18**, 18.

(17) *Prince* (Heb. *nasî*) is Ezekiel's constant title for Zedekiah (**12**, 10.12; 27
21, 25, and *cf.* **19**, 11); he does not call him *King*; the expression in the Hebrew: *the King will mourn* (not in the Greek Bible), is probably therefore a scribal addition. The title *King* is used by Ezekiel of rulers of Judah in **37**, 22.24; **43**, 7.9 only, and in these passages the Greek Bible has *ruler*. Why Ezekiel prefers *nasî* is not clear; it seems not to be used contemptuously, since he employs it of the civil head of the new community (**45**, 7 *al.*), but it may express subordinate authority (vassalage under Babylonian sovereignty); also in cc. **45**-**48** the prince is a less important person than the priest. *Cf.* the Greek Bible in 1 Kings **11**, 34.

Notes on Chapter 8.

(1) The old civil organization was preserved by the exiles. The Elders 8,1
often visited the Prophet, whose official position they respected, to ask if he had any word from JHVH. On this occasion he falls into the ecstatic state in their presence.

(2) See **1**, 26.27, in accordance with which we may here read, following 2
the Greek Bible, *a man* (Heb. *îsh*) instead of *fire* (Heb. *esh*) in the Received Text.

(3) See note on **2**, 2 (p. 97, l. 2). 3

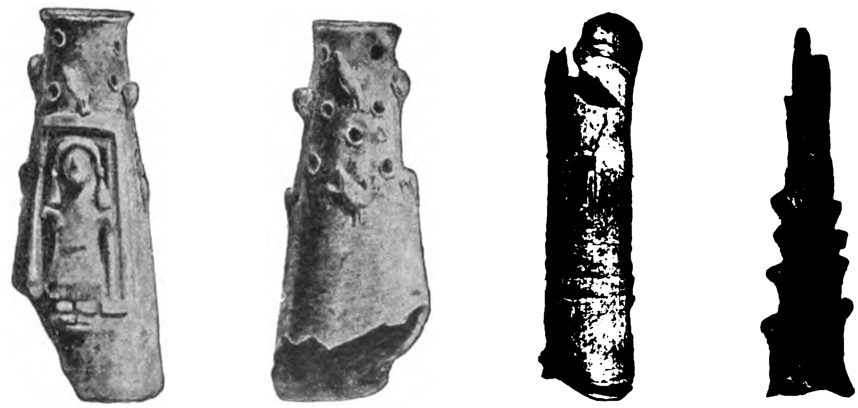
(4) In the gateways of the inner court the vestibules faced outward and the doors inward (**40**, 31.34.37); thus the Prophet stood within the inner court, and, looking through the gateway, could see the image, which stood in the outer court near the entrance of the gateway.

(5) The image that aroused JHVH's indignation was still standing where 5
it had formerly stood (v. 3). It was, perhaps, an Asherah-image such as that

which Manasseh (B. C. 690–643) set up in the enclosure of the Temple (2 Kings 8
21,7); if this was destroyed by Josiah (B. C. 623; *cf.* 2 Kings 23,4), another may have been set up after his death. The name *image of* (that is, which provokes His just) *indignation* (AV, *image of jealousy*), is given to this particular idol apparently because it stood openly at the altar-gate, usurping the rights of the God of Israel, and forcing Him to leave His sanctuary (v. 6). The precise nature of the worship connected with it is unknown. *Cf.* note on Jud. 3,7. The cult of the Phœnician Asherah is illustrated by a number of terra-cotta objects excavated in Cyprus. The figure here given (height 7⅛ in.) is probably as early as Ezekiel. As to the following four illustrations, the first two represent the front and back of a Terra-cotta Cone (probably used as a censer). We see, in front, Astarte in a niche, and, on the back of the cone, the doves of Asherah, the holes representing openings of the sacred dove-cote. The third object is a Terra-cotta Pillar of Asherah (height 12½ in.) excavated in Cyprus and now in the Royal Museum, Berlin. Finally we have a terra-cotta idol of a Sacred Tree, from the sanctuary of Asherah (Aphrodite) at Chytroi, Cyprus. This object was originally fastened to a flat, circular terra-cotta base. The two cuts on p. 111 (which may serve as illustrations of one form of Western-Asiatic Semitic worship of the seventh and sixth centuries B. C.) represent a terra-cotta vessel (probably a brazier or censer), in shape of a ring-dance, and a Sacred Ring-Dance as performed at religious festivals. Three bearded men are apparently dancing around a flute-player (the figure of the third dancer is broken off). This was probably a votive offering (height 5½ in.). These Cypriote objects are perhaps all of Ezekiel's time.



IMAGE OF ASTARTE.



TERRA-COTTA OBJECTS FOUND IN CYPRUS.

(6) The next stage in the national idolatry is the secret worship on the 9
part of the Elders. The position of the chambers and the path by which the Prophet reaches them are not clear, but the rooms were somewhere in the structure of the gateway.

(7) The *reptiles and beasts* probably represented forms of old-Israelitish 10
worship (*cf.* 2 Kings 18,4); a borrowing of Egyptian cults is improbable, and

there is no trace of such worship (except snake-cult; *cf.* note on Is. **6**, 2) in the 8
contemporary Phœnician remains. The Greek Bible omits these two terms, but the connection suggests something mysterious, mystic cults like those of Is. **65**, 3–5, secret services to which only the initiated were admitted.



CYPRIAN VESSEL IN SHAPE OF A RING-DANCE.



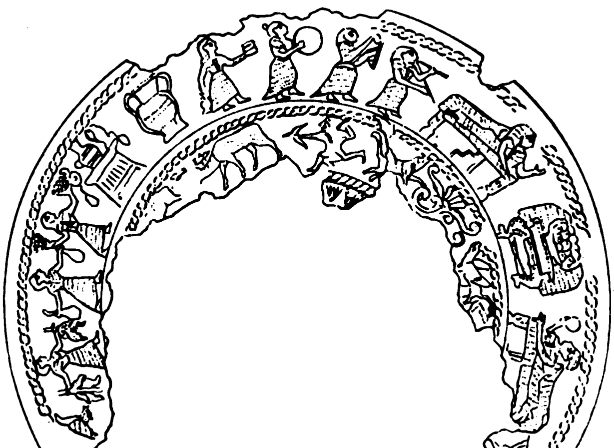
CYPRIAN RING-DANCE.

(8) A round number, as in Ex. **24**, 1; there is no reference to a court of 11
law.

(9) Jaazaniah was perhaps connected with the men mentioned in 2 Kings **22**, 10; Jer. **36**, 10; **39**, 14, in any case a prominent man

(10) The Elders 12
could hardly have believed that JHVH had really left the land (they no doubt held that He was inseparably attached to it), but they acted as if they so believed; *cf.* Psalm **10**, 11; Is. **29**, 15, and note on Ez. **9**, 9.

(11) The *outer* 14
gate. The door was on the outside (**40**, 22), so that the women sat outside the enclosure of the Temple.



WORSHIP OF ADONIS.

(12) Tammuz is the Babylonian *Dumuzi* (Du'ûzu), perhaps originally the spirit, or god, of grain, whose annual death and resurrection were celebrated

in popular festivals (*cf.* FRAZER, *The Golden Bough*, **1**, 278). In Syria and 8
Phœnicia similar rites were performed in honor of a spirit or deity who was termed *The Lord* (Phœn. *Adón*, Greek *Adónis*; see Lucian, *De Syria dea*). The illustration on page 111 (from a silver dish of Curium, on the southern coast of Cyprus, and now in the Metropolitan Museum, New York) represents Adonis, with an apple, and Astarte, on couches, facing a sacred table, a procession of musicians, and a procession of worshipers bearing gifts to a sacred table (*cf.* *Am. Journal of Archæology*, 1888, pl. vii). The woman behind the musicians carries in her right hand an amphora, and in her left a 'garden of Adonis'; *cf.* Notes on Isaiah, p. 146. The Israelites seem to have borrowed this cult in the seventh century from Assyria; they may possibly, however, have got it earlier from the Phœnicians (see Is. **17**, 10). In later times the festival contained licentious features; whether or not these obtained in Ezekiel's day is uncertain; to him this cult is abhorrent because it is not worship of JHVH. The mythical interpretations of the rites connected Tammuz with Ishtar (see *Records of the Past*, **1**, 143; **9**, 127; *cf.* JASTROW, *Religion of Babylonia and Assyria*, Boston, 1898, pp. 482. 564. 574, &c.), and Adonis with Astarte (and so with Aphrodite; *cf.* note on Jud. **2**, 13).

(13) *Twenty-five* (LXX, *twenty*) is a round number, of no special significance 16
(**11**, 1).

(14) Sun-worship also was probably borrowed from Assyria; of its details in Jerusalem we know nothing; see 2 Kings **23**, 5. 11. The persistence of these foreign cults among the Jews (the Prophet speaks apparently of his own time) after the reform of Josiah (621 B. C.) is noteworthy.

(15) The Hebrew has: *they are stretching out* (literally, *sending*) *the branch* 17
to their nose. This is commonly explained as a ritual procedure, as in certain Cyprian pictures (OHNEFALSCH-RICHTER, *Kypros*, pp. 137 ff.), in which the worshipers (or deities) hold flowers to their noses; according to SPIEGEL (*Eranische Alterthumskunde*, **3**, 571) a similar ceremony existed among the Persians. The flower or branch would be in this case a symbol of the deity, derived from tree-worship (*cf.* note 10 on c. **6**). Our illustration is from the edge of a bronze dish (found at Idalium) representing women dancing before a goddess seated on a throne, with a sacrificial table. But there are serious difficulties in the way of this interpretation of our passage. The Hebrew verb can hardly be rendered *putting* (or, *holding*); it means *sending*. Moreover, the connection requires an expression of anger or disgust on JHVH's part, parallel to *they provoke me to anger*; and it is not likely that the Prophet, after finishing his account of the idolatries, and beginning his denunciation, would go back and introduce a single feature of idolatrous ritual. Adopting the old Jewish reading *my nose* (or *nostrils*), and rendering *zemoráh* by *stench* instead of *branch* (or, changing it to *zoráh*, Num. **11**, 20, *loathing*, *a loathsome thing*), we have an expression that fits well into the context. *Cf.* Is. **65**, 5; Amos **4**, 10. The signification *crepitus ventris* and then *bad odor* is given to *zemoráh* by Rabbinical expositors (Kimchi, Rashi); *cf.* Hor. *Sat.* i, **9**, 70.



CYPRIAN WORSHIPERS OF ADONIS HOLDING FLOWERS TO THE NOSE.

(16) This sentence is perhaps an erroneous scribal repetition from the fol- 18
lowing verse (**9**, 1).

Notes on Chapter 9.

(1) This is rendered by some translators: *the visitation of the city* 9,1
approaches.

(2) Supernatural beings in human form (as in Gen. **18**,2), agents of 2
JHVH's destructive work (*cf.* note on Jud. **2**,1); the six together with the scribe make up the round number seven.

(3) See 2 Kings **15**,35; Jer. **20**,2; the exact situation is unknown, but it was on the north side of the enclosure of the Temple, the side on which the outer court seems to have been ordinarily entered (**46**,9).

(4) For the linen dress worn by persons of exalted position, see Dan. **10**,5; **12**,6.

(5) The ink-horn contained both ink and pens.

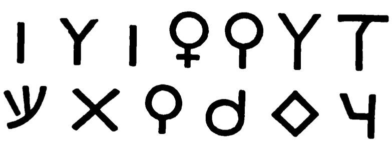


MODERN ORIENTAL INK-HORN.

(6) The bronze altar may have been older than Solomon, as it is not mentioned in the account of the construction of Solomon's temple (1 Kings **6**), or this omission may be the error of a copyist; if we may trust 1 Kings **8**,64, it was not large, since the king had to use the middle of the court for his dedicatory sacrifices; according to 2 Kings **16**,10-16 it was almost entirely superseded by the new stone altar of Ahaz (736-715 B.C.) to which Ezekiel's altar is similar (Ezek. **43**,13-17); it now stood north of the altar of Ahaz (2 Kings **16**,14).

(7) The Cherub is here introduced abruptly; see note on **10**,20. 3

(8) A simple cross-mark of the shape of the Phœnician letters † x ✗, a natural and easy form; see Job **31**,35; Rev. **13**,16, &c. The function of the man with the ink-horn is 4
merely to mark the faithful. The procedure appears to allude to the old custom of marking a man with the sign or mark of his tribe or deity (*cf.* Gen. **4**,15), which may have been the origin of tattooing. See W. R. SMITH, *Kinship and Marriage in Early Arabia*, pp. 212 ff.; STADE, ZAT, **14**,250 ff. [The marks (Arab. *wusûm*) given above were copied by Professor SACHAU on his journey in Syria and Mesopotamia toward the end of 1879. They are engraved on a large stone, north of the ruins of an extensive building (probably the apse of a basilica) in the western part of the village of Abû-Ḥanâyâ, on the western bank of the Euphrates, SE of Aleppo, NE of Bâlis (Barbalissus). The ruins of Abû-Ḥanâyâ seem to be remnants of the ancient city of Eragiza (or *Errazíga*, Assyr. *Araẓiq*) which is mentioned in the Talmud (*Argiz*), also in the inscriptions of Tiglath-Pileser I. (about 1100 B.C.); see *Records of the Past*[2], vol. **1** (London, 1888), p. 113, l. 64 and *cf.* ED. SACHAU, *Reise in Syrien und Mesopotamien* (Leipzig, 1883), pp. 119. 134. 136.—P. H.]



ARAB TRIBAL MARKS.

(9) See note 10 on chapter **8**. Jeremiah and Ezekiel strenuously combat the 9
popular belief that JHVH would not leave Israel, whatever its faults (Jer. **7**,4-15)—a belief which was a natural result of the ancient conception of the relation between the Deity and His people. The body of the nation was yet far from comprehending the moral side of religion.

Notes on Chapter 10.

(1) With this chapter *cf.* c. **1**. V. 1 breaks the connection between **9**, 11 **10**, 2
and **10**, 2, and belongs by its contents to the section vv. 9–22; but it is difficult to find a place for it there, and it is better omitted. It appears to assume that the Glory has returned from the threshold (**9**, 3) to the Cherubs; on this point see below, note 6.

(2) The Hebrew word (*galgál*, a collective term) here rendered *chariot* means properly *mass* (or *system*) *of wheels*; a different word (*ofán*) for *wheel* is used in cc. **1**. **2**. To render the former word as literally as possible, and at the same time distinguish the two terms, we might translate the former (*galgál*) by *whirling wheels* (as RV), or *whirler*, or *wheelwork*; but, as the reference is to the lower part of the *chariot*, this more common word may be employed. The same word *galgál* is used in **23**, 24; **26**, 10 of the Assyrian and Babylonian war-chariots. In the use of *galgál* in our passage there may be an allusion to the *whirlwind*, in which sense the term occurs in Ps. **77**, 18; *cf.* Is. **5**, 28. Compare below, note 13 (p. 115, l. 13).

(3) The *Cherubs* are here introduced (as in **9**, 3) without explanation; below (v. 20) they are identified with the *Creatures* of c. **1**. Name and thing were doubtless familiar to priests (and probably to people) from the figures in the Temple. What the form of the Cherub of the Temple was we do not know, but Ezekiel has probably here modified it.

(4) For the *coals of fire*, see **1**, 13; in Is. **6**, 6 the scene is in the Temple, and the coal of fire is taken from the altar; here also there may be an altar between the Cherubs. *Cf.* Rev. **6**, 9; **8**, 3.

(5) A second visional representation of destruction (see **9**, 7).

(6) The object of the statement (v. 3) that the Cherubs were standing on 4
the south (right) side of the Temple is not clear. V. 4 assumes that the Glory was on the Cherubs; we may infer that it had moved since **9**, 3, though no such movement is mentioned, and v. 1 was perhaps inserted to indicate this change of position. This difficulty disappears if we take the first clause to be a repetition of **9**, 3ᵃ, and (changing the text) render: *Now the Glory of* JHVH *‹had risen› from the Cherubs to the threshold of the house*. If this change of text seem unwarranted, we must suppose, as is said above (l. 5), an unmentioned change of place.

(7) By passing to the Temple JHVH declares Himself lord of that house, and it is thus, as God of Israel, that He commands the destruction of the city.

(8) A doubtful verse, apparently a weak imitation of **1**, 24. The distance 5
to the outer court could not have been very great, nor does it appear how it was known that the sound was heard as far as to that point. The verse should be, perhaps, omitted.

(9) The Prophet describes in detail this procedure, so fateful for the city; 7
he wishes to represent it as JHVH's deliberate act. The Hebrew text says that a Cherub took the fire and gave it to the man; but this does not agree with the command as stated in vv. 2. 7, according to which the man himself was to take it; it is better, therefore, to omit the references to the Cherub, which were perhaps inserted to avoid the man's apparent irreverence in entering the area of the divine chariot.

(10) V. 8 of the Hebrew text is substantially given in v. 21ᵇ. It is here 8
added to explain the act of the Cherub referred to above; if that be omitted, this verse should be deleted.

(11) Verses 9–22 (description of the Cherubs) are parallel to **1**, 15–21 9
(description of the Creatures of the Chebar). The section vv. 9–17 is omitted

by some scholars as a scribal copy of the parallel section in c. **1**, and here **10**
out of place. On this point see note on v. 20.
(12) The text of v. 12 should be assimilated to that of **1**, 18, on which see 12
note. The reference being to the wheels, the mention of bodies and wings is
inappropriate. Another proposed reading, following 1 Kings **7**, 33.34, is: *and
all their spokes and their felloes and their binders and their undersetters were
full* &c.
(13) Why it was thought necessary to identify the *wheels* (Heb. *ofannîm*) 13
with the *chariot* or *whirler* (Heb. *galgál*; see above, note 2) is difficult to
explain. To the latter may have been attached some sense which does not
appear in the text. It seems to be connected with the Cherubs as the *ofannîm*
with the Creatures. [Perhaps the Prophet meant to intimate that the *whirl-
wind* is JHVH's chariot (*cf.* Ps. **18**, 10); he therefore states that he heard the
wheels (the chariot) called *whirlers* (see note 2).—P. H.]
(14) VV. 14.15 of the Heb. interrupt the description of the wheels, and 14.15
belong properly with vv. 20.21, of which they seem to be a variant repetition.
We might substitute v. 14 for v. 21[a], but it seems more probable that v. 14 is
a gloss to v. 21. Moreover, the *face of an ox* of **1**, 10 is here replaced by
face of a Cherub, an improbable expression, since Ezekiel gives no intimation
that he regards the Cherub as identical with an ox-faced human figure. If the
verse be retained, *ox* should probably be substituted for *Cherub*.
(15) The words *for the spirit of the Creature was in them* were probably 17
inserted from **1**, 20 by a scribe, since Ezekiel appears to avoid mention of the
Creature till he has finished his description of the Cherubs (v. 20).
(16) JHVH leaves the Temple by His usual way of ingress and egress, the 19
east gate (**44**, 1–3). The vision of the Glory reappears in c. **43**, when JHVH
enters the house (that is, the enclosure of the Temple) by the same gate (v. 4).
He now stands facing the city, and we expect a report (like that of **9**, 11) from
the man charged to burn the city (**10**, 2.6), but none is recorded. The
omission may have been intentional (it being taken for granted that the order
would be carried out), or it may be due to scribal error. See note on **11**, 23.
(17) C. **10** is the reproduction of c. **1**, with some differences of order: in 20
c. **1** we have the cloud (v. 4), the Creatures (vv. 5–14), the wheels (vv. 15–21),
the throne and the form of JHVH (vv. 22–28); in c. **10** (after the form of
JHVH has been given in **8**, 2) the Glory (v. 4), the Cherubs, introduced with-
out description (vv. 5–8), the wheels (vv. 9–18), the Cherubs (vv. 21.22).
The Prophet's purpose is to exhibit JHVH's determination to destroy Jerusalem.
He first describes the Theophany in Chaldea, in order to show that the God
of Israel, supposed by the people to be inseparably connected with Jerusalem,
had left His land. Then he portrays the destructive divine presence in the
Temple, and declares it to be identical with the other. It is meant to be an
impressive declaration of doom. The borrowing of material from Babylonian
sources and the repetition are both in accordance with Ezekiel's manner. But
there is another reason for the repetition: the *Creatures* of the Chebar he
declares, when they appear in the Temple-court, to be *Cherubs*,—forms associated
with the inner shrine of the Temple (1 Kings **6**, 23): the most sacred presence
has left the oracle and departed to Chaldea. The origin and meaning of the
word *Cherub* are as yet unknown. Solomon's Cherubs are guardians of the
inner shrine, and those of Gen. **3** are guardians of the sacred garden. The
Prophet appears merely to elaborate the older conception in identifying Solo-
mon's Cherubs with the composite forms which his imagination had constructed
in Babylonia. His Temple-Cherub (**41**, 18) has only two faces, and Solomon's
had perhaps only one face. The *Cherub* seems to have been originally a sub-
ordinate divine being who acted as guardian of sacred places and as bearer of

the divine throne or chariot (*cf.* note on Ps. **18**, 10 and above, note 13; see **10**
also note 16 on chapter **28**).

Notes on Chapter 11.

(1) A third vision of destruction. The outer east gate was especially **11**, 1
sacred (**44**, 2); JHVH now remains outside the wall.

(2) A round number. LXX has *about twenty-five*. Whether these are the same with the *twenty-five* of **8**, 16 is uncertain. The two men named are not otherwise known.

(3) That is, war, not peaceful occupation, is our present affair; we are 3
here and must fight it out. The walls of the city would protect them, they thought, as the caldron protects the flesh. The war-party, headed by certain princes and prophets, believed that successful defense was possible; see Jer. **26**, 8; **27**, 16; **28**, 11; **32**, 3; **38**, 4; *cf.* the siege of the city by Titus (70 A. D.). Such a belief seems to us madness, but it did not so seem to the Jerusalem aristocracy and people. The city was, in fact, strong, and stood a siege of eighteen months. *Cf.* BILLERBECK in the Johns Hopkins Contributions to Assyriology, vol. **3** (1898), p. 166.

(4) The term *spirit* seems here to be used in a somewhat different sense 5
from that of **2**, 2 (on which see note) and **11**, 1. There it is a being who exerts physical force; here it is an energy which *falls on* the Prophet, or a divine presence which fills his soul. *Cf.* 1 Sam. **10**, 10, where the spirit of God comes on Saul, and he falls into prophetic ecstasy. We have here the same general conception — a divine or semi-divine being takes possession of the man — but the result is a reflective, not an ecstatic state, and the *spirit* is more nearly allied to the being of God. A still closer alliance of the two appears to be indicated in Joel **2**, 28, where the spirit is said to be *poured out*, as if it were a part of God's essence or thought. These passages show a movement away from the old idea of the *spirit* as an independent being. — In **36**, 26 the term means the *human mind*.

(5) Those who had fallen in the defense of the city. 6

(6) The Prophet fiercely turns the figure against the war-leaders: only the 7
dead victims of the war-policy should remain in the city, the leaders should be taken out and slain.

(7) The headquarters of the King of Babylon, Jer. **52**, 27. VV. 11. 12 are 10
lacking in the Vatican MS of the Greek Bible, and may be a scribal insertion to point the moral distinctly.

(8) *Cf.* **9**, 8. Why Pelatiah only, and not Jaazaniah, is slain is not apparent. 13
The slain man represents the war-party, and in general the disobedient element of the nation.

(9) The repetition of *thy brethren* is improbable. 15

(10) The Received Text reads: *the men of thy redemption*, — a strange and difficult expression, perhaps = thy *kinsmen* (see Lev. **25**, 25). The translation here given requires only a slight change in the Hebrew text and is supported by the Greek Bible.

(11) The god was held, in the old national religion, to be attached to the land (1 Sam. **26**, 19; 2 Kings **5**, 17), and thus banishment from Canaan (to Chaldea, for example) was excision from JHVH and from property-rights in the land; those who remained on the soil would then be sole possessors of JHVH and of all that He had given the nation; *cf.* Jud. **11**, 24.

(12) Denial of the crude popular view; JHVH will be a sanctuary to His 16
people even on foreign soil; His presence will be to them all that the Temple was. This revolutionary conception, that JHVH and His blessing were not

bound to the soil of Canaan, arose in the general moral advance of the 11
Israelitish people, but owed much to the Exile, which severed Israel from its land.

(13) The Prophet goes a step further: the exiles alone, as being the true 17
Israel, shall possess the land. It does not appear that the exiles were better, morally or religiously, than the people who remained in Jerusalem (Ezekiel's standing designation of the former is *rebellious House*; *cf.* **2**, 3), but the logic of the situation forces the Prophet to his present utterance. Two things seemed to him certain: that Jerusalem would be destroyed, and that the nation would be preserved; it followed that the exiles constituted the nation.

(14) It was essential that the new nation, to escape the fate of the old, 19
should be obedient to JHVH. The *new spirit* means not regeneration in the modern sense, but a general disposition to obey the Law of JHVH, especially to avoid idolatry. How this disposition was to be produced the Prophet does not say. The nation remained morally about the same after the return from exile (537 B.C.), but naturally, through its intellectual advance, discarded idolatry.

(15) The people of Jerusalem, who, says Ezekiel, were to have no share 21
in the coming national blessedness.

(16) The sense requires the omission of *heart* before *detestable* &c.; a slight change in the Hebrew text gives the appropriate word *after* (whose heart is *after* their detestable things, that is, *who are devoted to their detestable things*).

(17) The *midst of the city* = *within it*, in contrast with the mountain, which 23
was without it.

(18) The Mount of Olives (*cf.* 2 Sam. **15**, 30; Zech. **14**, 4, and Notes on the Psalms, p. 235, no. 2, l. 6). JHVH leaves the city, and, presumably, returns to Chaldea. The Cherub-chariot appears no more till **43**, 1–3. The Prophet introduces it on three decisive occasions: when he receives his commission, when the doom of Jerusalem is announced, and when the new Temple, the centre of the new nation, is exhibited.

In order to gain a record of the performance of the command of **10**, 2.6, the suggestion has been made that we should read in v. 23: *And they descended on the Mount* (of Olives) *east of the city, and a column of smoke arose out of the midst of the city.* This gives a natural conclusion to the vision, but the change of text is hardly warranted by the Ancient Versions and other evidence. We also expect the man to appear and announce (as in **9**, 11) that he has obeyed his instructions.

Mount Olivet (now *Jabal et-Tûr*) is the ridge on the east of Jerusalem, somewhat more than a mile in length, its summit being about 220 ft. above Moriah and about 2700 ft. above the level of the sea. On its slope Solomon (about 950 B.C.) built a number of shrines of foreign deities which remained till Josiah's time (620 B.C.); later, at various times, churches, tombs, and mosques were erected. On the summit, in an Arab village, stands a modern Church of the Ascension on a site said to have been chosen by the Empress Helena (A.D. 325). Near the base is the traditional Garden of Gethsemane, containing a modern Chapel of the Agony. A considerable number of olive-trees remain on the hill. The full-page illustration facing p. 14 shows the three roads leading over the summit.

(19) The second mention of the *spirit* is tautological, and is better omitted. 24

(20) This ought to have impressed them deeply; but it does not seem to 25
have done so; *cf.* **12**, 1; **33**, 30–33.

Notes on Chapter 12.

(1) The Prophet endeavors to convince the skeptical exiles that Jerusalem 12, 3
will be captured and its people carried into captivity.

(2) The city-wall. 5

(3) Apparently an allusion to the blinding of King Zedekiah at Riblah **12**, 6
(586 B. C.); *cf.* 2 Kings **25**, 6. 7 = Jer. **39**, 6. 7.

(4) It is doubtful whether such acts as these were really performed. 7

(5) V. 10 should perhaps be omitted. It is unnecessary for the connection, 10
and the Hebrew text is in such disorder that it is difficult to give a translation of it. It may be a gloss.

(6) The fate of Zedekiah; see Jer. **52**, 11; *cf.* above, note 3. 13

(7) Princes, priests, and prophets of Jerusalem. 14

(8) See **5**, 3. 4. The result would be the consoling of the exiles (**14**, 22. 23) 16
by showing the divine mercy in their deportation and the divine justice in the fate of Jerusalem, and by proclaiming JHVH's power to Israel and to the other nations (*cf.* v. 20). The demonstration of JHVH's might is often referred to by Ezekiel, his conviction being that the God of Israel would be generally revered if His superiority in strength to other deities were proved.

(9) Another symbolical action, looking in the same direction as the one 18
described in v. 7.

(10) The siege and the following desolation of the land by the enemy; *cf.* 20
4, 9–17; **35**, 10–12. Such passages as this may have been revised by the Prophet toward the end of his life.

(11) The Hebrew term *mashál* sometimes means *proverb*, but this sense is 22
not appropriate here; what is meant is a popular *saying*.

(12) Though prophets and diviners were very generally esteemed and resorted to, there was, nevertheless, widespread skepticism among the people on one point, namely, the predictions of the destruction of Jerusalem. This came simply from the delay of the fulfilment. Jeremiah and others had long been threatening punishment, but it did not come, and the people grew confident and careless. So far did this go that the failure of such predictions passed into a popular scoffing jest: *Nowadays*, the people said, *prophecies are not fulfilled*. The Prophet declares that this jesting shall cease.

(13) The deafness of the people to the threats of the strenuous prophets 24
was nourished by the assuring words of the other class of prophets, described in c. **13**; *cf.* Is. **30**, 10.

(14) The omission of these words is necessary in order to secure clearness. 25

(15) The exiles, among whom also there was skepticism, should witness the fulfilment of the prediction of Jerusalem's fall.

(16) VV. 26–28 are a repetition of vv. 23–25, probably uttered or written 26
on a different occasion. When Ezekiel collected his prophecies, such similar utterances would naturally be put side by side.

Notes on Chapter 13.

(1) Prophecy had long been an organized institution in Israel, and appears **13**, 2
to have been especially prominent in the second half of the seventh century; it had become a respectable and remunerative profession, which men adopted, not always from high motives. Naturally, the majority of the prophets, though probably well-meaning persons, were not characterized by moral profundity or political insight, and their superficial conventionalism excited the contempt and indignation of intense souls like Jeremiah and Ezekiel. They are therefore denounced as a class; see Jer. **2**, 8; **5**, 31; **14**, 14; **23**, 9–40. They are charged with immorality also, though it is not likely that, as a class, they were worse than other men.

(2) This rendering, which follows the Greek Bible, is clearer and more vigorous than the Hebrew, which reads: *prophesy against the prophets of*

Israel who prophesy, and say to those who prophesy out of their own mind. **13**
The expression *the prophets . . . who prophesy* contains an improbable tautology, and the rest of the sentence occurs in the next verse. We might also, by the omission of two words in the Hebrew text, read: *prophets of Israel who prophesy out of their own mind* (as in v. 17).

(3) The source of the real prophet's utterance was held to be a vision sent 3
by JHVH; he spoke what he saw (*cf.* the note on Is. **2**, 1). The foolish or sham prophet spoke out of his own mind, or else from an idle, unreal vision. It was believed that JHVH Himself sent lying words into prophets' mouths (1 Kings **22**, 19–23; Ezek. **14**, 9; Deut. **13**, 1–5); it seems also to have been held that the prophets were sometimes inspired by false gods (Jer. **2**, 8). The vision was often subjectively real, the product of intense brooding: a picture flashed before the seer's mind, and was believed to come from the deity, as dreams also were held to have a divine origin. Ezekiel's visions, on the other hand, are the product of reflection and literary art. As both true and false visions might come from JHVH, the only decisive ground of distinction between them was the material of the prophet's utterance; if this was contrary to JHVH's law, it was false (Deut. and Ezek. as above). Doubtless there were many Israelitish prophets who, by their moral feebleness, merited the denunciations of Jeremiah and Ezekiel. The judgment of these latter was, however, affected by political considerations also: all prophets who favored resistance to the Chaldeans were looked on as false, though such men, even if blind to the political situation, may well have been morally pure (Hananiah, Jer. **28**, and *cf.* the tone of Habakkuk). The ethical position of Jeremiah and Ezekiel, noble as it is in many respects, is impaired by their failure to distinguish between political insight and moral truthfulness.

(4) They were destructive, or at best useless. 4

(5) For the *day of JHVH* see note on Isaiah **2**, 12. 5

(6) The Israelites, like many other nations of antiquity, were organized in 9
families (each comprising several households), clans, and tribes (*cf.* Josh. **7**, 14); and registration in these (by common knowledge, or by writing) was necessary in order to possess land and enjoy the privileges of citizenship. Not all the exiles, said Ezekiel, should return to Canaan; *cf.* **20**, 38 and note on Psalm **69**, 28.

(7) That is, if some one propose some wild scheme, they give it their 10
prophetic sanction. They encourage the inadequate attempts of the people to resist the Chaldeans, and deceive them with false hopes of conquering peace; *cf.* Jer. **6**, 14.

(8) Overthrown by the Chaldeans, whose attack is compared to a violent 12
storm (vv. 13.14).

(9) The furious indignation of the Prophet is intelligible when we recollect 15
that he regarded the condition of Jerusalem as irredeemably bad, and saw hope for the future only in the exiled band. Yet none the less he denounces the war-prophets for helping on the destruction of the city by their counsels; their fundamental error, in his view, was that they believed in the possibility of peace for this corrupt community. What, then, of Josiah's 'Reform' carried out only thirty years before (2 Kings **22**.**23**)? All that Josiah effected was sacerdotal centralization: he broke up the rural shrines, and removed their priests to Jerusalem, but did not affect the moral and religious ideas of the people.

(10) In the free old Hebrew life women played a great *rôle* (1 Sam. **18**, 7; 17
Jer. **9**, 17 (Heb. 16); not a few of them were prophets and diviners; besides those mentioned by name (Deborah, Jud. **4**; Huldah, 2 Kings **22**, 14; Noadiah, Neh. **6**, 14) there must have been many more (*cf.* 1 Sam. **28**; Ex. **22**, 18, and in Arabia the prophetess Sajâḥ, a contemporary of Mohammed). Here they

form an important class, and their fault is the same as that of the prophets: 13
they have no moral seriousness, and practice divining as a trade.

(11) Some sort of wristband having magic virtue, capable of warding off demons and bringing good luck; the word occurs only here and in v. 20. Amulets seem to have been originally fe- 18
tishes, inanimate objects (worn on the person), in which a spirit was believed to dwell; in process of time they came to be made of precious metals and stones, and served as ornaments. *Cf.* Gen. **35**, 4; Jud. **8**, 24; Hos. **2**, 13; Is. **3**, 21, and see Pliny **37**, 12; Wilkinson, *Anc. Egypt*, c. **9**; Lane, *Mod. Egypt*, I, xi; Ohnefalsch-Richter, *Kypros*, pp. 306 ff., 337 ff. (of the Text). Our illustration represents an amulet found in a Cyprian tomb. It is of gold, hollow, and open at one end.


CYPRIAN AMULET.

(12) Apparently another species of amulet (only here and in v. 21), a sort of hanging head-cover, varying in length according to the height of the person. A similar word, Lev. **13**, 6–8, means *eruption, breaking out of pimples*.


ASSYRIAN FILLET.

(13) The second half of v. 18 cannot be satisfactorily translated, and is therefore better omitted. By considerable changes of the Hebrew text we may get the reading: *will ye slay and keep alive?* that is, will ye deal with men for your own selfish purposes only? and this (given substantially in RV) is doubtless the sense of the passage.

To *keep alive* is to predict life and good fortune, and to *slay* (v. 19) is to predict death. The women *hunted lives* in that they based their predictions not on moral grounds but on pay, ignored the relation between character and life, and fostered the immoral popular craving for fortune-telling.

(14) It was in the name of Jhvh that the soothsaying was carried on; 19
He was thus associated with immoral practices, and His Name, which should have been kept sacred (held apart from all things evil), was made *profane, common* (allied with ordinary, impure life). The *Name* also is equivalent to the person; *cf.* **36**, 20.

(15) The fee was often in kind; *cf.* 1 Sam. **9**, 7.8.

(16) The habit of consulting fortune-tellers was probably universal, as, in fact, it has been common in all times and countries. The methods of divining used by the women are not stated; they probably employed the usual means: dreams, visions, lots, and incantations, including necromancy. *Cf.* Jastrow, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 247.404 ff.

(17) By predictions of bad luck for the righteous and good luck for the 22
wicked. For descriptions of these two classes of persons, see c. **18**.

(18) The Prophet, with uncompromising moral instinct, detects and de- 23
nounces these practices, which to most people seemed harmless and useful. He sees that they are incompatible with an ethical conception of the character of Jhvh.

Notes on Chapter 14.

(1) They came in order that the Prophet might consult Jhvh for them 14, 1
(v. 3), the divine word coming to him in vision or dream. This sort of inquiry was prompted not by moral or religious feeling, but by political curiosity: the Prophet was looked on as a machine for announcing the divine purposes. In his indignation he turns fiercely on them.

(2) That which caused them to fall into sin: their idols. Even the leaders of the exiles are here said to be idolaters. In fact, the Israelites had always been worshipers of idols (Am. **5**, 26; Jud. **8**, 27; Ezek. **20**, 16). **14**, 3

(3) They supposed that any worshiper of JHVH might, as a matter of course, consult Him. This was the old national view, according to which homage to other gods did not trench on the rights of the national deity; the mass of the Israelites of this time were heathen, and held the heathen opinion that the various gods were not jealous one of another. The Prophet declares that JHVH is jealous, and will answer in friendly fashion those only who serve Him alone. This was new doctrine for the Elders.

(4) With punishment. (5) With a deadly grip. 4.5

(6) Foreigners who had (like Ruth) given up their own countries, and adopted Israelitish life and religion; the Hebrew term is that which in the LXX and NT is rendered *proselyte* (*cf.* notes on Lev. **17**, 8; **25**, 6). Such persons, if not adopted into some family and clan, did not have full rights of citizenship, and labored under serious disadvantages. In Deuteronomy (**14**, 29) they are classed with Levites and orphans as persons needing special sympathy. They were often oppressed (Ezek. **22**, 7); the feeling of obligation toward them increased with the moral sense of the community. They were subject, with exceptions (Deut. **14**, 21), to the civil and religious law of the nation. *Cf.* **47**, 22. 7

(7) The repetition (see v. 4) is in Ezekiel's style, and also, perhaps, suggests that this prophecy was actually spoken.

(8) Slay him. The threat (never executed) of excision for idolatry and ritual offenses is peculiar to Deut. and the priestly legal writings; see Deut. **13**; Lev. **17**, 10; **7**, 20; Num. **9**, 13; Gen. **17**, 4; similarly Deut. **7**, 1–5 describes a state of things that never existed. 8

(9) See note 3 on c. **13**. Ezekiel nowhere states the general proposition that JHVH is the producer of all moral actions; he does not say that JHVH causes the wickedness of the wicked (c. **33**), or the sin of Israel (though he hints this in **20**, 25). The case of prophecy was peculiar. It was looked on as a real supernatural endowment (Deut. **13**, 1–5), and as such could come only from JHVH (2 Kings **22**, 23). Yet in the Prophet's mind it was no less certain that JHVH must punish all sin. He does not trouble himself to solve the apparent moral contradiction, but wisely holds fast to his two facts. It is his practical way of dealing with the eternal question of divine absoluteness and human freedom. 9

(10) Three ancient worthies, probably known, in Ezekiel's time, only by tradition. The earlier (Judaic) form of the story of the Flood in Genesis is by most critics referred to the eighth century B. C., by others to the time of the Exile. Daniel was famous for wisdom (Ezek. **28**, 3). The book which bears his name was written in the second century (165/4) B. C. According to this book he was at this time (about B. C. 590) in Babylon, and in high position (Dan. **2**, 48), but Ezekiel shows no knowledge of such a person. The Book of Job is post-Exilic (about B. C. 350–300). *Cf.* Jer. **15**, 1. 14

(11) On the oaths in vv. 16. 18. 20 see note on **5**, 11. The repetition expresses determination. 16

(12) It was probably a current opinion that Jerusalem, even if its people were wicked, might (according to the principle of Gen. **18**, 32) be spared for the sake of its righteous men. This opinion connects itself with the ancient principle of solidarity, and is opposed by Ezekiel as giving false hopes. The question of justice for the righteous he does not consider, so intent is he on impressing the people with the fate of Jerusalem. 20

(13) Jerusalem had sinned beyond measure; instead of one judgment (as 14,21
the land in vv. 13–20) she was to be visited by four; how could she be spared?

(14) [For the *four deadly judgments* (v. 21), *Famine*, *Wild Beasts*, *Sword*, and *Pestilence* (vv. 13–19), compare the beginning of the fourth column of the eleventh tablet of the Babylonian Gilgamesh Epic, containing the cuneiform account of the Deluge. Here Ea addresses Bel as follows: *Instead of causing a Flood, let lions and leopards come and diminish mankind, or let famine or pestilence come and depopulate the land.* Instead of *wild beasts* the cuneiform text has *lions and leopards* (or *tigers*); the *sword* is not referred to in the Babylonian epic. *Cf.* JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), p. 505.—P. H.]

(15) See note 8 on chapter **12**, verse 16. 23

Notes on Chapter 15.

(1) The Israelites doubtless believed (as other ancient nations believed) that 15,2
their God could not abandon them to their and His enemies. Ezekiel says contemptuously that JHVH will treat them like a worthless wild vine (Jer. **2**,21): they shall not commit idolatry with impunity (v. 8).

(2) They have already been punished, and shall be punished still more. 7

Notes on Chapter 16.

(1) An elaborate allegory (like that in Hos. **2**), in which Israel's polytheism 16,1
or idolatry is represented, in Oriental realistic fashion, as a series of adulteries. Both branches of the nation are included; the sense of national unity was distinct. *Cf.* Jer. **3**.

(2) The genealogy is moral, not ethnical. Jerusalem, says Ezekiel, is 3
heathen in life; he names Amorites and Hittites as representative of the pre-Israelitish population of Canaan.

The history of these two peoples, especially their relation to Canaan, is by no means clear. In the Egyptian accounts, covering the period B. C. 1400–1200, the Amorites appear to occupy the region of the Orontes river (now *el-'Âçi*, west of Homç-Emesa) around the Lake of Homç (Qadas), and their territory is disputed between the Egyptians (especially under Seti I. and Ramses II.) and the powerful Hittites who had been waging war with Egypt for more than a century. The Egyptians gradually withdrew, leaving the Aramean territory in possession of their rivals. These had been advancing southward since some time before B. C. 1400, and probably now (B. C. 1300–1100) controlled a considerable part of the land of Canaan. They were then forced to fall back before the rising power of the Assyrians and by the 9th century had become insignificant; they were finally crushed by Sargon (*cf.* Is. **20**,1), B. C. 717.

In OT the Amorites (derived from Canaan, Gen. **10**,16) are placed on the east of the Jordan (Num. **21**), and in the central region, in the mountains (Num. **13**,29; Jos. **11**,3) and in the plain (Jud. **1**,34.35), and there are hints of their presence in the South (Gen. **14**,13) and in the North (Deut. **3**,9). In Am. **2**,9 and in the Ephraimitic document (Gen. **15**,6, &c.) the name stands for the body of Canaanite peoples (so *Canaanite* in the Judaic document).

The explanation of this OT representation is not apparent; it may be that the Amorites once occupied the greater part of the territory from Kadesh to the Dead Sea, and were in part destroyed by the Hittites, in part absorbed by the Israelites. The Hittites also in OT are widely distributed in Canaan; they are in the North (2 Sam. **24**,6, LXX; 1 Kings **4**,24), in the hills (Jos.

11,3), in the South (Gen. **23**,3), and the whole land is said to be theirs **16**
(Jos. **1**,4). The two peoples are confounded together (thus Hebron is assigned to both, Gen. **13**,18; **14**,13; **23**,2.3). Possibly the people who came from the north (where the territory was both Amorite and Hittite) were called indiscriminately by both names. How they came south, and what their relation was to other Canaanite races, is not clear. In any case the Prophet uses the names as standing for the whole mass of the pre-Israelitish population. On the Hittites *cf.* W. H. WARD, in *Recent Research in Bible Lands* (Philadelphia, 1896); JENSEN, in *S. S. Times*, 1893, [and his *Hittiter und Armenier* (Strassburg, 1898). According to JENSEN the language of the so-called Hittite inscriptions is Indo-European, an older form of Armenian. Our illustration, from a relief at Ivrîz in Cilicia (NW of the birthplace of St. Paul, Tarsus), represents a Hittite (or, rather, *Hatian*) deity: the *Baal of Tarsus*. *Cf.* JENSEN, *op. cit.*, pp. 145.161.—P. H.]



HITTITE DEITY.

(3) The use of salt, as 4
healthful for newborn children, was wide-spread; the custom may have been connected originally with the dedication of the child to the deity.

(4) The allusion (in vv. 5
4.5) is to the feeble beginnings of the nation, first wandering in Canaan without a country, then (according to the national tradition) living in Egypt under the control of a foreign power.

(5) In Egypt the people increased in numbers, but were without national 7
organization and independence.

(6) The customary ceremony symbolizing connubial cohabitation; see Ruth 8
3,9.

(7) In ancient times the deity was frequently regarded as the husband of the tribe or nation; so often in OT. At first the relation was thought of as physical, the god being human in form (Gen. **6**,1.2); in the Prophets it is wholly moral.

(8) At Sinai. VV. 9-13 symbolize the glory of the nation's achievements, especially its conquest of Canaan. Its moral and religious outfit seems to be included in the material of its power.

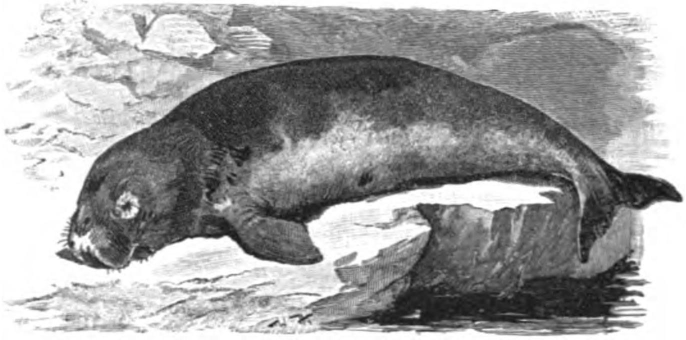
(9) Of the four materials mentioned in this verse the meaning of the 10
second and the fourth is doubtful. The first and the third, *embroidered garments* and *fine linen*, are mentioned in **27**,7 as Egyptian products imported by Tyre.

The *embroidery* is interpreted by the Greek, Latin, and Syriac Versions to mean *work of various colors*, by the Targum *work in pictures* or *patterns*; the two meanings are probably identical. The mention of this fabric in Jud. **5**,30 seems to show its existence in Canaan at an early date.

The word rendered *fine linen* (Heb. *shesh*) occurs elsewhere in Gen. **41**,42 (in a narrative of the 9th or 8th century), in the post-Exilic description of the Tabernacle, Ex. **25**-**39**, and in Prov. **31**,22. It appears to be an Egyptian product; whether it was wholly of flax, or a mixture of flax and cotton, and what its relation was to the materials called in Hebrew *badh*, **9**,2, and *bûç*, **27**,16 (probably a late word), is uncertain; the use of the three words shows that they signify some fine material, such as *batiste*.

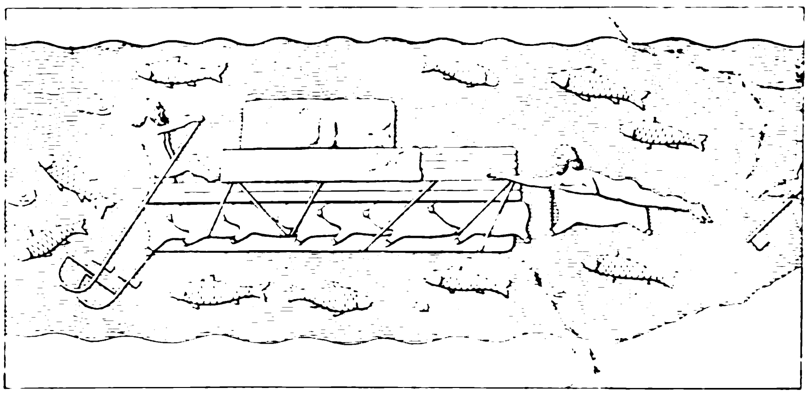
The second term (Heb. *tákhash*, elsewhere only in Ex. **25**-**39** and Num. **4**) was not understood by the Ancient Versions; the Greek Bible renders it by

hyacinthine, the Vulgate has *violet-colored*, the Targum *costly*, the Syriac Version leaves it untranslated. From the connection it must signify the skin of 16



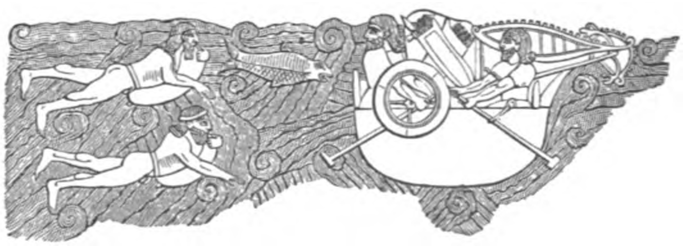
DUGONG.

some animal, but the evidence hardly suffices to determine what animal is meant. The medieval Jewish translation ***badger*** (Rashi, AV) rests apparently on the authority of the Talmud (*Shab.* **28**, 1) in which the ***tákhash*** is described



ASSYRIAN RAFT SUPPORTED BY INFLATED SKINS.

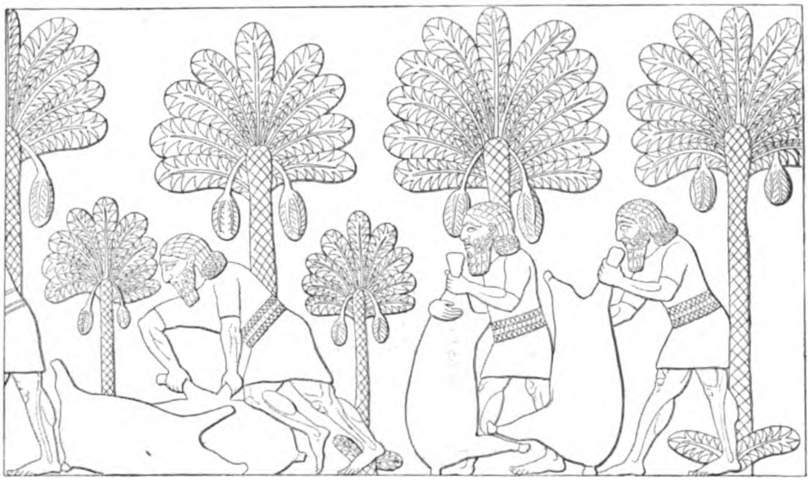
as an animal of this sort (*cf.* Bochart, *Hieroz.* 987 ff.); or this explanation may have been suggested by the assonance of the German word for ***badger***, viz. *Dachs* (Lat. ***taxus***). The badger is, however, found in Asia, and its skin



ASSYRIANS CROSSING A RIVER ON INFLATED SKINS.

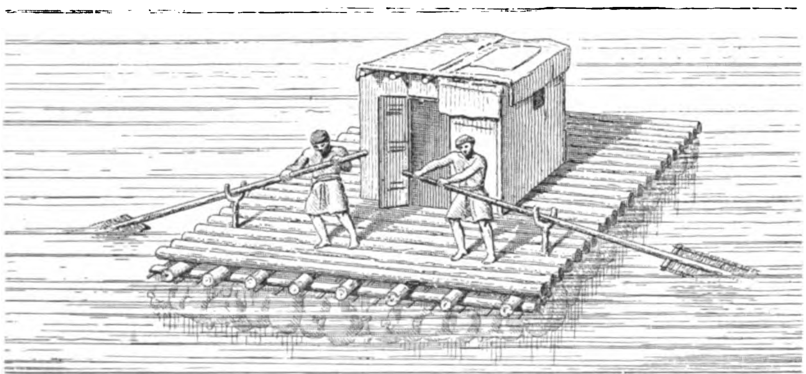
may have been used for shoes. The rendering *seal* (RV, *sealskin*) is supported mainly by the Arabic word for *dolphin, porpoise*, viz. *túkhas*, and by

the fact that an animal of the cetacean family is found in the Red Sea, *viz.* a herbivorous swimming mammal, known as the *dugong* (Halicore cetacea), whose skin is used for making sandals (ROBINSON, *Bibl. Res.* **1**, 171). To this rendering it is objected by FRIEDRICH DELITZSCH that the Assyrian word *ʻtakhʻshu* represents an animal, the inflated skins of which were used to support rafts, or single individuals, on the Euphrates and Lake Van, and which **16**



PREPARATION OF INFLATED SKINS FOR RAFTS.

must have been common in that region; the seal, which is not found in the Persian Gulf, would then be out of the question, and DELITZSCH suggests *sheep*; but the reading of the first syllable of the Assyrian word is doubtful, and the Assyrian word explained by DELITZSCH as *sheep* means *inflated*, an inflated skin (Assyr. *gabshû*). The preparation of these inflated skins is represented on the



MODERN KELLEK ON THE TIGRIS.

Assyrian wall-sculptures, and *kelleks*, that is, rafts supported by inflated skins of sheep or goats, are still in use on the Tigris. Nor does this species of rafts seem to be confined to Mesopotamia: the African explorer, Count GOETZEN, relates that, in the summer of 1894, he crossed the rapid stream of the Lowa, a large tributary of the Congo, by means of a canoe and raft con-

structured of inflated goat skins (*Journ. Am. Orient. Soc.*, vol. **18**, p. 170). In the **16**
uncertainty as to its meaning, the Hebrew word *tắkhash* is better left untranslated. [Of all the explanations proposed the rendering *dugong* seems most probable.—P. H.]

The last word in the list (which occurs only here and in v. 13) is equally obscure. The Greek Bible has *woven with hair*, the Vulgate *subtilibus*, the Targum *dyed*, the Syriac Version apparently leaves it untranslated. The authority of the great Jewish commentator Rashi (1040-1105 A. D.) for his rendering *silk* is uncertain. Silk, probably brought to Western Asia from China and India by the Persians, does not occur in Ezekiel's enumeration of Tyrian wares in c. **27**, nor is it mentioned in Europe before the time of Aristotle (B. C. 384-322); it is not known to have been dyed by the Phœnicians till some time after the 6th century B. C. The word is perhaps a scribal error; in v. 13 it may be an erroneous repetition of the preceding word, and the clause in v. 10 may have been then added to bring the statement into accordance with that of v. 13. The verb *cover* would indicate that a veil (Gen. **24**, 65) or some loose garment (1 Kings **11**, 29) is intended.

(10) A common ornament of women; see Hos. **2**, 13; Is. **3**, 21, &c.

(11) These words, an introduction of the real into the allegory, are probably a gloss.

(12) The growth of the nation, for the Northern Kingdom up to the fall of Samaria (722 B. C.), and for the Southern Kingdom a century later.

(13) The adoption of the Canaanitish cults; Jud. **10**, 6; 2 Kings **17**, 7-11; Hosea **2**, 2-13.



MODERN ORIENTAL NOSE-RING.

This was not really de- 12
fection from the national deity. The people never ceased to worship JHVH,
but with their naïve 13
polytheistic culture, they adopted naturally, without thinking that there
was any wrong in it, the 14
worship of their more cultivated neighbors (*cf.* Notes on Judges, p. 44, l. 29).

(14) These words of the Received Text are
unintelligible in this con- 15
nection.

(15) Shrines (high- 16
places) in tent-like form. It was the old custom, never objected to till the time of the writing Prophets (B. C. 760 ff.). Each little community had its Baal or lord (*cf.* notes on Jud. **2**, 13), and JHVH was the Baal of the Israelites. The name Baal became offensive to the Prophets as non-Israelitish, and Ezekiel here follows up the indictment of Hosea (Hos. **2**).

(16) The last sentence of the verse is here omitted as unintelligible in this connection.

(17) Images of gods in human shape, probably Canaanitish (*cf.* 1 Kings 17
15, 13); of the forms of these images we have no details.

(18) *Honey*, not used in the later Israelitish ritual (Lev. **2**, 11), may here 19
be meant as a heathen offering (it was used by Babylonians and Greeks); or the rule of Lev. **2**, 11 may not have been in force in Ezekiel's day.

(19) *Sweet savor* = acceptable offering; *cf.* note 11 on c. **6**.

(20) These words are unintelligible in this connection.

(21) In the worship of Melech (Moloch). The first distinct mention of 20
the sacrifice of children (2 Kings **16**, 3) is under Ahaz (736-715 B. C.), the time when Judah came into closer relations with Syria and Assyria (2 Kings **16**, 10); its introduction (or extension) at this time appears to have been due

partly to foreign influence, partly to the growth of the religious consciousness, **16**
which was accompanied by a demand for intenser religious methods. It is uncertain how far it was practiced by the Israelites before this period; they may have begun early to imitate their neighbors of Moab and Ammon. The story, in Gen. **22**, of the attempted sacrifice of Isaac was probably not composed earlier than the time of Ahaz, and may refer to the practice of the eighth century. An ancient custom of this sort appears to be indicated in the older (Judaic) version of the Decalogue, Ex. **34**, 20. *Cf.* Ezek. **20**, 25.26. On Jephthah's daughter see Notes on Judges, p. 80, l. 33.

(22) Or, vaulted place of worship. The preceding idolatry was largely 24
rural; this is in Jerusalem itself. *Cf.* Jer. **2**, 28.

(23) Ezekiel appears to assume that Israel adopted some Egyptian cult, 26
but there is no hint of this in the earlier prophetical and historical books or in the worship, and it is, therefore, highly improbable; *cf.* **20**, 8; **23**, 3. The Prophet perhaps refers to political alliances (**29**, 7).

(24) This verse interrupts the enumeration of national defections; it is 27
probably a gloss, perhaps suggested by v. 57.

(25) Assyrian astral worship appears to have been introduced under Man- 28
asseh (690–643 B.C.; *cf.* 2 Kings **21**, 3), who was a vassal of the Assyrian King, and to have continued to Ezekiel's day (Ezek. **8**, 16). At the same time there was great devotion to augury and magical arts (2 Kings **21**, 6), as there was in the period of decay of the Græco-Roman religion. *Cf.* Is. **47**, 12.13. See note 16 on c. **13**.

(26) *Cf.* Is. **43**, 14; Ezek. **17**, 4; **23**, 14–17. The Chaldean worship was 29
substantially identical with the Assyrian. The Chaldeans were a tribe in Babylonia who got control of that country toward the end of the seventh century B.C. The new Chaldean dynasty was established by Nabopolassar (B.C. 626), the father of Nebuchadnezzar. By Jeremiah and Ezekiel the country is commonly called Chaldea. Its situation was specially favorable for the building up of a great commerce. For the *wisdom* of the Chaldeans, *cf.* JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 362.384.403.

(27) V. 32 of the Received Text is a gloss which breaks the connection. 32

(28) Israel, says the Prophet, gained nothing and suffered much from its 34
political and religious relations with other peoples. National isolation (the general rule in antiquity) had its advantages for self-development; the Prophets urged it to the utmost because they believed that the sole worship of JHVH was essential to the true life of Israel. In point of fact, Israel gained much in general culture from other nations without swerving from its path to monotheism, and in the progress of civilization isolation necessarily gave way to union.

(29) Deut. **22**, 24. The punishment of a free woman for adultery in the 40
law (Deut., Lev.) was death, but the penalty was mitigated as early as the 3d century B.C. (Prov. **6**, 35).

(30) The reference here (vv. 35–41) is to the attack of the Chaldeans, in 41
which, however, the smaller peoples near Judah appear to have joined; **25**, 3.6.8.12.15. Israel would cease to give hire because its national existence would be destroyed.

(31) An anthropomorphic representation, the appeasement of JHVH's anger 42
by the punishment of the offenders; but see another side in vv. 62.63. *Cf.* note 18 on c. **1**.

(32) The second clause of this verse, which declares that JHVH's anger will now cease, is opposed to the context (v. 43 declares His purpose to punish), and should be omitted.

(33) The words of the Received Text here omitted are irrelevant in this 43
connection, inasmuch as Israel's lewdness has been the subject of the whole discourse.

(34) Not an abandonment of the allegory and a reference to actual con- **16**, 45
nubial infidelity among the Canaanites (*cf.* v. 49), but a free use of the allegory to represent the Hittite (Canaanite) idolatry, leaving out of view the relation of these peoples to Jhvh.

(35) Referring to the religious sacrifice of children (*cf.* above, note **21**).

(36) Samaria was larger and Sodom smaller than Jerusalem. 46

(37) Dependent cities; *cf.* note on Joshua **15**, 28.

(38) Ezekiel's estimate of Sodom is noteworthy; he appears not to have 49
in mind the story of Gen. **19**. His picture was perhaps drawn from the tradition of his time. Sodom appears to have vanished from the scene before the Israelites entered Canaan. It seems to have been the head of a confederation of cities (Gen. **14**). It may have been destroyed by foreign invasion, or by loss of commerce, or by some catastrophe of nature, possibly by an earth-



SOUTHERN BAY OF THE DEAD SEA.

quake and an explosion of petroleum (see notes on Gen. **19**). It was situated near the southern extremity of the Dead Sea, probably in the region which is now covered by the shallow waters of the Southern Bay of the Dead Sea.

(39) Less guilty in the eyes of the Law. It is not probable that the 52
idolatry of Jerusalem was greater in extent than that of Sodom and Samaria, and it was morally not worse except so far as it was more conscious. The Prophet doubtless had in mind what he considered the greater nearness of Jhvh to Jerusalem which made its neglect of Him the more heinous. In fact, though the Temple in Jerusalem has associated Him particularly, in our minds, with that city, He was as much worshiped in Samaria as in Jerusalem.

(40) That Samaria, that is, the Northern Kingdom, should be restored was 53
a part of the Prophet's hope for the nation (c. **37**). There was also expectation of the restoration of other peoples: of Egypt (**29**, 14), Moab, Ammon, and Elam (Jer. **48**, 47; **49**, 6, 39); *cf.*, for the hope entertained some centuries later,

Is. **19**, 24. Thus Israel would dwell in the midst of a peaceful community of **16**
nations, its supremacy as the special people of JHVH being acknowledged. In
accordance with this large-hearted plan Ezekiel here thinks of the restoration
of Sodom, that is, in general, of the region once occupied by that city.

(41) Israel, put on an equality with Sodom and Samaria, would have noth- 54
ing to boast of in the retrospect.

(42) Idolatry. The Received Text has *wickedness*, but *nakedness* is required 57
by the verb (*displayed*), and by the allegory (see vv. 36.37.39). The sense is:
as in thy prosperity thou didst scorn Sodom (which had been destroyed for its
wickedness), so now art thou, in thy humiliation, scorned by thy neighbors.

(43) Edom (but not *Aram*, that is, Syria) and Philistia were at this time
troublesome enemies to Jerusalem (c. **25**). For the reading of the Received
Text (*Aram* instead of *Edom*) *cf.* Notes on Judges, pp. 57, l. 26; 90, 21 and
notes on Ez. **6**, 14; **27**, 16.

(44) *Cf.* **34**, 23–31; **36**, 25–27; **37**, 21–28, and notes on those passages. 60
The new covenant was a re-enactment and a moral expansion of the old (repre-
sented for the Prophet by the legislation at Sinai), which Israel (v. 59) had
despised and broken by its idolatry.

(45) Inferior to Israel, and dependent on it for religious guidance. The 61
word *daughters* also implies tenderness of relation, a family-union of nations—
a part of the great prophetic thought of the religious unification of the world.
This was to be brought about solely through JHVH's faithfulness to His cove-
nant. Israel, in accepting His blessings, was to recognize its own infidelity
and incapacity.

(46) Punishment must precede (v. 42); then JHVH forgives, as a husband 63
forgives an erring wife, or a father disobedient children. What is here promised
is the re-establishment of the national life in Canaan.

Notes on Chapter 17.

(1) Nebuchadnezzar, King of Babylon; see v. 12. *Cf.* Jer. **27**. **37**. The **17**, 3
exiles appear to have been in communication with Jerusalem; *cf.* **33**, 21; **24**, 2.
The date of this prophecy is not given.

(2) Of splendid appearance.

(3) The majestic cedar of Lebanon is the royal Davidic House (vv. 12.13),
the topmost twig is King Jehoiachin (597 B. C.) and the princes (2 Kings **24**, 15).
Contrast **31**, 3.

(4) Chaldea and Babylon; see note 26 on c. **16**. 4

(5) The royal family (see v. 13). Mattaniah, the youngest son of King 5
Josiah (B. C. 640–609) was made king (B. C. 597–586), taking the name *Zedekiah*
(2 Kings **24**, 17).

(6) The word omitted (omitted in RV also) is unintelligible, probably a
scribal slip.

(7) The purpose of the Babylonian King was that Judah should be a quiet 6
vassal kingdom, making no pretensions to independence (v. 14).

(8) The reading *another* instead of *a* (as the Hebrew has it) is found in 7
the Greek, Latin, and Syriac Versions.

(9) Hophra (*Apries*), King of Egypt (v. 15; Jer. **37**, 5–7; *cf.* Jer. **27**, 1–3,
reading *Zedekiah* instead of *Jehoiachin*). It was hoped that Egypt would be a
match for Babylon, in which case the whole Palestinian seaboard would throw
off the Chaldean yoke.

(10) Judah, as vassal of Babylon, was established under favorable conditions, 8
and, says the Prophet, might have been prosperous and happy, but for a mad
desire for independence.

(11) The King of Babylon (v. 16). 9

(12) The reference, as v. 17 shows, is to the vanity of the hopes which 17
were based on Egypt. The King of Egypt did advance toward Jerusalem
(Jer. **37**, 5), but speedily fell back, apparently without fighting (though Josephus,
Ant. x, **7**, 3, declares that he was defeated). Jeremiah says nothing of a battle;
2 Kings **24** does not mention the interposition of Hophra.

(13) An emendation (suggested by v. 17) of an obviously corrupt Hebrew
word.

(14) The expression *strong arm and mighty host* looks like an erroneous
scribal phrase inserted, with slight changes, from v. 17.

(15) The King of Judah. 14

(16) In accepting the position of King, says the Prophet, Zedekiah prom- 15
ised obedience to the King of Babylon. But the right of revolt is undeniable;
Zedekiah's error was not the violation of an obligation, but lack of political
wisdom. Ezekiel, however, holding submission to Babylon to be the only policy
and the will of JHVH, has no patience with Zedekiah, and treats him with
unrestrained contempt.

(17) Hophra (Jer. **37**, 5) effected nothing but a brief interruption of the 17
siege of Jerusalem. That the Chaldeans remained near the city during the
Egyptian inroad appears to be suggested by Jer. **37**, 11-13.

(18) The reading *choice* (*cf.* **23**, 7) instead of the doubtful *fugitive* is 21
obtained by a simple transposition of two letters.

(19) Jer. **39**, 1-9.

(20) Jerusalem shall be the capital of the restored nation (the twig planted 23
by JHVH), which, under a Davidic king, shall become very great, having
supremacy over all peoples.

(21) Exalt feeble Israel, and abase its powerful enemies. In times of depres- 24
sion there came into existence the opinion that power was connected with
wickedness; *cf.* Is. **2**, 11-17; **26**, 5; 1 Sam. **2**, 4-9; Ps. **113**, 7-9. JHVH's
government of the world thus manifested itself in the reversal of existing con-
ditions.

(22) Compare **22**, 14; **36**, 36; **37**, 14 and the note on Psalm **75**, 4.

Notes on Chapter 18.

(1) This proverb (*cf.* Jer. **31**, 29) expresses a fact of life, and in that sense **18**, 2
remains always true; children do suffer for the sins of parents. Further, it
expressed for Ezekiel's contemporaries an ancient legal principle, resulting from
the old crude notion of tribal solidarity (Josh. **7**, 24. 25; Ex. **20**, 5); this was
set aside by the growth of the Israelitish moral sense (Deut. **24**, 16; 2 Kings
14, 6). Finally, it was understood, in a mechanical way, by the people as
setting forth the personal relation between man and God; thus rewards and
punishments were conceived of as heritable, and the sense of personal moral
accountability was dimmed.

(2) Ezekiel (following Jeremiah, with elaborate illustration), lays down the 4
rule of absolute individual responsibility. The announcement of this principle
(in Deut. **24**, 16; Jer.; Ezek.) marks an epoch in Israelitish ethical develop-
ment; it is a point to which all growing societies necessarily come. Here,
indeed, it is limited to Israel, and has special reference to the discrimination
between the good and the bad among the exiles, and the determination of
what persons shall return to Canaan (see c. **33**); nevertheless a general prin-
ciple is involved.

(3) *Cf.* **33**, 25; Deut. **12**, 23. An old religious rule (1 Sam. **14**, 32-34), 6
connected with the belief that the blood, as containing the life, was sacred
(that is, ultimately, divine); *cf.* the note on Lev. **3**, 17. The text is changed so

as to agree with **33**, 25; eating *on the mountains* (as the Hebrew reads) was **18**
not a ritual offense: it is a different thing from worshiping at rural shrines
(**6**, 3.4).

(4) The *uncleanness* is that of menstruation; see **22**, 10; **36**, 17; Lam.
1, 17; Lev. **12**, 2; **15**, 19-24. On the grounds of this regulation see W. R.
SMITH, *Religion of the Semites*, sec. ed., pp. 447 f. The menstrual discharge,
like the blood, was held to be connected with the life, and therefore sacred
or *taboo*, and defiling (*cf.* above, p. 104, ll. 21.32 and note on Josh. **6**, 17).

(5) On the *pledge* see Deut. **24**, 10-13; Lev. **6**, 2. 7

(6) In the non-commercial Israelitish community to demand interest on 8
money was regarded as extortion (*cf.* Lev. **25**, 36; Ps. **15**, 5). Between the
terms *interest* (Deut. **23**, 19) and *increase* (Lev. **25**, 36; Prov. **28**, 8) there
seems to be no essential difference.

(7) This undistinguishing mingling of the moral and the non-moral (vv. 9
5-9) belonged to the times, religion being a part of the civil law and containing many survivals of crude early customs and ideas; the same thing existed in medieval Europe.

(8) This phrase is corrupt in form, and adds nothing to the sense. The 10
rendering *who does ·to· a brother any one of these things* is somewhat forced.

(9) The word *brother* is out of place in this connection, and is no doubt a 18
scribal error.

(10) The *statutes* are moral and ceremonial, including sacrifice. The con- 21
ception is still largely national, and is wholly legal; morality is a matter of divine statute. This last is a step forward in the organization of moral conceptions, giving them divine as well as human sanction.

(11) Men have power of themselves to turn from evil to good, or from good to evil. Men's deeds determine their lot in life. Nothing is said of inward experience, repentance, change of heart; these are involved, but the stress is not laid on them. The life and death spoken of are physical.

(12) The transposition of the expression *therefor*, based on the Septuagint, 26
adds to the clearness and force of the sentence; the second clause explains wherefor the man dies.

(13) The Prophet's earnest insistence shows that his doctrine was not gen- 29
erally accepted.

(14) The expression *against me* is required by the rules of Hebrew con- 31
struction.

(15) On *new heart* and *new spirit* see note on **11**, 19.

(16) The immediate object of the discourse is to induce the people to turn from their sins by showing that their fate was in their own hands (*Why will ye die?*). The Prophet looks on life as a mass of actions.

(17) The statement that God does not desire the death of him whose sins 32
bring on him death (that is, the wicked, v. 23), is here meant specifically for the Israelites. How far Ezekiel would have extended it to non-Israelites we have no means of determining. The conflict between God's desire and His judicial action is assumed by the Prophet without remark.

Notes on Chapter 19.

This chapter, whose softer tone is in striking contrast with the fierce denunciations amid which it stands, belongs chronologically after c. **33**.

(1) In the Hebrew Lament or Elegy (*qînâh*; see Professor BUDDE in *The* **19**, 1
New World, vol. **2**), each line or verse consists of two short clauses, the second, which is the shorter of the two, giving a mournful cadence (see the Book of Lamentations). The law of the rhythm is not always carefully observed, and it is sometimes impossible to reproduce the rhythmical effect in English.

(2) The sing. *prince*, as the Greek Bible reads, is in accord with the fol- 19
lowing sing. predicates; the Heb. *princes*, however, may be understood as referring to the three kings.

(3) *Like* is obtained by the insertion of one Hebrew letter; the form thus 2
becomes parallel to that of v. 10. The translation of RV, *What was thy mother? a lioness,* is rhythmically bad, and *How was thy mother a lioness!* is syntactically obscure and doubtful.

(4) The Israelitish nation. The allegory represents the nation as the mother of mighty monarchs.

(5) Jehoahaz (B. C. 609) the son of Josiah (B. C. 640–609), 2 Kings **23**, 31–34. 3
He was personally insignificant, but represents the decaying fortunes of Judah.

(6) The expression *men he devoured* is a poetical allusion to royal prowess.

(7) The *nations* is put generally for the Egyptians. 4

(8) A slight change of vowels gives *cried out* (= raised a hue and cry) instead of the inappropriate *heard* of the Received Text.

(9) Jehoiachin (B. C. 597), 2 Kings **24**, 8–16; Jer. **22**, 24–30. His father 5
(the elder brother of Jehoahaz), Jehoiakim (B. C. 608–597), is here omitted because he died in peace on the throne.

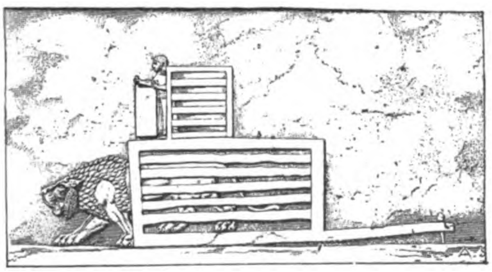
(10) *Their dwelling-places he ravaged* is an emendation for the impossible 7
knew their palaces of the Received Text; other proposed readings are: *broke down their palaces* (an inappropriate act for a lion) and *couched in his lair* (which is not violent enough for the context).

(11) Instead of *cities* we might, by a slight change in the Hebrew, read *forests*; but this seems unnecessary.

(12) The description is poetically colored; Jehoiachin does not seem to have been an able prince, but his unhappy fate excited the sympathy of patriots; after long imprisonment he saw better days (2 Kings **25**, 27.30). His deportation (B. C. 597) is the point from which Ezekiel dates his prophecies (*cf.* note 3 on c. **1**).

(13) The Chaldeans. Contrast v. 4[a]. 8

(14) VV. 8.9 are an expanded parallel to v. 4, but the Hebrew text is in a 9
confused state. The line *in a cage they confined him with hooks* (which in the Hebrew stands at the beginning of v. 9) must be transposed, and *with hooks* must be attached to the clause following, *Away they led him* (*cf.* v. 4). Lions were transported and kept, by the Assyrians, in cages formed of thick bars of wood. When the animal was to be hunted, an attendant raised the door of the cage, and allowed him to go out. [Captured princes of nations conquered by Assyrian kings were sometimes confined in cages. Sardanapalus (669–625 B. C.), for instance, relates, in the cuneiform account of his Arabian campaign, that he placed certain princes of the Kedarenes (*cf.* note on **27**, 21), with dog-collars around their necks, in cages at the east gate of Nineveh. (*Cf.* Assurb. Prism, cols. viii, 11.29; ix, 111, SCHRADER'S *Keilinschriftl. Bibliothek*, vol. ii, pp. 217.219.229; see also Esarh. ii, 4, *op. cit.*, p. 129). The Heb. word for *cage* in our passage is an Assyrian loanword.— *Away they led him with hooks* means, with cords fastened to hooks, or rings, passed through the nose (the nasal septum), or the jaws, or through the lower lips, as shown in the subjoined illustration,



ASSYRIAN LION'S CAGE.

from a relief at Khorsabad, as well as on the great dolerite monolith of 19
Esar-haddon (*cf.* Ezra **4**, 2), found at Zinjirli in Northern Syria (NE of the Gulf of Alexandretta and NW of Aleppo), and now in the Royal Museum, Berlin. *Cf.* **29**, 4; **38**, 4; Is. **37**, 29 (= 2 Kings **19**, 28); also Job **41**, 2.—P. H.]

(15) The expression *they brought him into strongholds*, which in the Hebrew stands after *the King of Babylon*, is a gloss (which abandons the allegory) on *In a cage they confined him.*



CAPTIVES WITH HOOKS PASSED THROUGH THEIR LOWER LIPS.

(16) The second allegory repre- 10
sents the nation as a wide-spreading fruitful vine, one of whose great branches becomes a king (Zedekiah, B. C. 597-586), who destroys both himself and his mother (that is, the nation).

(17) The reading *in a vineyard*, instead of the impossible *in thy blood* of the Hebrew, is got by a slight change of the consonants.

(18) The Hebrew has the plural: *its mighty branches became royal sceptres*, 11
that is, the nation produced a succession of kings. This gives a good sense in itself, but the context (see v. 14) calls for a reference to a single ruler (and so the Greek Bible understands it). One stately branch (Zedekiah) towers to the clouds (so properly RV^{M}) amid the mass of boughs (that is, in the midst of the people). This is, of course, an idealizing picture of nation and king; Zedekiah was a weak and worthless ruler, and is denounced unsparingly by Ezekiel; see **17**, 16; **21**, 25 (Heb. 30) and *cf.* above, note 12.

(19) The capture of Jerusalem (B. C. 586) by the Chaldeans, and the 12
destruction of the national political life (vv. 12-14). There is no longer a king (v. 14); Zedekiah was blinded and carried to Babylon (2 Kings **25**, 7), but of his subsequent fortunes we have no information; Ezekiel does not mention him in **33**, 21, or after that date. He is here (v. 14) charged with being the author of the destruction of the city; if he had submitted, the city would have been spared (*cf.* Jer. **38**, 20-23).

(20) The *wilderness* represents the desolate state of the nation. 13

(21) The Received Text reads: *Fire is gone out from the branch of its* 14
boughs, has devoured its fruit; but the *fruit* is already withered by the east wind (v. 12), and is here better omitted. V. 14 appears to sum up the situation: the mighty branch, itself set on fire (v. 12), has communicated the fire to the whole vine. The description was written after the destruction of Jerusalem (B. C. 586), of which it speaks as an existing fact.

Notes on 20, 1-44.

(1) That is, 590 B. C. **20**, 1

(2) On *Elders* and *consult* see notes on **8**, 1 and **14**, 1.

(3) Instead of *searched out* (which is used only of reconnoitering or spying 6
out, Deut. **1**, 33; Jud. **1**, 23, &c.) read *given* as in v. 15.

(4) Ex. **3**; Deut. **11**, 9-12. Ezekiel gives a striking summary of the religious history of the nation, independent both in its historical statements and in its view of JHVH's relation to the early times. *Cf.* Neh. **9**; Ps. **105**.

(5) *Abominations* = idols. 7

(6) Nothing is said in our Pentateuch of such a prohibition. The Israelites of that time, a band of roving tribes, seem not to have adopted Egyptian worships. See note 23 on c. **16**. The Prophet, looking at the past from his own point of view, infers that there must have been a law against Egyptian worship.

(7) Perhaps a tradition in Ezekiel's time; it is not in the narrative as we 8
have it. Whether the Israelites were idolaters, in the wider sense, in the Egyptian period is uncertain (*cf.* note on **16**, 26 and **23**, 3). They no doubt had household images (*Teraphim*; see note on **21**, 21), and Am. **5**, 26 may express the belief that in the Wilderness they had other images, but text and sense of that passage are doubtful.

(8) That His reputation as a powerful deity might not suffer by His 9
apparent inability to do what He had promised.

The *Name* represents the person of the deity, and here = *reputation* (as in **16**, 14; Ps. **72**, 17). So the expressions *for the sake of Thy Name* (Ps. **25**, 11), *for the sake of the glory of Thy Name* (Ps. **79**, 9) refer to JHVH's purpose to maintain His character for protection and kindness. *Cf.* Mal. **1**, 11; see also the note on Lev. **24**, 11.

(9) To *profane* the name of a deity is to refuse it reverence.

(10) The *nations* are the Egyptians, and perhaps the Canaanite peoples; *cf.* Ex. **15**, 14. 15, with which Ezekiel was probably acquainted.

(11) The Prophet doubtless has in mind the original Book of Deuteronomy, 11
i. e. cc. **12-26** (which he must have seen in Jerusalem, 2 Kings **22**, 8), the *statutes* of which are mostly against idolatry, and also the priestly *tôrâh* (or *ritual law*) of his time, which had been growing for centuries. But the contents and tone of his own collection of laws (**44-46**) show that our Books of Leviticus and Numbers and much of Exodus were not yet in existence in his day. Before the entrance into Canaan the Israelitish tribes had probably nothing but the simplest (unwritten) rules of ritual and morals. The earliest code, commonly known as *The Book of the Covenant* (*cf.* Notes on Leviticus, p. 83, l. 9), Ex. **21**, 2-**22**, 19 (Heb. 18), belongs to the 9th or 8th century.

(12) The Sabbath, which had hitherto been a simple popular festival (2 Kings 12
4, 23; Is. **1**, 13), was now (especially among the exiles, deprived of the Temple-worship) becoming more prominent and beginning to assume the character which after a while made it the pivot of the Jewish religious organization: *cf.* Jer. **17**, 21-27; Is. **56**, 2; **58**, 13. The Sabbath was, probably, originally a taboo day (*cf.* above, p. 131, l. 8), but was gradually organized in the interests of morals and religion; for the view that it was originally a day of propitiation see JASTROW, in the *Am. Journ. of Theology*, April, 1898.

(13) Ex. **32**, 10; Deut. **9**, 14. A more favorable view of the early religious 13
character of the nation is taken in Hos. **2**, 15; of this period there were no doubt varying traditions and interpretations. The first written records (in David's time, about B. C. 1000) appear to have been annals of the time. The traditions of the earlier periods were not set down till a couple of centuries later.

(14) A motive additional to that of v. 9 (*cf.* note 8). 17

(15) The anthropomorphism, though gross, is to be taken literally. *Cf.* note **20**, **21**
18 on c. **1**.

(16) The introductory particle (literally *also* or *moreover*) really suggests **23**
the contrast between the severity of vv. 23.24 and the lenity of v. 22, and is better rendered by *yet*: *though I withdrew my hand* (v. 22), *yet I swore to scatter them.*

(17) See Deut. **5–11**, and the parallel parts of Exodus and Numbers. These narratives represent the ideas of later times; the nomadic Hebrews had no such religious history before their entrance into Canaan (*cf.* Notes on Judges, p. 44), and the conditions were not such as to suggest the thought of exile—an idea which does not appear till the Assyrians come on the scene (Am. **5**, 27; about B. C. 750).

(18) Ezekiel appears to regard the devotion of first-born children as an old **26**
national custom, and therefore, of course, instituted by JHVH. In that case it was JHVH to whom the children were offered. See note 21 on c. **16**. It is impossible that the Israelites, before or after the entrance into Canaan, should have *devoted* (that is, sacrificed) all their first-born children; no such custom existed among the Canaanites. Theoretically the first-born, like all firstlings, belonged to the deity (Ex. **22**, 29 = Heb. 28) and were redeemed (Ex. **13**, 13). The Canaanitish peoples at times sacrificed children (2 Kings **3**, 27; Deut. **12**, 31; Jer. **7**, 31; Lev. **18**, 21; *cf.* G. F. MOORE, in *Journ. of Bibl. Lit.*, vol. **16**, Boston, 1897, p. 164), and the custom was probably adopted from them by the Israelites. In Ezekiel's time the better public opinion repudiated such sacrifices. The Prophet explains the contradiction by declaring that JHVH in giving such deadly ordinances intended to teach the people the evil of them by destructive punishment. The attitude of JHVH is differently described in Jer. **7**, 31; **19**, 5, where He declares that He did not command this thing. Jeremiah (unlike Ezekiel) had little sympathy with the ritual (Jer. **7**, 22), and did not think it necessary to regard it as a divinely ordered custom.

(19) The Canaanitish worship, which the Israelites, an undeveloped nomadic **28**
people, readily adopted. See Judges, Samuel, Kings, *passim* and compare note 10 on c. **6**.

(20) *Offensive* is *exasperating*, *irritating*, *producing* or *provoking anger*; the Hebrew is literally *the provocation of their oblations.*

(21) For the technical term *sweet savor* = *sacrifice*, *oblation*, literally *satisfying*, *acceptable odor*, *cf.* note 11 on c. **6**.

(22) This verse is a bit of popular etymology, probably a gloss by a scribe; **29**
it seems less likely that the Prophet would insert such a remark in an address of JHVH. The play upon words in the Hebrew is simple: *mâh hab-bamâh ashĕr attĕm bâ'îm shâm.*

(23) Literally *to practice harlotry after* (Jud. **2**, 17; see the note on Lev. **30**
17, 7), that is, as an unfaithful wife (*cf.* c. **16**); but the ritual term *harlotry* is ambiguous,—it refers to idolatry simply, but it is likely to be taken in a moral sense, and is better paraphrased: *to go in faithlessness after* or *to go astray after* (see note on Jud. **2**, 17) or *to forsake to follow* &c. *Abominations* = idols or deities (*cf.* above, note 5).

(24) The seriousness of the situation is revealed by this long and striking **31**
review of the national offenses; they should see that consultation was not a matter of course.

(25) The national inclination to idolatry is put as a national resolve. The **32**
words express contempt for idolatry, a contempt that, so far as we know, was felt at that time nowhere in the world but in Israel (not even in Persia). The adoration of images, harmless in itself, was condemned by the religious instinct of the Prophets as, at that time, inseparably connected with low con-

ceptions of the deity. The movement against the worship of images seems to **20**
have begun as early as the eighth or the ninth century B. C. (Ex. **20**, 4).

(26) The wilderness between Babylonia and Canaan, contiguous to various 35
peoples. *Cf.* Is. **40**, 3-5.

(27) A legal expression, the old English *implead,* to contend against one in a court of justice.

(28) The reading *by tale,* instead of the Hebrew *in* (or, *by*) *the bond of* 37
the covenant, is given by the Greek Bible; the form of the Hebrew text is doubtful, and its meaning obscure.

(29) The sifting of the exiles. All, having been brought out from Chaldea 38
into the Wilderness, were there to be passed under the rod, like sheep, one by one (*by tale*), each being examined. The bad would be left in the Wilderness, the good would go on to Canaan.

The actual procedure was different. Most of the exiles appear to have remained in Babylonia; those who returned became one with the people who had not been carried away. The movement toward monotheism, both in Babylonia and in Canaan, was part of the general intellectual and moral growth. Idolatry lingered for a time (Zech. **13**, 2), but was speedily outgrown. Whether any considerable portion of the exiles was absorbed in the surrounding populations is uncertain. The Samaritan secession (Neh. **13**, 28; Jos., *Ant.* xi, **7**, 2; **8**, 2-4) took place when monotheism was well established (about B. C. 430, or possibly fifty years later); the date given by Josephus (about B. C. 334) seems to be too late.

(30) The Greek Bible has *put away* instead of *serve,* but this misses the 39
contrast which appears to be intended.

(31) This exhortation is ironical. The sense is: no matter how set you may be in your ways now, hereafter you shall obey me. The obedience is largely ceremonial (vv. 39-41); the point is that JHVH alone, and no other god, shall be worshiped.

(32) The omitted phrase *in the land* is superfluous,—a gloss to explain 40
mountain or *there.*

(33) That is, I shall be revered as a deity, honored as one able to restore 41
the fortunes of His people. The rendering of ARV, *I shall be sanctified,* has for us a moral content not found in the original. *Sacred* is here the opposite of *common, profane.* Compare Lev. **10**, 3.

Notes on 20, 45-21, 32.

(1) VV. 45-49 should stand in the next chapter, as in the Hebrew. 45

(2) The *South* is Palestine. Babylonia, where the Prophet now dwelt, was 46
regarded as being in the north (though it was east of Jerusalem), because the route for caravans and armies passed northward through Syria to the Euphrates. Compare note 4 on chapter **1**.

(3) *Forest* is equivalent to *land.*

(4) The invasion of Nebuchadnezzar, B. C. 588 (2 Kings **25**; *cf.* Jer. **30**, 23. 24; 47
32, 28. 29).

(5) The people were obstinately skeptical as to the fate of the city; their 49
spokesman in Jerusalem was the prophet Hananiah (Jer. **28**), who represented the traditional faith in the national God.

(6) So **20**, 47. In the terrible destruction wrought by the Chaldeans there **21**, 3
could be no distinction of persons.

(7) Till it have done its work. 5

(8) Literally *with breaking of loins,* the physical effect which OT attributes 6
to great anguish of soul. In ancient life generally, violent bodily sensations are

connected with emotion; *cf.* Jer. **4**, 19; Job **4**, 14. 15. See also the violent out- **21**
cry and the gesture of dismay in v. 12; *cf.* **6**, 11; **21**, 17; **22**, 13.

(9) The Prophet's passionate grief vents itself in a wild ode to the aveng- 9
ing Chaldean sword (vv. 9-11).

(10) The Hebrew text is in bad condition, part of it (here omitted) yielding 10
absolutely no sense.

(11) The *trial* is the time of testing for the people, which is to result in 13
their purification; *cf.* Jer. **20**, 12; Pss. **66**, 10; **139**, 23; Is. **28**, 16.

(12) The words omitted are unintelligible.

(13) Various attempts have been made to emend the phrase here omitted. 14a
The present Hebrew text is unintelligible. ARV render: *and let the sword be doubled the third time*; but a sword cannot be *doubled*, and *third time* is not a correct rendering, and would be here meaningless. The most natural emendation would be: *Say: It is the sword of the fallen.* Other renderings are: *Let the sword of heroes bereave* or *Curve ·the hand· for a third sword* or *Seize the sword with the hand.* The first of these requires somewhat violent changes in the Hebrew; the others do not agree with the context, in which the avenging sword (of the Chaldeans) is described as *the sword of the slain.*

(14) This paragraph, vv. 14b-16, is a prose parallel to the Ode, vv. 9-11. 14b

(15) The sword *surrounds* the victims (the people of Jerusalem), so that they cannot escape.

(16) It is appointed to turn to all sides; the four points of the compass 16
are got from the Hebrew by simple changes. Another emendation is: *Make thyself sharp toward the right and the left.*

(17) The agitation of the Prophet (expressed in the preceding paragraphs 18
of this chapter) seems to have been caused by the news that the King of Babylon had set out on the march to Jerusalem.

(18) The capital city of Ammon, about twenty-five miles northeast of 20
Jericho; it was rebuilt by Ptolemy Philadelphus (B.C. 285-246), and called after him Philadelphia; its site is supposed to be represented by the ruins called *'Ammân.* See CONDER, *Heth and Moab*, c. **5**, and *cf.* note on Jud. **11**, 4.

(19) We should perhaps read: *to Rabbah of Ammon and to Jerusalem of Judah.*

(20) Dramatic representation of the King's hesitation as to his point of 21
attack. The methods of divination are the usual ones: arrows variously inscribed were thrown into a vessel, shaken, and one drawn out, the inscription on which decided the question (used also by the pre-Mohammedan Arabs and by certain tribes of the North American Indians); *Teraphîm* were North Semitic household gods (Gen. **31**, 19; 1 Sam. **19**, 13; Hos. **3**, 4), or, perhaps, deities of a more general character (*cf.* note 7 on Jud. **17**, 5); the method of consulting them is not known (it was probably by lot). The liver, as seat of life (*cf.* Lam. **2**, 11) was sacred, and its color and form indicated good or bad fortune.

(21) The expression rendered in RV: *which have sworn oaths unto them* 23
cannot be so translated; it is perhaps a gloss, but is now in such form as to be beyond translation.

(22) Their insensate confidence reminds JHVH of their career of disobedience, and drives them on to their fate. They regard the Prophet's prediction of the capture of the city as a vain (that is, untrustworthy) divination.

(23) Zedekiah (B.C. 597-586), who was, however, rather weak than wicked. 25

(24) The King shall be discrowned, and the state turned topsy-turvy. 27

(25) The future Davidic king who shall reign over the united nation (**37**, 21-24) on the return from exile.

(26) Repeated from vv. 9. 10, but in a different sense. There it is the sword 28
of the Chaldeans sent by JHVH against Israel; here it is the sword of Ammon

unsheathed against Israel by national hate. Ammon was the lifelong enemy **21**
of Israel; see Jud. **3**, 13; **11**, 4; 1 Sam. **11**, 1; **14**, 47; 2 Sam. **8**, 12; Am. **1**, 13;
Jer. **49**, 1; 1 Macc. **5**, 6.7.
(27) The Ammonites, relying on their prophets and diviners, expected vic- 29
tory. Some attack, not mentioned in our historical documents, seems to be
referred to; see, however, **25**, 3.
(28) The people of Jerusalem; it is the time of the attack of the Chaldeans.
(29) The Chaldeans shall invade Ammon, and the latter may sheathe her 31
useless sword. With this description of the Chaldeans compare the similar
description in **7**, 21-24.

Notes on Chapter 22.

(1) The Hebrew reads: *Thou hast brought on thy days, and art come to* **22**, 4
thy years. The emendation is based partly on the context, partly on the
Ancient Versions. A single day of judgment (the destruction of the city) is
intended (v. 3). The second clause, written in full, reads: *and hast brought on*
thy time ·of reckoning·; the verb is here omitted as not necessary to the sense.
(2) By form of law; *cf.* 1 Kings **21**. 6
(3) See Ex. **22**, 21.22; Lev. **19**, 34; *cf.* note 6 on c. **14**. Care for the *stranger* 7
(Heb. *ger*, a resident alien, who did not have the rights of a citizen, and was
therefore peculiarly exposed to oppression) is an attractive feature of the
Israelitish legislation of this time (*cf.* note on Lev. **17**, 8).
(4) See note 3 on chapter **18**. 9
(5) Only one of the acts mentioned under this head (vv. 9-11) has a
really moral character; the others are either ceremonial (approaching an unclean
woman), or old legal marriage-customs, such as appropriating the concubines
of a deceased father (*cf.* 1 Kings **2**, 13; 2 Sam. **16**, 22; Gen. **35**, 22; **49**, 3;
Herod. **3**, 68; Hom. *Il.* **9**, 453, and see W. R. SMITH, *Kinship and Marriage in*
Early Arabia, Cambridge, 1885, pp. 88.270), or marrying one's half-sister (Gen.
20, 12). That marriage with a daughter-in-law was formerly legal in Israel may
be inferred with probability from Gen. **38**. As culture increased, public opinion
turned more and more against such marriages, and began to formulate itself
in Ezekiel's time; they are prohibited in the *Law of Holiness* (Lev. **17**-**26**),
the compilation of which was probably begun a few years after this chapter was
written; see Lev. **18**, 8.9.15.
(6) Similar offenses are mentioned by preceding Prophets; they are the 12
universal social crimes.
(7) In grief and horror; see note on **21**, 6. 13
(8) By the destruction of the nation's political existence, whereby He will 16
become, in the eyes of the nations, a non-sacred person, not worthy to be
revered as a deity, inasmuch as they will suppose Him incapable of protecting
His own people; *cf.* **20**, 9; **36**, 20-23.
(9) Israel is here (vv. 18-22) the dross consumed in the smelting-furnace, 18
not the purified silver. Contrast Is. **1**, 25. On ancient methods of smelting see
RAWLINSON, *Phœnicia*, c. **10**. *Cf.* also Deut. **4**, 20; 1 Kings **8**, 51; Jer. **11**, 4.
(10) A land morally and religiously unrefreshed and desolate. *Rain*, 24
instead of *cleansed* (v. 24), and *whose princes-royal*, instead of *conspiracy of*
her prophets (v. 25), are given by the Greek Bible and are required by the
connection.
(11) Compare note 7 on chapter **13**. 28
(12) See c. **13**; Jer. **23**, 32-40. On vv. 25-27 see notes on c. **18**. The
charge that the priests do not teach the people the difference between sacred
and common, and clean and unclean, probably refers to the fact that the ritual

law had been added to in Ezekiel's time, and the priests (or some of them) **22**
failed to observe the new requirements; this seems to have been particularly true of the sabbaths, for the observance of which more stringent regulations had been made. The priests doubtless acted for the most part in ignorance: neglect of ritual is not a fault of the class.

(13) This second arraignment, by class (vv. 25-29), is the same in sub- 29
stance as the first (vv. 3-12), with the omission of vv. 10. 11, and the addition of v. 28. *Cf.* Zeph. **3**, 1-4.

(14) Jeremiah and his friends were then in the city, but Ezekiel's words 30
refer to the people and the rulers. *Cf.* Jer. **7**, 1-15; **5**, 1.

Notes on Chapter 23.

(1) A variation of the allegory of c. **16**, both branches of the nation being **23**, 1
here described.

(2) See note 23 on c. **16**. 3

(3) The expression *they played the harlot* (*cf.* above, note on **20**, 30) is a scribal addition, not found in the Greek Bible.

(4) Aholah (or more accurately *Ohlâh*) means a *dwelling* (literally *tent*), 4
Aholibah (or rather *Ohlibâh*) = *my dwelling is in her* (a name like Hephzibah = well-pleasing, literally *my delight is in her*, Is. **62**, 4). The first name indicates that JHVH dwelt in Northern Israel, the second that His dwelling-place was in Judah. The two women occupy the same relation to Him; the religious cult of the Northern Kingdom was looked on by the Prophets as corrupt, but not as heretical; see Am. **5**, 21-24 (*cf.* Is. **1**, 11-17); Hos. **2-4**; **8**, 12. It is only in Exilic and post-Exilic historical writings (1 Kings **12**, 31; 2 Chr. **13**, 9-11) that the charge of heresy is made.—The sentence omitted at the end of this verse is a gloss, an interpretation unnecessary and not in Ezekiel's manner.

(5) In the Exilic code (see Lev. **18**, 18) it is forbidden to marry the sister of a living wife. Either Ezekiel did not accept this new rule (in the eighth century such marriages were lawful, Gen. **29**, 27), or he thought that an allegory might ignore it.

(6) The reading *high dignitaries* (Heb. *rabbîm*, as in Jer. **39**, 13; RV, *chief* 6
officers) is obtained by dropping one letter. Another emendation, perhaps preferable, gives *warriors* (Assyr. *qurâde*). The *neighbors* of RV is inappropriate (Assyria was not neighbor to Israel), and the rendering *famous* is improbable. The word recurs in vv. 12. 23.

(7) Political alliance (*doting*, v. 6) led, says the Prophet, to the adoption of 7
Assyrian cults prior to the fall of Samaria (722 B. C.). Nothing is said of this by the Prophets of that period; see Amos and Hosea. The stellar worship mentioned in 2 Kings **17**, 16 may have been Assyrian. Political relations with Assyria began under Ahab (854 B. C.) and Jehu (842 B. C.); see 2 Kings **15**, 19. 20. 29. The literal references to idolatry, here and in vv. 30. 39, are perhaps glosses; elsewhere in this chapter idolatry is described as lewdness.

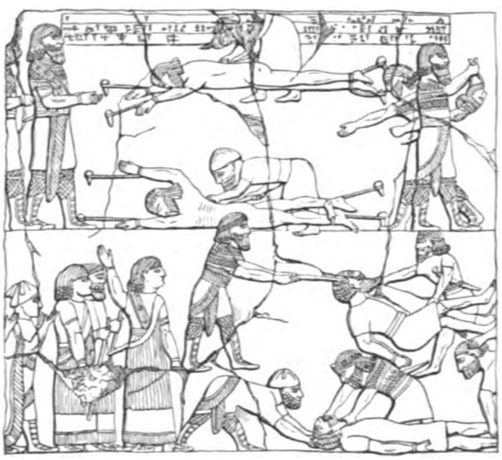
(8) Capture of Samaria (B. C. 722), 2 Kings **17**. 10

(9) After the death of Hezekiah (B. C. 690), the Assyrian worship became 12
popular in Jerusalem, and so remained till the fall of the city (B. C. 586); 2 Kings **21**; Ez. **8**; Jer. **44**, 15-19. Relations with Assyria began under Azariah (Uzziah) about 741 B. C.; see 2 Kings **16**, 7; Is. **7**; 2 Kings **18**. **19**.

(10) These figures may have been actually seen, or the expression may be 14
merely a way of saying that reports of the Chaldean power had been heard.

(11) The plate facing p. 38 shows the Assyrian royal costume, which the 15
Babylonian closely resembled. The latter consisted of a fringed robe reaching to the ankles, over which, apparently, was a close-fitting vest reaching to the

knees; both these garments were richly embroidered. The girdle or sash was **23**
worn over the vest; the tiara was like that of the Assyrian kings. The dress
of the high civil and military officers (of which few details are given on the
monuments), though less magnificent than that of the king, was doubtless rich
in material and ornament; so we may judge from the tone of Ezekiel, who
must have been familiar with it. See RAWLINSON, *Anc. Mon.*, **1**, 485 ff.; **3**, 1 ff.
The king figured on the plate facing p. 38 is the Conqueror of Samaria, Sargon
(*cf.* Is. **20**, 1), the father of Sennacherib.—For *fillets* see above, notes on
13, 18.
(12) Palestine was held by Egypt from the battle of Megiddo, B. C. 608 16
(2 Kings **23**, 29) till the battle of Carchemish, B. C. 605, where the Egyptian
power was crushed by Nebuchadnezzar (2 Kings **24**, 7), and Judah then became
a vassal of Babylonia; 2 Kings **24**; Ezek. **17**. On the worship introduced from
Babylon see Ezek. **8**. Judah's
relations with Assyria and Babylonia were closer than those of
the Northern Kingdom, and its
opportunity for borrowing religious customs better (v. 11).



MUTILATION OF ASSYRIAN CAPTIVES.

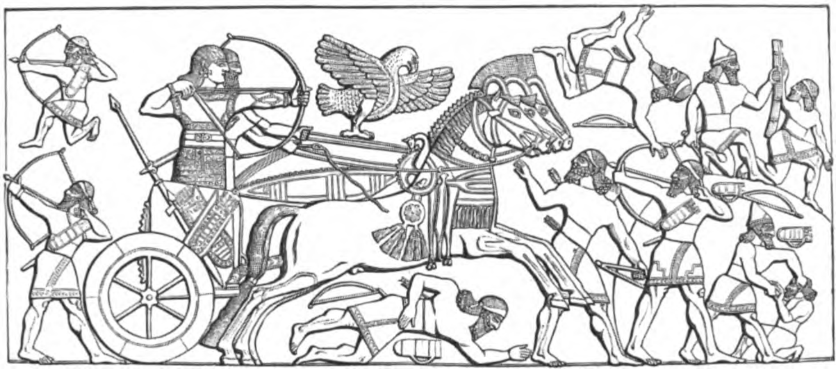
(13) Became weary of the 17
Babylonian yoke; 2 Kings **24**,
1. 20; *cf.* Jer. **27**, 1–8.
(14) Allusion to the great 20
political power of Babylon.
(15) Provinces of the Baby- 23
lonian empire, apparently on
the border of Elam (*cf.* note
on **32**, 24). Assyria also, conquered by Babylon, was a province of the empire, which comprehended *a host of peoples*
(v. 24) from all Western Asia.
(16) The word *cars*, lit. 24
wheels, seems to be a general term for military vehicles. *Cf.* note 2 on c. **10**.—
For *shield* and *buckler* see note on **39**, 9.



ASSYRIAN WAR-CHARIOTS (NIMROOD).

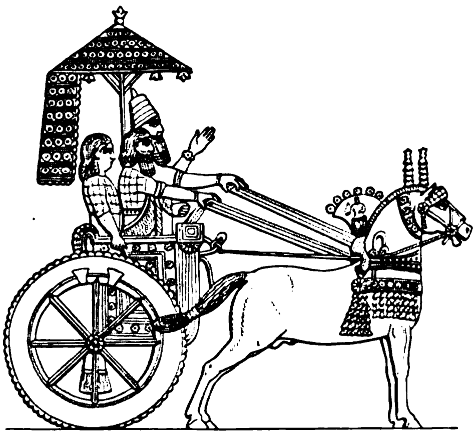
(17) Such mutilation of captives was common in Babylonian and other 25
ancient warfare. King Assurnâçirpal (B. C. 884–860), for instance, states in

col. i, l. 117 (*cf.* l. 92 and ii, 115) of his cuneiform annals (*Records of the Past,* 23
vol. **3**, London, 1874, p. 50; SCHRADER, *Keilinschriftliche Bibliothek,* **1**, p. 71)
that he cut off hands and fingers of the captives, or nose and ears, &c.; *cf.*
the illustration on p. 140, from a relief at Kouyunjik, Room 33, also the
story of Zopyrus, Herod. **3**, 154, and RAWL., *Ancient Monarchies,* i, c. **7**. In the
same chapter RAWLINSON describes the Assyrian war-chariots (see the accom-
panying engravings from sculptures at Nimrood, the ancient Calah, and com-



ASSYRIAN BATTLE-SCENE (FROM NORTH-WEST-PALACE, NIMROOD).

pare the illustrations in the Notes on The Psalms, pp. 175. 192).
(18) Alliance with Egypt against Assyria and Babylon was a favorite policy 27
of the Israelitish governments, but it was always opposed by the Prophets, who
feared all foreign social and
religious influence; Is. **30**, 1-5;
31, 1; Jer. **37**, 5 (Josiah was an
exception, 2 Kings **23**, 29). Egypt
was better known and a milder
suzerain than Assyria or Babylon.
(19) Jerusalem shall be con- 29
quered by Nebuchadnezzar, and
thus the folly of her political and
religious apostasy demonstrated.
(20) Exile and political anni- 33
hilation.
(21) The unintelligible expres- 34
sion *and gnaw its sherds* must be
omitted, or changed to *and drain
its dregs.*
(22) Child-sacrifice. With this 37
verse begins a new picture of the
national idolatry. See notes on
16, 20; **20**, 26.



ASSYRIAN CHARIOT OF THE TIME OF SENNACHERIB.

(23) The most flagrant offense was the practice of foreign cults in the 38
Temple at Jerusalem; 2 Kings **16**, 10-18; **21**, 4.5; **23**, 4.6.7.11.12.
(24) The expression *the same day* (lit. *on that day*) is here, by error of
scribe, introduced into the Hebrew from the next verse.
(25) Description (vv. 40-44) of idolatrous worship under the figure of a 40
harlot receiving visitors; *cf.* Jer. **4**, 30.
(26) The men *from afar* represent foreign cults.

(27) In vv. 40.41 the Hebrew addresses the woman (Jerusalem) in the **23**
singular; for the sake of clearness the third pers. plural is here used, as in the context.

(28) *Kohl* or *kohol* (as in *alcohol*, which comes to us from the Arabic) is a fine powder of antimony (*stibium*) and galena, used for blackening the inner edge of the eyelids (*cf.* E. W. Lane, *Manners and Customs of the Modern Egyptians*, vol. **1**, pp. 14 ff.); the Hebrew term is *pûk* (2 Kings **9**, 30; Job **42**, 14), and *kohl* (which occurs in OT only in this verse) appears to be a borrowed word, perhaps found by Ezekiel in Babylonia (Assyr. *gukhlu*?).

(29) The offerings due to Jhvh were set before foreign deities. 41

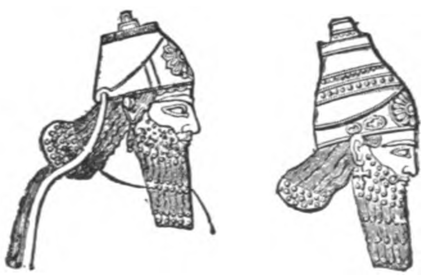
(30) The reading of the Greek Bible, *music*, is preferable to that of the 42
Hebrew, *a multitude at ease*, which is not clear or appropriate; *cf.* **26**, 13. Music was an ordinary accompaniment of religious festivals (Am. **5**, 23; *cf.* Notes on the Psalms, p. 217, l. 11), and drunkenness was common (Is. **28**, 7; Hos. **4**, 11; Deut. **14**, 26; *cf.* 1 Cor. **11**, 21).

(31) The *men of the common sort* indicates the extent of the idolatry, which included all accessible cults.

(32) The Hebrew text of v. 42 is difficult. The omission of the expression *brought in* seems to be the simplest way of securing a good sense.

(33) The reference to the *Wilderness* is apparently intended to indicate the contemptible character of the men who are crowned by the two women (that is, the low nature of the cults practiced by Israel).

(34) The *splendid crowns* refer to the elaborate head-dress worn by certain races of the ancient East, *e. g.* the Assyrians. The Assyrian royal head-dress was a tiara rising in a graceful curve and surmounted by a peak-like projection. It was generally ornamented with a succession of bands of more or less elaborate patterns, the lowest band generally so rising in front as to give space for a rosette and similar ornaments. The height of the tiara varied in different periods; it appears to have been made of cloth or felt, and to have been of three colors: red, yellow, and white. The ornaments were probably embroidered in threads of gold, or were composed of thin gold plates attached to the cloth. Sometimes the king wore a simple band or fillet (see above, notes on **13**, 18), with rosette in front, and fringed and ornamented ribbons, one hanging down on each side of the back hair. See Rawlinson, *Anc. Mon.* **1**, 486 f., and *cf.* Ohnefalsch-Richter, *Kypros*, Plates xii. xlvi. xlviii; also the picture of King Sargon in the full-page illustration facing p. 38.


ASSYRIAN HEAD-DRESS.

(35) V. 43 is an unintelligible gloss, which refers in some way to the 43
unchastity (idolatry) of the two kingdoms.

(36) Idolatry. 44

(37) Not the Babylonian conquerors; the expression represents the ideal 45
justice that will be executed.

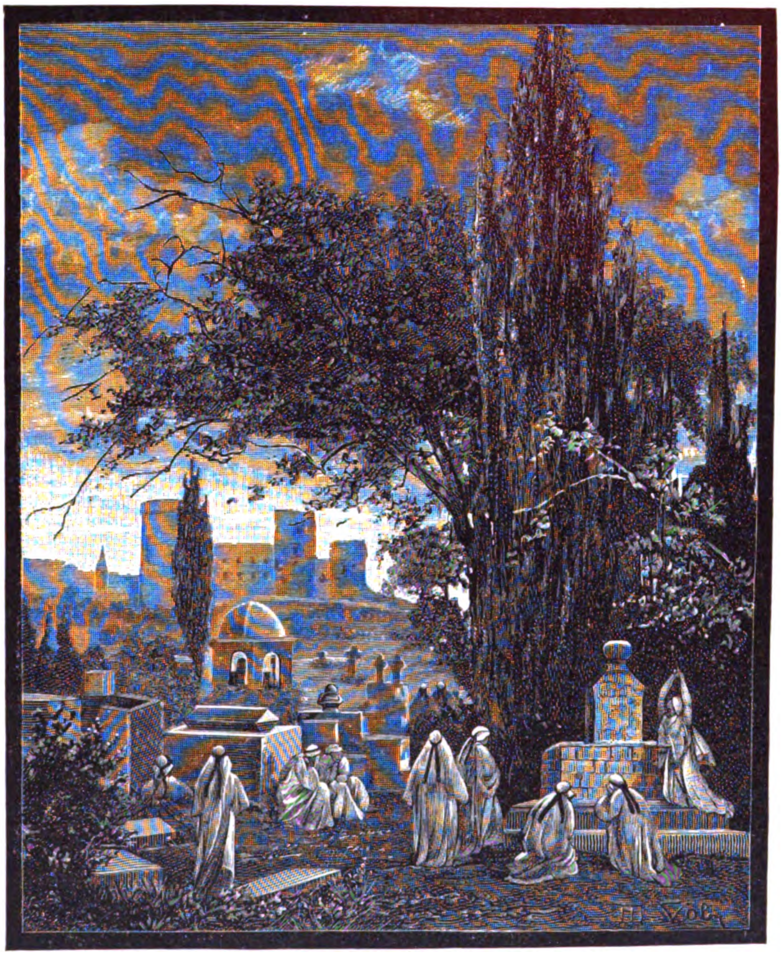
(38) As adulteresses; compare Deut. **22**, 24 and note on Ez. **16**, 40. 47

(39) Other nations. 48

Notes on Chapter 24.

(1) 2 Kings **25**, 1; Jer. **52**, 4. The date (B. C. 588 or 587) was added later **24**, 2
by the Prophet.

(2) The expression *this very day* is repeated in the Hebrew by scribal error. **24**
(3) The *caldron* is Jerusalem, the *pieces of flesh* its inhabitants, the *rust* 3
(v. 6) its impurity, moral and ceremonial. The whole is a picture of the siege.
Compare the somewhat different representation in **11**, 1-13.
(4) As if for a feast. It is not said that the act was performed by the 5
Prophet. *Cf.* c. **4** and above, p. 104, l. 13; also below, note 3 on c. **40**.



HIRED MOURNERS SINGING DIRGES FOR THE DEAD.

(5) Instead of the first *bones* a slight change in the Hebrew gives *wood,* which is required by the connection; so also *pieces* must be read, as in v. 4.

(6) The highest and best of the people of Jerusalem shall suffer.

(7) V. 6^b^ is out of place here, but follows naturally after v. 10 where the 6
process of boiling is described.
(8) The blood of injustice and of child-sacrifice. See c. **22**. According to 7
ancient ideas human blood, a sacred thing, was, if left visible, dangerous and
cried out to the deity for vengeance; if covered with earth (so that it could
not be seen by the deity), it was harmless; Lev. **17**, 13; Job **16**, 18; *cf.* Gen.
4, 10. JHVH here leaves the blood visible that He may take vengeance (v. 8).

(9) The expression *let the bones be burned* must be omitted as incorrect, **24**, 10
since elsewhere (v. 5) the bones are boiled.

(10) They are not to be distributed by lot as in an ordinary feast, but to 6b
be scattered (allusion to exile). This act naturally follows the cooking (v. 10).

(11) The caldron is now empty, and, in order to purify it, is again subjected 11
to a heating-process, but in vain (vv. 11. 12).

(12) The sentence rendered in RV: *she hath wearied herself* (margin: *me*) 12
with toil is corrupt beyond translation.

(13) The word *rust* is repeated by error at the end of v. 12, and at the begin- 13
ning of v. 13 the Hebrew has *in thine impurity* (a scribal error), to which is
added the gloss *lewdness*.

(14) Jerusalem is beyond cleansing; there is nothing for her but destruction.

(15) The Greek Bible here adds an amplification of this sentence; whether 14
it is from a Hebrew MS, or is simply the addition of a Greek scribe, is uncer-
tain. It reads: *Therefore will I judge thee according to thy bloodshed, and
according to thy devices will I judge thee, thou impure, notorious, and exceed-
ingly provoking one.*

(16) That is, *thy wife*. This is the only occasion on which Ezekiel shows 16
tenderness of feeling. Toward the people he is uniformly hard (except in c. **18**)
up to c. **32**; after that he is sympathetic and encouraging, but not tender.

(17) On mourning-customs see 2 Sam. **15**, 30; Mic. **3**, 7; Jer. **16**, 7; Lev. 17
13, 45. Grief was shown by the reversal of ordinary habits of dress: head
and feet were left bare, and the beard, the ornament of manhood (*cf.* 2 Sam.
10, 4), was covered out of sight. The friends of the family were invited to a
funeral feast, and hired mourners (*cf.* Hor. *Ars poet.* 431: *qui conducti plorant
in funere*) accompanied the rich to their graves, singing dirges for the dead
(*cf.* Jer. **9**, 17; Am. **5**, 16; Eccl. **12**, 5). *Cf.* the cut on p. 143 and note 12 on c. **32**.

(18) Instead of *bread of men* (which is here meaningless) read by slight
change of the Hebrew, *bread of mourning* (or *mourners*) or *funeral bread*, as
in Hos. **9**, 4; and so in v. 22.

(19) They should be crushed into silence when the news came of the 24
capture of the city. There seems no sufficient reason to doubt that in reality
the Prophet's wife died, and that he acted as is here described, though it is
possible that the picture is purely an imagined symbol, see c. **4**. He uses
every expedient to force on the people belief in the impending fall of the city;
for till they believed this, they would not turn from their evil ways.

(20) See chapter **33**, verse 21. 26

(21) See **3**, 26. The truth of his predictions having been exhibited, he can 27
then speak with hope of being listened to. The exiles did not believe that
Jerusalem could fall.

Notes on Chapters 25–32.

THE interval between the investment of the city by the King of Babylon (**24**, 2) and the reception of the news of its capture (**33**, 21) is represented as a period of waiting; the Prophet turns from Israel, and directs his denunciations against foreign nations. These prophecies were not all delivered in this interval (see the dates prefixed to or indicated in the various chapters);

but the arrangement is ideally appropriate, since the punishment of enemies 24
properly precedes the final establishment of the nation. In Jeremiah the predictions against foreign peoples are put together at the end of the Book in the Hebrew (**46**–**51**), in the middle in the Greek (**25**, 14–**31**, 44). In Isaiah they are placed more loosely in the middle (**13**–**23**; *cf.* Notes on Isaiah, p. 130, l. 12).

Notes on Chapter 25.

(1) A Semitic people, dwelling east of the Jordan, neighbors and constant 25, 2
enemies of the Israelites. *Cf.* Zeph. **2**, 8–11; Jer. **49**, 1–6, and see note on Ezek. **21**, 28.

(2) Compare Isaiah **44**, 16 and note on Psalm **40**, 15.

(3) The date of the prophecy is after the destruction of the city. The charge brought is not of military assault (but see 2 Kings **24**, 2), but only of exultation; the Ammonites may have seized on some of the Israelitish territory (Jer. **49**, 1). Jeremiah (**49**, 6) has a
word of promise for 3
Ammon, Ezekiel none. *Cf.* Ezek. **21**, 28–32.



BEDOUIN.

(4) Heb. *Benê-Qêdem*, the nomadic tribes (Bedouins) of the adjoining eastern desert (*cf.* the cut on p. 146 and *Psalms*, p. 224, fig. *s*; also note on Jud. **6**, 3). 4

(5) *Cf.* **21**, 20.

(6) The Prophet's attitude is not ethical, but national. Ammon's enmity against Israel was of the same sort as Israel's enmity against Ammon, and the two peoples were morally on a par. There is no extra-national sympathy in Ezekiel's mind. The absence of such sympathy (the result of imperfect social intercourse) was one of the defects of ancient morals. Ammon retained its nationality down to the Maccabean period (1 Macc. **5**, 6), after which it vanishes from history. 7

(7) A Semitic people, dwelling east of the Dead Sea. Their language was 8
nearly identical with Hebrew (*cf.* the notes on Is. **15**, 2.4 and the translation of the *Moabite Stone* in *Records of the Past*, New Series, vol. **2**, pp. 200 ff.), and their civilization the same as that of the Israelites. They were conquered by David (about 1000 B.C.), later were tributary to the Northern Kingdom, and to Assyria, and were now subject to Babylon. They had been severely treated by Israel, and took their revenge when Jerusalem was captured. The Moabite King Mesha (about 850 B.C.) in his inscription on the famous Moabite Stone (*cf.* Notes on Isaiah, p. 213, no. 7) speaks of Israel just as Ezekiel speaks of Moab. *Cf.* Zeph. **2**, 8–11; 2 Kings **24**, 2.

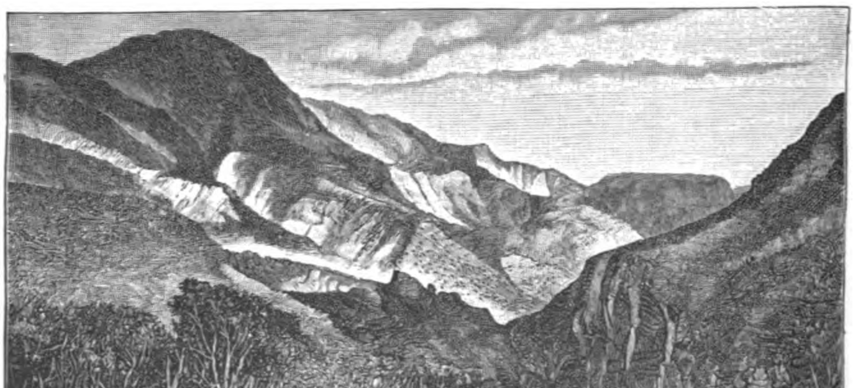
(8) Of the three cities mentioned, the first (now *Ain Suweimeh*) is on the 9
extreme north, near the Dead Sea; a little to the southeast of this is the second (now *Tel Ma'în*), and still to the south the third (now *Qureiyât*). See CONDER, *Palest.*, pp. 253. 257; G. A. SMITH, *Histor. Geogr. of the Holy Land*, c. **26**. A fuller form of *Baal-meon* is *Beth-baal-meon* (Josh. **13**, 17). Both forms of the name occur on the Moabite Stone. The cut on p. 146 represents part of the noble gorge (the Callirrhoe of Josephus) in which are the hot baths resorted

to by Herod in his last illness. The hot springs are 1600 ft., and the top **25**
of the cliffs 2500 ft., above the level of the Dead Sea. *Kiriathaim* is mentioned in l. 10 of Mesha's inscription. *Cf.* Jer. **48** for a fuller picture of Moab.



MODERN BEDOUINS FROM THE NEIGHBORHOOD OF DAMASCUS.

(9) A Semitic people dwelling to the south and southeast of the Dead 12
Sea. They were conquered by David, but finally, with varying fortunes, became independent (2 Kings **8**, 20; **16**, 6, where read *Edomites* instead of *Syrians*; *cf.* Notes on Judges, p. 57, l. 27), till they fell under the Assyrian power. They



UPPER ZERQA MÂ'ÎN NEAR BAAL-MEON.

were subdued by John Hyrcanus I. (about 125 B. C.), and compelled to accept circumcision and the Jewish law (Joseph., *Ant.* xiii, **9**, 1); but not long after this (B. C. 40) an Edomite (Idumean) family (the Herodian) obtained the Jewish throne (Jos., *War*, i, **6**, 2). The tradition regarded Israel and Edom as closely

akin (Gen. **25**, 25. 26; Mal. **1**, 2). They doubtless spoke the same language, **25**
and had the same civilization; the sages of Edom were renowned (Obad. 8; Job **2**, 11). About B. C. 621 the relations between Edom and Israel appear to have been friendly (Deut. **23**, 7. 8). But, at the time the Prophet wrote, the Israelites had come to feel bitter hatred toward the Edomites, the reason of which seems to have been an attempt on the part of the latter to get a portion of the spoils of Jerusalem when it was captured by the Chaldeans (Obad. 11; Ps. **137**, 7). This feeling continued, and in the Talmud, Edom, as a typical enemy, stands for Rome. *Cf.* **49**, 7-22. The Edomites, like the Ammonites, were absorbed, not long after the Roman conquest (B. C. 64), in the population of Palestine.

(10) From north to south; Am. **1**, 11; Jer. **25**, 23. 13

(11) A Semitic people, of unknown beginnings (Gen. **10**, 14), similar to the 15
Israelites in language and general culture. According to some Egyptologists the Philistines were pirates from southwestern Asia Minor, who conquered the sea-coast of Canaan about the time (B. C. 1100) that the Israelites were getting possession of the interior. The two peoples, as neighbors, were enemies, and so continued till the Philistines vanished from history after the Maccabean time.

(12) The Cherethites were one of the principal tribes of the Philistines 16
(David's body-guard, 2 Sam. **8**, 18).

(13) Ezekiel's attitude toward all these peoples is determined not by 17
religious or moral but by political considerations, and has nothing to do with the moral and religious greatness of Israel; *cf.* Zeph. **2**, 4-7; Jer. **47**.

Notes on Chapter 26.

(1) The prophecies against Tyre form, from a literary point of view, the **26**, 1
most splendid and interesting section of Ezekiel's book. Tyre seems to have been not unfriendly to Israel from David's time on, and in Zedekiah's reign (B. C. 597-586) wished to enter into a league with that king against Babylon (Jer. **27**, 1-3). This last fact gives the clue to the Prophet's position: in his view the enemies of Nebuchadnezzar were the enemies of JHVH and of Israel, the inciters to fatal revolt; he treats Tyre as he treats Zedekiah (**17**, 12-21). See also below, note 3. Tyre was not behind Babylon in moral and religious culture. *Cf.* Is. **23**; Jer. **47**, 4, and see below, notes 6. 8, and note 4 on c. **27**.

(2) The number of the month is lost; as the destruction of Jerusalem is assumed (v. 2), the date must be later than the fifth month (Jer. **52**, 12).

(3) Apparently Tyre rejoices that Jerusalem, her commercial rival, the com- 2
mercial *gate* (or *market*) *of the nations*, is taken out of the way; but Jerusalem does not seem to have occupied such a position. The precise meaning is not clear, but it is evident that Tyre is represented as exulting over the fall of Jerusalem, and this is an additional reason for the Prophet's hostility. Another rendering of the last clause of v. 2 (got by a slight change of text) is: *she who was full* (populous) *is now laid waste.* This gets rid of the direct statement that Tyre was (commercially) benefited by the fall of Jerusalem, but the difficulty of the expression *gate of the nations* remains. It is better to retain the Received Text, in which the exultation of Tyre is directly expressed. The prophecy was uttered after the capture of Jerusalem in 586 B. C.

(4) The king's name is spelled by his contemporaries, Jeremiah and Ezekiel, 7
more correctly with *r* instead of *n* (Nebuchad*r*ezzar = Bab. *Nabû-kudurrî-uçur*, 'May Nebo protect my labor'); the change of *r* to *n* (Nebuchad*n*ezzar) occurs only in later writings, as 2 Kings **24**. **25**, Chronicles, Ezra, Daniel.

(5) A title found in some Assyrian inscriptions.

(6) Dependent cities. The chief part of Tyre was on an island. The city **26**, 8
is first mentioned by an Egyptian traveler of the fourteenth century B. C. (*Records of the Past*[1], Vol. **2**, p. 111); it appears to have been subdued by the Assyrians in the ninth century (by King Assurnâçirpal, 884–860 B. C.; see *Records of the Past*,[1] Vol. **3**), but kept up a stubborn fight, and had maintained a sort of independence till now.



ROMAN TESTUDO.

(7) Not a sort of *testudo*, formed by shields joining one another, which the assailants held in a sloping position above their heads, as represented in the accompanying engraving from the Column of Trajan, Rome;* but a large wicker structure which protected the besiegers against the missiles of the besieged. See BILLERBECK, in the Johns Hopkins Contributions to Assyriology, Vol. **3**, p. 175, and the two cuts on p. 149. Compare note on **4**, 2.

(8) Ezekiel himself informs 14
us (**29**, 17–20) that this prediction was not completely fulfilled: Nebuchadnezzar got no booty from his attack on Tyre. The Prophet's foresight was at fault, as his whole attitude toward Tyre was ill-judged. As to the date and results of the siege we have no precise information; according to Menander (Joseph, *Cont. Ap.* **1**, 21) it lasted thirteen years. Tyre is referred to in NT (Matt. **11**, 21; Acts **12**, 20) as a flourishing city and so continued down to the end of the thirteenth century of our era, when it fell into decay. In the eighteenth century A. D. it was again occupied, and now contains about 6000 inhabitants, one half of whom are Persian Metawileh (a Moslem schismatic sect). See RAWLINSON, *Phœnicia*; PIETSCHMANN, *Phönizier* (in the ONCKEN series), 61 ff., 302 ff.; STANLEY, *Sinai and Pal.*; LE STRANGE, *Palestine under the Moslems*, c. **9**; CONDER, *Palestine*, p. 111; and *cf.* Notes on Isaiah, p. 148 and p. 212, no. 4.

(9) Rulers of maritime places, dependents or allies of Tyre. 16

(10) This elegy is here given as it stands in the Greek Bible, the form 17
there being simpler and more symmetrical than in the Hebrew. The additions found in the Hebrew text seem to be due to scribal expansion: to *vanished* is added *perished*; the *renowned city* is further described as *mighty in the sea, she and her inhabitants* (the mention of *inhabitants* is out of place, the personage described being the city); the line *dismayed are the isles* (or *coasts*)

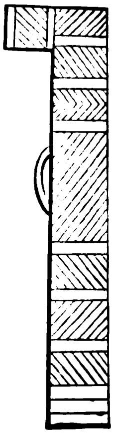
*The white marble shaft known as the *Columna Trajana* was erected by the architect Apollodorus, of Damascus, in 113 A. D. The monument is covered with Reliefs representing the campaigns of the Emperor against the Dacians.

which are in the sea at thine outgoing is parallel to *tremble the coasts in the* 26
day of thy fall, and might be retained, with the substitution of some word for *isles* and the omission of the words *which are in the sea*, but, like the other additions, it appears to be a gloss. These passages being omitted, the Hebrew text still calls for emendation in several places.

(11) Sheol. 20

(12) The *people of old time* are the former generations now dead; Tyre is to pass out of the land of the living into the death-in-life of the nether world.

(13) According to the translation here given, Sheol (*primeval wastes*) is conceived of as a land barren of cultivation. *Cf.* the Babylonian mythological poem of Ishtar's Descent to Hades, SAYCE, *Hibbert Lectures*, 1887, pp. 221 ff.; JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 565 ff. The Received Text reads *like primeval wastes*, comparing Tyre in Sheol to ancient ruins and desolate lands, a sense good in itself; yet, in this connection, the expression seems to be parallel to *in the Underworld*, and to contain a description of Sheol.



LARGE ASSYRIAN SHIELD (NIMROOD).



ASSYRIAN SOLDIER, PROTECTED BY SHIELD, UNDERMINING A WALL.

(14) Instead of the meaningless *set glory* of the Hebrew, we must read *nor have a place*, as in the Greek Bible.

(15) Political destruction; *cf.* note on v. 14. 21

Notes on Chapter 27.

(1) This is the completest description we have of the commerce of Tyre, 27, 1
and is an important geographical and archeological document; see RAWLINSON, *Phœnicia*, c. 9.

(2) The whole chapter is called a *lament*, but the elegy proper is contained in the final section, vv. 32-36. 2

(3) It was probably the most beautiful city of that time. Ezekiel's minute knowledge of its life came doubtless both from Jewish and from Babylonian sources. 3

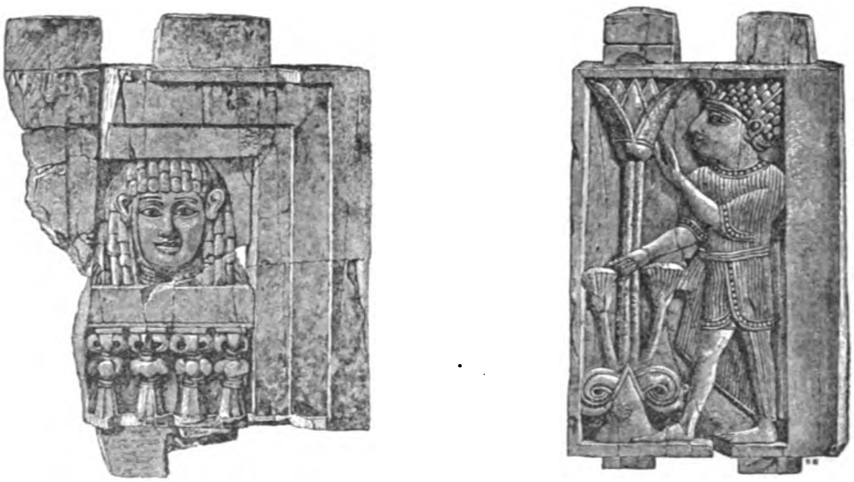
(4) The city is portrayed as a ship — maritime commerce was the source of its prosperity; on Phœnician ships see PERROT-CHIPIEZ, *Histoire de l'Art*, &c., 3, 517; RAWLINSON, *Phœn.*, 272 ff. The accompanying engraving represents a terra-cotta model of a Phœnician ship, from Amathus on the southern coast of Cyprus. For ancient notices of Tyre see MOVERS, *Phœn.*, ii, 1, pp. 188 ff. Tyre, like Delos, was called, by late Latin and Greek poets, a *floating island* (LUCAN, *Pharsalia* 3, 217: *Tyros instabilis*); see MOVERS, *op. cit.*, p. 201. 4



TERRA-COTTA MODEL OF PHŒNICIAN SHIP.

(5) The materials (vv. 5-7) are the best that the world afforded.—***Senir*** is **27**, 5-7
the Amorite (and probably the Babylonian) name of Mount Hermon (Deut. **3**, 9); *cf.* 1 Kings **5**, 8. The oaks of ***Bashan*** (v. 6) were famous (Is. **2**, 13), and have not yet disappeared.—***Chittim*** (Gen. **10**, 4) is Cyprus (so called from the city Kition = Larnaka) and probably certain neighboring Mediterranean coasts and islands.—Ivory, for boxes and vases, was very early used in Egypt, whence it may have been carried to Chittim. It is mentioned in the Amarna tablets (about 1400 B. C.) as having been brought, as a present, from Babylon to Egypt. The Egyptian ivory panels in the subjoined engravings were found in Nimrood (Calah). They may have been carried from Egypt to Assyria.—On ***linen*** (v. 7) see above, p. 123, l. 46.—The many-colored sails served in ancient times as distinguishing marks (*cf.* Is. **33**, 23).—***Elishah*** (Gen. **10**, 4) is probably the coast of Greece.—The ***cabin*** seems to have been a tent built on the deck; *cf.* note 4 on c. **30**.

(6) Tyre was at this time the chief city of Phœnicia, the rest of the 8.9
country being tributary to her.—***Zidon*** (*i. e.* 'Fishing-place'), about twenty miles



EGYPTIAN IVORY PANELS, FROM NIMROOD (CALAH).

north of Tyre, the oldest, and formerly the most powerful, of the Phœnician cities; *cf.* note 26 on c. **28**.—*Arvad* (Aradus) in the extreme north of Phœnicia, is the island of *Ruâd*, opposite Tartûs, eighty miles above Zidon.—*Gebal* (Byblos), v. 9, about half-way between Zidon and Arvad.

The terms *rowers* and *calkers* express the commercial and political subordination of these cities to Tyre.

(7) The Hebrew text has *Paras and Lud and Phut*, in which the first word 10
is generally rendered *Persia*, and the second identified with the *Ludim* of Gen. **10**, 13. But it is highly improbable that Tyre drew soldiers from the remote and hardly known Persia, and the existence of a *Lud* in Egypt is very doubtful (see W. M. MÜLLER, *Asien und Europa*, p. 115). For *Lud* (here and in Gen. **10**, 13) we should probably read *Lub*, that is, the *Libyans*, tributaries of Egypt, dwelling on her northwest border. Instead of *Paras* read *Cush*, in conformity with the parallel list in **30**, 5. *Phut* (Gen. **10**, 6) was an African people, dwelling southeast of Egypt and on the opposite Arabian coast, near the strait of Bâb-el-Mandeb (see BRUGSCH, *Ägypten*, p. 110; MÜLLER, *l. c.*).

According to this emended statement it was in part from Egypt and her dependencies that Tyre recruited her army. Our information regarding the

relations between the two countries at this time (see **26**, 1) is meagre, but the 27
two were generally bound closely together, commercially and otherwise.

The figure of the ship is strictly maintained in vv. 4–9ᵃ. 25ᵇ–36; the paragraph 9ᵇ–25ᵃ describes the commerce of the city. Because of this apparent abandonment of the allegory some expositors regard vv. 9ᵇ–25ᵃ as a later interpolation. It may be so; yet the description of the commerce is naturally connected with the ship, and Ezekiel is fond of such minute details (*cf.* cc. **16**. **20**).

(8) Before *on thy walls* the Hebrew has *and thine army* (RV, *with thine* 11
army). This expression, which is unintelligible, might be changed to *in thine army*, as in v. 10; but the connection seems to call for a geographical or ethnical term. The Hebrew may also be read *and Cilicia*, or, by a slight change, *and Hethlon* (**48**, 1); but, as the commercial relations of Tyre with these countries are uncertain, it is, perhaps, better to omit the expression.

(9) An unknown name, for which it has been proposed to substitute *Zemar* (Gen. **10**, 18). The Greek Bible has *guards*. The similarity of the geographical points of view of Ezekiel and Gen. **10** is to be noted; that chapter was probably drawn up or completed about this time. It omits Persia in its map of the world, as Ezekiel probably omits it in his.

(10) *Tartessus*, in Spain beyond the straits of Gibraltar (Herod. **4**, 152), a 12
Phœnician colony. *Cf.* notes on Is. **23**, 6; Ps. **72**, 10, and below, note 28.

(11) For the silver, *cf.* Jer. **10**, 9; the other metals were found in Spain, or perhaps brought from other regions, possibly Cornwall in England.

(12) See Gen. **10**, 2. *Javan* is Ionia in Asia Minor; for *Tubal* and *Meshech* 13
see note on **32**, 26. For the connection of Ionia with slave-trade, *cf.* Joel **3**, 6.



ASSYRIAN BRONZE VESSELS.

(13) Copper is now found in Asia Minor, and occurs in very early Babylonian remains; to the Greeks it came from Cyprus (*copper*, Lat. *cuprum* = *Cyprian metal*), and the Assyrians received it from the region between Assyria and Armenia. As a rule, copper was used with an alloy of tin (10–25 per cent.). The Biblical word for *copper* is also employed for *bronze* (the alloy of copper and tin). In Assyria vessels, weapons, and other metal implements were made of bronze down to 800 B. C. Iron was not used in the valley of the Euphrates and Tigris before 1000 B. C. The sword of Rammân-nirârî I. (about 1350 B. C.), now deposited in the British Museum, is made of bronze (see *Trans. Soc. Bibl. Archæology*, **4**, 1876, p. 347, and *cf. Revue Archéologique*, 1883, p. 145). The accompanying illustrations represent two Assyrian bronze dishes found at Nimrood (Calah) and now in the British Museum. The most

important of the Assyrian monuments in bronze hitherto discovered is the 27
decoration of the gates of the palace of Shalmaneser II., at Balawât; *cf.* Notes on the Psalms, p. 206, l. 10, and note on Josh. **6**, 19.

(14) Gen. **10**, 3. Usually identified with Armenia, though this is uncertain: 14
Central Asia is the home of the horse. The second ***horses*** is omitted as a gloss; the Hebrew word does not mean *war-horses.*

(15) ***Rodan*** (so the Greek Bible, not *Dedan,* see v. 20 and *cf.* note on **6**, 14) 15
is Rhodes, and the ***coasts*** are Mediterranean; the enumeration passes from northwestern Asia to the sea. The ***ivory*** and ***ebony*** may have been brought by the Rhodian Phœnicians from Africa and India.

(16) So the Syriac Version has it, and so we should probably read, instead 16
of Heb. *Syria* (*cf.* note 43 on c. **16**), since the latter is mentioned below (v. 18); the list now descends to the south of Canaan. The ***pearls*** and precious stones may have come from that region, and also the ***embroidered work.***

The ***fine linen*** and ***purple*** are difficult; they are omitted in the Greek Bible, and may belong to Syria or to some other land; ***fine linen*** (Heb. *bûç = byssus*), a kind of batiste, was a product of Egypt (*cf.* above, p. 123, l. 50), and ***purple*** is referred in v. 7 to Elishah.

(17) Perhaps the place of that name east of the Jordan, Jud. **11**, 33. ***Pannag*** 17
is unknown. Instead of these two words it has been proposed to read *spicery* (Gen. **43**, 11) and *wax.*—***Balm*** is the aromatic resin exuding from the mastic-tree (*Pistacia lentiscus*), a product of Gilead; Gen. **37**, 25; Jer. **8**, 22.



BRANCH OF MASTIC-TREE.

(18) A place near Damascus, 18
famous for its wine, probably to be identified with the modern district of *Halbûn.* In an inscription of Nebuchadnezzar occurs the expression *wine of * * Çimmin, Hilbûn, Aranabân,* and this has been suggested here (*wine of Helbon and Zimmin and Aranaban*), instead of the Hebrew ***wine of Helbon, and white wool, Wedan and Javan.*** This emendation is attractive, but omits, without sufficient ground, the word here rendered *white.*

(19) The *Vedan* and *Javan* 19
of the Heb. must be omitted; the first of these names is unintelligible, and the second has already (v. 13) been introduced.

(20) *Uzal* (so properly RVM) is in Southern Arabia, Gen. **10**, 27.

(21) ***Cassia*** and ***calamus*** (sweet cane or sweet flag, *Acorus calamus*) were used by the Jews in the preparation of the sacred oil; Is. **43**, 24; Ex. **30**, 23. 24.

(22) In Northern Arabia, south of Edom; **25**, 13; Gen. **25**, 3. 20

(23) A nomadic people in the north of Arabia, southeast of Edom; Gen. 21
25, 13; Is. **21**, 17; **42**, 11; **60**, 7; Jer. **49**, 28.

(24) The great commercial people of Yemen, who retained their pre-emi- 22
nence till after the beginning of our era. *Cf.* Jer. **6**, 20; Is. **60**, 6; Job **6**, 19; Ps. **72**, 10. 15. The Sabean spices were famous (*Par. Lost,* **4**, 162).

(25) ***Raamah,*** Gen. **10**, 7, near the Persian Gulf.

(26) *Merchants of Sheba,* after *Eden* in the Hebrew, is a scribal repetition 23
from v. 22 (where also *merchants* is an insertion).—***Haran,*** in Northwestern

Mesopotamia (*cf.* Gen. **11**, 31), a sacred city and centre of trade.—*Canneh*, **27**
perhaps Calneh in Babylonia (Gen. **10**, 10), or Calno (Is. **10**, 9) in Assyria.—*Eden* (the first vowel is slightly different from that of the *Eden* of Gen. **2**; Ezek. **28**, 13), the Aramean district around Bîrejik (where the Euphrates becomes navigable), W of Haran, N of Mitân (*Joshua*, p. 48, l. 12), between Edessa and Aintab; *cf.* 2 Kings **19**, 12.—Asshur may be here introduced as representing the crowning-point of Tyre's commercial greatness, but we expect a more particular designation of place, alongside of the other particular places, and the text is perhaps corrupt.—*Chilmad* is identified with *Kalwâdha*, near Baghdad. Mez (*Gesch. der Stadt Harran*) reads the verse: *Haran and the Edenites were thy merchants; Asshur and all the Medes were thy merchants.*

(27) The text is in a bad condition. 24

(28) *Ships of Tarshish*, large merchantmen (*cf.* our term *Argosies*, mean- 25
ing originally vessels of Ragusa in Dalmatia). See Is. **2**, 16; **23**, 1. 14; **60**, 9; Ps. **48**, 7 and above, note 10.

(29) Or, *heavily laden.*

(30) The shipwreck (capture of the city). 26

(31) The inhabitants of the Mediterranean coasts. 29

(32) Originally the hair seems to have been cut off and deposited in the 31
grave, in order to maintain a vital connection with the dead friend; later the hair-cutting became a mere ceremony. The original significance of the dust and ashes is not clear,—they were, perhaps, originally the dust of the grave and the ashes of the funeral pile, and the ritual act expressed the identity of the living with the dead. *Cf.* note on Lev. **21**, 5.

(33) The elegy, vv. 32-36, is in Ezekiel's masterly manner, poignant and 32
picturesque.

(34) *Glorious* is an emendation of the unintelligible expression of the Hebrew (RV, *like her that is brought to silence*).

(35) The Septuagintal reading of v. 34^a commends itself by its appropriate- 34
ness, and should be adopted.

(36) In v. 34^b the Hebrew has: *all thy people in the midst of thee*; the change of one letter gives *into the midst of it* (the sea), which accords better with the verb *fall.*

(37) The rendering *hiss at thee* (ARV; and so Luther, *pfeifen dich an*) 36
conveys a wrong impression; it is not scorn that is meant, but horror and grief.

(38) On the fate of Tyre see note on **26**, 14.

Notes on Chapter 28.

(1) The prince as representative of the glory of the city. According to **28**, 2
the Greek historian Menander (Joseph. *Cont. Ap.* **1**, 21) the king at this time was Ithobal II. (Ethbaal = *Devotee of Baal*).

(2) The Prophet makes the King speak from the point of view of polytheism; *cf.* Is. **14**, 13. 14. Certain ancient kings (those of Egypt and of Assyria, for example) believed themselves to be physically allied to the gods; whether or not the King of Tyre shared this belief is uncertain. The word *god* may be simply a rhetorical expression of power and glory. So the city is called a *divine abode* because of its splendor.

(3) An ancient Hebrew sage; see note 10 on c. **14**. 3

(4) Instead of *sage* the Received Text has *hidden thing* (RV, *secret*); but, as the following verb probably means not *hide* (RV), but *be equal, comparable to* (as in **31**, 8), the reading of the Greek Bible, *wise* (or, *sage*) is preferable. The reading *magician* also is possible.

(5) The *wisdom* of Tyre is here commercial; in v. 5 the sense is: *by thy* 4
great cleverness in trade.

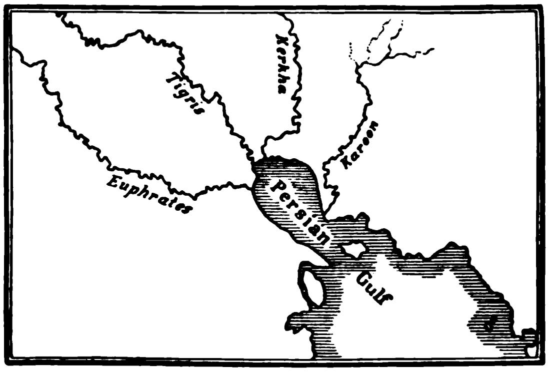
(6) The Chaldeans; *cf.* **30**, 11; **31**, 12; **32**, 12. **28**, 7

(7) The *splendor* of the king, because it claims to be divine (v. 2), shall be *profaned*.

(8) A death which deprives one of sacred burial (*cf.* note on **31**, 17). 8

(9) According to Herodotus (**2**, 104) the Phœnicians practiced circumcision, 10
and, in that case, *uncircumcised* meant for them, as for the Hebrews, *outside the national pale, unclean*, therefore not entitled to honorable burial, or to an honorable place in Sheol; *cf.* **32**, 19.32; Jer. **9**, 25.26.

(10) This *elegy* is not 12
in the usual poetic form. The Prophet's tone is one of triumph rather than of pity. The text in vv. 12-16 is in places corrupt.



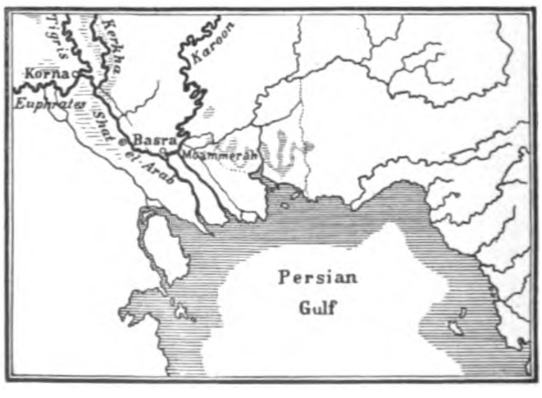
FORMER MOUTHS OF FOUR RIVERS EMPTYING INTO THE PERSIAN GULF.

(11) No satisfactory sense can be got from the omitted words, *sealer* (or, *seal-ring*) of . . . (RV, *thou sealest up the sum*).

(12) The expression *full of wisdom* is omitted in the principal MS of the Greek Bible, and by some modern editors.

(13) The description 13
of Eden is similar to, yet different from, that in Gen. **2**. The Prophet had before him not the latter, but a fuller Babylonian narrative, out of which that in Genesis also was probably drawn up; *cf.* the old *Hymn of Creation*, in *Rec. of the Past*[2], vol. 6, p. 109. The position of the Babylonian Eden here referred to is unknown; it was probably in the north (v. 14), and so possibly was situated the original Eden of Genesis (the present text of Gen. **2**, 8-14 is the result of numerous modifications).

[According to the Babylonian Gilgamesh Epic (*cf.* above, note 14 on c. **14**) Paradise was situated in the South at 'the mouth of the rivers,' *viz.* Euphrates, Tigris, Karoon, and Kerkha, all of which emptied separately into the Persian Gulf. The Jewish exiles in Babylonia, however, appear to have transferred Paradise to the sources of the Euphrates and Tigris in the north, because they believed that God dwelt in the North, and not, as of old, at Horeb; *cf.* the notes on Ez. **1**, 4; Is. **14**, 13; and JASTROW, *Religion of Babylonia and Assyria* (Boston, 1898), pp. 506.577.—P. H.]



PRESENT DELTA OF EUPHRATES.

(14) The Hebrew has nine stones, the Greek Bible twelve (*cf.* Ex. **28**, 17-20), the Syriac eight,—scribal differences. The names and characters of most of the stones are doubtful.

(15) Some adornment, now impossible to determine (ARV, *tabrets* and **28**
pipes; others, *settings* and *ouches*).

(16) So the Greek Bible. The King is not a Cherub, but (like Adam in 14
Gen. **2**. **3**) is in the sacred garden under the charge of a Cherub. The Cherub here performs the function of the Assyro-Babylonian bull-deities (*lamassu*, *shedu*), as guardian of a sacred place (so in Gen. **3**). *Cf.* note 6 on c. **1** and note 17 on c. **10**; see also No. 4 in the full-page illustration facing p. 2.

(17) The mountain is identical with the garden (v. 13); it is the private park of the gods, in which privileged human beings were permitted to dwell on certain conditions. It seems to have been in the North (*cf.* Is. **14**, 13); so the Hindoo *Meru*. The private residence of the gods was perhaps placed in the North (see p. 154, l. 49) as a region of mystery; it was on a mountain as a lofty and mysterious place.

(18) Stones of divine fiery splendor, marks of the divine ownership of the mountain; possibly an allusion to aërolites (*cf.* Jastrow, *op. cit.*, p. 490 below).

(19) The whole description shows the impression made on the Prophet's 15
imagination by the greatness and splendor of Tyre. Her king, he says, dwelt with the gods, but only so long as he was morally good: the overthrow of Tyre is represented as punishment for its sin (pride and violence); in Ezekiel's conception (**26**, 2) this sin was chiefly hostility to Israel, which was antagonism to the God of Israel (**28**, 2).

(20) The Prophet here for the moment abandons his comparison, and intro- 16
duces the real Tyre.

(21) That is, no longer sacred; as a denizen of the sacred mountain he was sacred. Probably some mythical story, now unknown, underlay this picture. *Cf.* the Babylonian *Hymn of Creation* referred to above, p. 154, l. 28.

(22) *Cf.* Genesis, chapter **3**, verse 24.

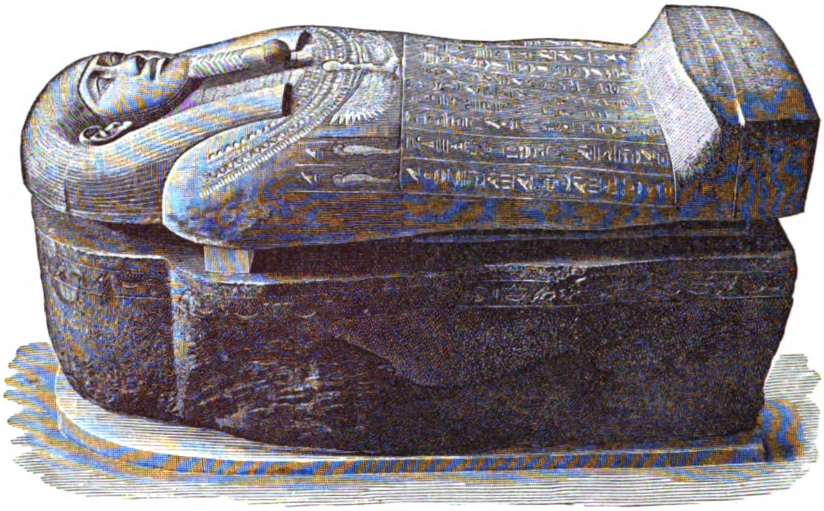
(23) The representation returns to the actual city (vv. 17-19). 17

(24) The term *sanctity* (so we must read, instead of *sanctuaries*) contem- 18
plates both the dweller in the sacred mountain, and the city regarded (as Jerusalem and many ancient cities were regarded) as specially consecrated to, and favored by, a deity.

(25) The consuming fire issues from the city itself: its own sin destroys it. The picture of the dismay felt by the allies of Tyre and other peoples at its fall is doubtless in accordance with the facts.

(26) Zidon, as a prominent anti-Babylonian city (Jer. **27**, 3), is involved in 22
the punishment of her suzerain, Tyre. We have no account of hostile relations between Zidon and Jerusalem. Compare Gen. **10**, 19; Jud. **1**, 31; 1 Kings **17**, 9; Jer. **47**, 4; Is. **23**, 2; Zech. **9**, 2; Joel **3**, 4.—Zidon has been a relatively prosperous city from the time of Ezekiel to the present day. Under the Persians it was the most important place in Phœnicia till its destruction by Artaxerxes Ochus (B. C. 351). From this blow it gradually recovered, and was renowned, at the beginning of our era, for its wealth and learning; it was captured by the crusaders and retaken by Saladin (A. D. 1187), and has since, under Moslem rule, enjoyed a fair degree of prosperity. The present town (called *Çaidâ*) stands on a low hill which juts into the Mediterranean, and its gardens and orchards are described as charming. In and near it have recently been found many remains of antiquity, especially a number of very important sarcophagi, among them the Sarcophagus of King Tabnith (4th cent. B. C.), now preserved in the Imperial Ottoman Museum, Constantinople (see the cut on p. 156). The style of construction of this sarcophagus shows Egyptian influence. The inscription states that there is no silver or gold in the tomb, adjures all persons not to open it, since such an act would offend Astarte (see p. 110), and invokes a curse on any one who shall violate the king's repose.

(27) As a deity worthy of reverence and honor. No ethical consideration is mentioned. **28**



SARCOPHAGUS OF TABNITH.

(28) The point of view is national and political (as in v. 24); the paragraph gives the definition of *sanctity* (v. 25). Israel's enemies are to be put out of the way (v. 24); the Prophet contemplates a speedy, prosperous re-establishment of the kingdom in Palestine. **26**

Notes on Chapter 29.

(1) Seven months before the fall of Jerusalem in 586 B. C.; Jer. **52**, 6. *Cf.* the predictions in Jer. **46**. **29**, 1

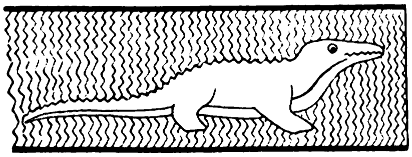
(2) The Prophet's hostility to Egypt is political and religious. The counts in his indictment are two: first, her independence of JHVH (**29**, 3), and then, the disastrous political results to Israel of the Egyptian alliance (**29**, 6. 7). The first of these might equally have been brought against Babylon; but Ezekiel was friendly to Babylon, and therefore hostile to its rival (**30**, 10; **29**, 17–21). The Prophet has, however, deeper grounds for his position. In common with his predecessors (Hos. **11**, 7; Is. **30**, 1–5; **31**; Jer. **46**, 17. 25) he especially opposed alliance with Egypt from the conviction that it could only hinder the predominance of the worship of JHVH and the true national growth; under Babylon, he believed, this growth would be possible. Further, in the contest between the great Powers Egypt was plainly succumbing; it was political wisdom for Israel to throw in its lot with the conqueror. In the end both the great Powers passed away, but both became important centres of Jewish thought. **2**



SOBK, THE GOD OF FAYÛM.

Egypt and Judah were united by their common antagonism to Assyria and 29
Chaldea; their friendly relations were interrupted only for a moment by the battle of Megiddo in B. C. 609 (2 Kings **23**, 29).

(3) Or *dragon* (AV), that is the crocodile, the symbol of Egypt and of her 3
king; *cf.* notes on **32**, 2; Is. **27**, 1; Ps. **74**, 13. The crocodile and the fish (v. 4) symbolize all the political power of Egypt. The crocodile was sacred to the god of Fayûm, *Sobk* (Greek *Suchos*, Strabo **17**, 811). The cut on page 156 represents this god in the form of a sacred crocodile. On the base is a Greek inscription in honor of Ptolemy XIII. (80–52 B. C.). The original, of black granite, is preserved in the Royal Museum, Berlin. The annexed illustration, showing a crocodile in the water, is from the Rock-tombs of Benî-Hasan.



EGYPTIAN CROCODILE.

(4) The Hebrew has throughout (except once in v. 3, and in v. 9) the plural *streams*, which is generally explained to mean the Nile and its canals regarded as branches (*cf.* Is. **7**, 18; **19**, 6; **37**, 25), and so may be taken as the whole mass of Egyptian river-waters, = *The River*, that is, the Nile. The plural is by some explained as *amplificative*, and as simply = *the Nile* [*cf.* note on Ps. **42**, 6, also Ps. **24**, 2 where *floods*, or more accurately *rivers*, = The Great River, that is, the Ocean, which was imagined as a broad circular stream encircling the disk of the earth; see above, p. 100, l. 34.—P. H.] The plural forms of the Hebrew text should perhaps be changed to singular.

(5) Possibly an allusion to the deification of the Egyptian kings; more probably an allusion to their political pretensions, and their failure to acknowledge the supremacy of the God of Israel. In this regard Egypt was like all the nations, but she was a great Power, and therefore to be specially humbled. *Made it*, as in v. 9, is a necessary emendation for the corrupt Hebrew *made me*.

(6) The Chaldean conquest of Egypt; see below, note on v. 17. 5

(7) See above, note 2. Egypt proved untrustworthy against Sargon, B. C. 7
711 (Is. **20**), Sennacherib, B. C. 701 (*cf.* 2 Kings **18**, 21), and Nebuchadnezzar (Jer. **37**, 5–8).

(8) On the *shaking* or *breaking of the loins* see note on **21**, 6.

(9) *Migdol*, in the extreme north; *Syene* (modern *Aswân* or *Assuân*; *cf.* Is. 10
49, 12), in the extreme south (lat. 24° N.); *Cush*, the country south of Egypt.

Syene, the chief city of the southernmost province of Upper Egypt and terminus of the mail steamers on the Lower Nile, is situated at the First Cataract, opposite the island of Elephantine, 730 miles from the Mediterranean. It was famous, as early as the xii[th] dynasty (about 2000 B. C.), for its granite quarries (hence the name *syenite*). It maintained a certain importance under the Ptolemies (332–30 B. C.) and the Romans (the satirical poet Juvenal was banished to it by Domitian, 81–96 A. D.), and was the seat of a bishopric. After various mutations of fortune under the Moslems it reached, under Turkish rule, its present status. It has a mixed population (Fellahîn, Nubians, Greeks, Turks, and Copts) of about 6500, and, as a way-station of the trade between Egypt and the Soudan, presents a lively appearance.

(10) A round number, about the duration of a generation. The dispersion 13
and restoration here spoken of (vv. 12–14) never took place, but Egypt, permanently crippled (B. C. 605) by Nebuchadnezzar (v. 20), fell an easy prey to Cambyses (B. C. 527), and was never afterwards a great Power (*cf.* v. 15). The Prophet's picture of its future is substantially correct. Its rival, Babylon, had succumbed to the Persians eleven years earlier (B. C. 538).

(11) *Pathros* is probably Upper Egypt, here put for the whole land; Gen. **29**, 14
10, 14; Is. **11**, 11; Jer. **44**, 1.

(12) Reminding JHVH of Israel's reliance on Egypt, and so leading Him to 16
punish Israel; *cf.* **21**, 23.24.

(13) B.C. 570, written after the failure of Nebuchadnezzar's attempt on Tyre 17
(B.C. 585–572), and here inserted when the prophecies were collected, by the Prophet or some other editor. See note 8 on c. **26**. The King of Babylon invaded Egypt B.C. 568, one year after the deposition of Hophra (Apries) by Aahmes (Amasis); see Jer. **44**, 30; Herod. **2**, 169, and the inscription of Nebuchadnezzar, cited by SCHRADER, *Cuneiform Inscriptions and OT*, **2**, 50.

(14) From the constant carrying of burdens, gabions, &c. 18

(15) The expressions *carry away her multitude* (v. 19) and *because they* 19
wrought for me (v. 20), both lacking in the Greek Bible, are better omitted. The first is inappropriate because the paragraph refers not to deportation, but to spoliation; the second, intended as an explanation of JHVH's graciousness to a foreign king, is not in the manner of Ezekiel, who accepts Nebuchadnezzar, without explanation, as JHVH's instrument (*cf.* above, p. 91, l. 50).

(16) Whatever the history of Nebuchadnezzar's attack on Tyre, the result, 20
as far as booty is concerned, was disappointing, and Egypt is now given him as compensation; his invasion of Egypt appears to have been successful.

(17) Symbol of power (Mic. **4**, 13; Lam. **2**, 3; Ps. **132**, 17), derived from 21
horned animals; here Israel's restoration to national independence and prosperity, thought of by the Prophet as destined to occur in his own lifetime. There seems to be no reference to an individual leader; *cf.* note on **37**, 24.

(18) For the *utterance of speech* (lit. *opening of mouth*) see **33**, 22.

Notes on Chapter 30.

(1) Egypt and her allies and dependencies, who, it now (B.C. 587–86) **30**, 3
seemed certain, would succumb to Babylon.—For the *day of JHVH* compare **13**, 5 and note on Is. **2**, 12.

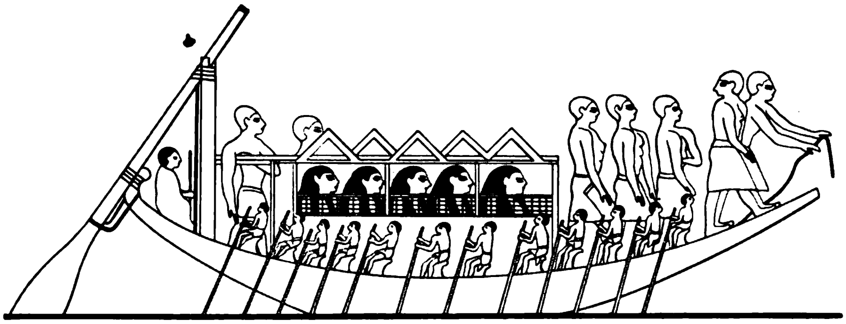
(2) See note 7 on chapter **27**. The Hebrew reads: *Cush and Phut and Lud* 5
and all the Arabians and Chub and the Sons of the Land of the League.—*Cush* and *Phut* were dependencies of Egypt; after the fall of the Cushite (Ethiopian) dynasty (about B.C. 650) Psammetichus (B.C. 663–610) got control of the whole of the Cushite territory.—*Lud* might suggest the Lydian (Carian) mercenaries who about this time were brought to Egypt; but the connection points to the name of an Egyptian province, and we should probably read *Lub*, = Libyans, which term the Greek Bible here introduces.—On the *Arabian* tribes which wandered near the Egyptian border *cf.* 1 Kings **10**, 15; Jer. **25**, 20.24.—*Chub* is an unknown word, perhaps a miswriting of *Lub*, or, of the word for *all* (Heb. *kol*).—For the unintelligible *Sons of the Land of the League* we obtain *Cherethites*, a Philistine people (**25**, 16; 2 Sam. **8**, 18), by changing one letter and omitting (as a gloss) *sons of the land.* We thus get a succession of names extending from the region south of Egypt to the northwest, and thence into Asia. The Philistine territory seems to have been at this time held by Egypt; *cf.* Jer. **47**, 1.—Compare the list of names in Is. **66**, 19.

(3) See note 9 on chapter **29**. 6

(4) Envoys dispatched from Egypt by ship up the Nile (see the cut on p. 9
158 and *cf.* Is. **18**, 1.2), here described as sent by JHVH, who inflicts the punishment on the land. A slight change of text gives the reading: *swift messengers shall go forth to strike dread* (*cf.* Is. **18**, 2), which is pertinent, but offers no advantage over the present text.

(5) Compare the note on **29**, 3 (p. 157, l. 17). 12

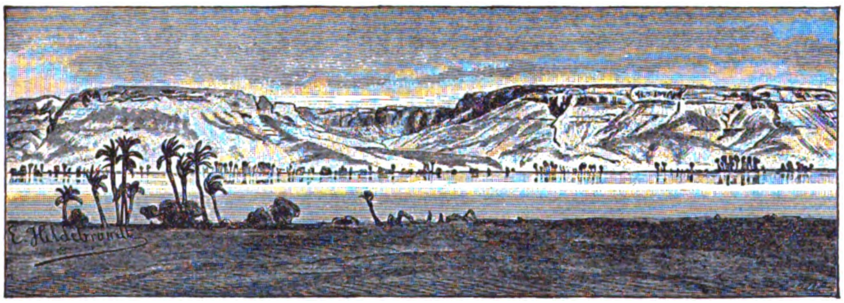
(6) The reference in the Hebrew to the destruction of the idols of Egypt (omitted in the Greek Bible) is improbable, since the Prophet elsewhere in this section (cc. **29**-**32**, and so in all his denunciations of foreign peoples) has in **30**, 13



EGYPTIAN SHIP.

mind only the general political and religious situation; he thinks of Egypt as an enormous political Power, haughtily regardless of JHVH and Israel. For this reason *magnates* of the Greek Bible is to be preferred to the Hebrew *idols*; the change requires the omission of one letter (one of two *l*'s).

(7) Enumeration of prominent Egyptian districts and cities (vv. 14-18). 14
Pathros, see note 11 on c. **29**.—*Zoan* (Greek *Tanis*, modern *Çân*), Num. **13**, 22, near Lake Menzaleh (*cf.* note on Ps. **78**, 12).—*Thebes* (Heb. *Nô-Amôn*), capital



NILE NEAR THEBES.

of Upper Egypt.—*Pelusium* (Heb. *Sîn*), on the northeastern frontier.—*Memphis* (Heb. *Nôph*), capital of Lower Egypt (see Notes on Isaiah, p. 213, No. 9).—*Syene*, see note 9 on c. **29**.—*On* (Greek *Heliopolis*) near Memphis, modern *En-Shems* ('Fountain of the Sun'), near Cairo.—*Bubastis* (Heb. *Pi-beseth*, Egypt. *Pabast*, 'House of the cat-goddess Bast'), modern *Tel-Basta* near *Zaqâzîq*.—*Tehaphnehês*, Jer. **2**, 16, Greek *Daphnæ*, modern *Defenneh*, a few miles southeast of Tanis.

(8) *Rod*, instead of *bars of the yoke* (**34**, 27) of the Hebrew, must be read. 18

(9) The *daughters* are cities; see v. 17 and *cf.* notes 37 and 45 on c. **16**.

(10) A crushing blow, a reference perhaps to the defeat of Hophra (B. C. 587), Jer. **37**, 7, or perhaps generally to the overthrow of Egypt. The Greek Bible has *arms*, as in v. 22. 21

(11) VV. 21 and 22-26 form two paragraphs, parallel but independent prophecies of the same thing.

(12) The words *that which is strong and that which was broken* are a scribal addition, introduced to bring the prediction of ruin into accord with v. 21, which was understood to say that one arm only had been broken. **30**, 22

(13) See note 10 on chapter **29**. 26

Notes on Chapter 31.

(1) The word here omitted is, in the Hebrew, *Assyria*, which is, in this connection, out of place, and may be the corruption of a word for *cedar* (see Notes on Isaiah, p. 176, l. 37); a gloss. It is Pharaoh who is compared to a mighty cedar of Lebanon. **31**, 3



CEDAR OF LEBANON.

The Lebanon cedar (*Abies cedrus* or *Cedrus Libani*) is a large and beautiful evergreen tree, with narrow leaves; its seeds are produced in large

squamose cones; the horizontal spray, with flat upper surface, shows at a 31
distance 'like a green carpet' (MILLER). It avoids moist places, preferring the slopes of the hills. The fine-grained white wood, which is quite different from the reddish wood of the American cedar (*Juniperus Virginiana*), is said to be proof against boring insects; on account of its durability it was much used for building purposes and for masts. The tree is indigenous from Mount Taurus to the Himalayas, and was formerly abundant on the Lebanon and the adjacent ranges. On Mount Lebanon only a few groves now remain, of which the principal is that of Besherri. There are still some noble trees, 60, 70 and 100 feet high. Many of them are disfigured by the barbarism of visitors, and the number is steadily diminishing. Some of the trees are supposed to be more than 3000 years old. There were doubtless sacred trees among them in ancient times, but there is no reference to sacred cedars in OT. Specimens of the tree are now growing in England, Switzerland, and other parts of Europe. *Cf.* Notes on Isaiah, p. 212, no. 3 and the full-page illustration facing p. 72 of *Psalms*.

(2) The expression *and a shady thicket* is not appropriate as a part of a tree; we might read *like a shady thicket.*

(3) Allusion to the Nile and its canals; the river is called the *deep* (Heb. 4
tĕhôm, Gen. **1**, 2) on account of its great mass of water, or because it was regarded as a part of the ocean, from which rivers were held to spring (Deut. **8**, 7; *cf.* Deut. **4**, 18; Ex. **20**, 4; Gen. **7**, 11).

(4) The Hebrew has *all the trees of the field*, in which *trees* is probably an insertion from the next sentence; the description is concerned solely with the one tree.

(5) A standing figure (vv. 5.6) of political greatness; see Dan. **4**, 11.12. 6
Instead of the Hebrew *all the many nations* (RV *great* is incorrect), the Greek Bible has *all the multitude of nations*; but *all* is not appropriate, and a slight change of letters gives *host.*

(6) See chapter **28**, verse 13. 8

(7) The Hebrew *beautiful I made it* (omitted in the Greek Bible) is out 9
of keeping with the objective character of the description.

(8) On *Eden* see notes on **28**, 13.14.

(9) The expression here omitted abandons the figure, and introduces the 10
King in his own person; but it is obviously the Prophet's intention to maintain the figure into v. 14. The overthrow is described as past; the paragraph, vv. 10-17, was perhaps written after the successful invasion by the Chaldeans (B. C. 568).

(10) An inappropriate gloss: *wickedness* cannot be affirmed of a tree; *drove* 11
him forth is marginal explanation of v. 12; and the Hebrew text is in other points suspicious.

(11) The nations exulting over fallen Egypt: birds and beasts, which 12
formerly sought the shelter of the tree, now (v. 13) sit in triumph on its fallen trunk.

(12) A warning to all nations not to grow great, since JHVH will then 14
destroy them; *cf.* **17**, 24; Is. **2**, 12-17. The underlying conviction in the Prophet's mind is that great foreign nations, as they do not serve JHVH, are His enemies and the enemies of Israel (but this conception, for certain reasons, did not include Babylon; *cf.* above, p. 91, l. 49). The prophetic instinct was true in so far as of all the great religions of Western Asia and of Africa only that of Israel has survived.

(13) The omitted clause is a gloss explanatory of the allusions in the context. The *mighty ones* are trees, and the expression (which here interrupts the connection) is parallel to the preceding *that no trees . . exalt themselves in their stature.*

(14) Political destruction. The trees are personified (without losing their 31
character as trees), and are represented as descending, along with human beings, to Sheol, the *Pit* or *Underworld* (p. 163, l. 17).

(15) The Nile (see note 3), standing for Egypt, mourns the fall of the 15
King, and all the trees lament for this one which was greater than even a cedar of Lebanon. In the rest of the chapter allegory and reality are mingled.

(16) The *trees of Eden* stand for great rulers; *cf.* v. 9. 16

(17) Consoled because he, the mighty monarch, is overthrown; but they, his rivals, and all his allies (v. 17) shall also, as enemies of Israel and JHVH, perish and go down to Sheol. *Cf.* Is. **14**, 8–20. It is obviously the trees of the upper earth that are referred to, not (as in the Hebrew) of the Underworld.

(18) The two classes of persons mentioned in vv. 17.18, the uncircumcised 17
and those who fall in battle, have inferior positions in Sheol, but no particulars respecting their situation are given (*cf.* **32**, 18–32); it is apparently lack of religious burial that brings this misfortune on them; see **28**, 8–10; Is. **14**, 20, and *cf.* JASTROW, *Rel. of Babyl. and Assyr.*, pp. 512.581.601. The distinctions of position in Sheol are generally based on earthly rank and ritual, the kings and great warriors retaining their pre-eminence; only in Is. **14**, 20 and Ezek. **32**, 22–32 there is possibly the suggestion of a moral ground,—an advance on the earlier conception.

(19) The meaningless *thus* of the Hebrew, before *like*, is lacking in the 18
Greek Bible, and should be omitted. We should, perhaps, read here and in v. 2 above: ***who can compare with thee?***

Notes on Chapter 32.

(1) This date accords better than the Hebrew (*twelfth*) with the preceding 32, 1
and following dates.

(2) *Cf.* **29**, 3–5. The crocodile is inferior to the lion; Pharaoh thinks him- 2
self the mightiest of kings, but he is only a troublesome king of Egypt. The Greek Bible has not this contrast: ***thou art become like a lion of the nations and as the dragon in the sea.*** The reading ***likenest thyself to a lion of the nations*** (Heb. *O lion of the nations, thou art destroyed*) is obtained by the insertion of the preposition *to* and a slight change in the verb. Other emendations proposed are: ***A lion of the nations comes upon thee, how art thou brought to naught!*** or ***Woe to thee, O Pharaoh, how art thou brought to naught!*** The ***monster*** is a huge water-beast, symbol of Egypt in Is. **51**, 9; *cf.* Lam. **4**, 3; Job **7**, 12; Gen. **1**, 21. In Ex. **7**, 9.10.12 (the Priestly Narrative) it is apparently used for the animal which in v. 15 (in the Judaic Narrative) is called *serpent*. Here (and in **29**, 3–6) the ***monster*** is by some identified with the mythical dragon of Is. **27**, 1; Ps. **74**, 13; Job **7**, 12. Possibly features of the myth colored the Prophet's picture, but he seems to have the Egyptian crocodile more immediately in mind. *Cf.* above, p. 157, l. 4.

(3) The emendation ***nostrils*** (Heb. *streams*) is simple and gives a good sense; *cf.* Job **41**, 12.

(4) Explanatory gloss, interpreting the *net* (and rightly) as meaning the 3
invading peoples; but such interpretation does not belong in the text.

(5) Two figures are employed: Pharaoh (Egypt) is the dead crocodile 4
(vv. 3–6), and the extinguished luminary of heaven (7.8), along with which sun, moon, and stars are darkened (eclipse and clouds).

(6) *Carcass* is literally *putrescence* (and *worms*). 5

(7) *Thy blood* of the Hebrew is a gloss explanatory of *outflow*, and ***up to*** 6
(or *on*) ***the mountains*** is a scribal insertion from the preceding verse.

(8) *Announce* (= *spread the news of*) is emendation of the Hebrew *bring*, 32,9
which gives no sense.

(9) See note 12 on c. 31. 10

(10) See note 10 on c. 29. 13

(11) Untroubled by foot of man or beast. The Hebrew has *their waters* 14
and *their streams*, the *their* referring to Egypt.

(12) Dirges were sung usually by professional wailers, who were ordinarily 16
women; Jer. 9,17; Eccl. 12,5 (*cf.* Jastrow, *Rel. of Babyl. and Assyr.*, p. 604, and above, p. 143 and note on 24,17). Here, by a fine personification, the wailers are the nations.—The text is in bad condition.

(13) A characteristic passage, effective by its realism and its repetition of 17
phrases.

(14) This date (taken from the Greek Bible) follows naturally on 31,1; 32,1.

(15) That is, *chant their descent*; see verse 16.

(16) The nations mentioned are those who are to be conquered by 18
Nebuchadnezzar.

(17) The *Pit*, the *Underworld*, and *Sheol* are synonymous terms.

(18) With all thy pretensions thou art no better than other nations, and 19
must submit to a fate like theirs.

In vv. 19-25 the Hebrew and the Greek Bible differ greatly, neither text being satisfactory.

(19) See note 18 on c. 31. The omitted expression interrupts the discourse. 20

(20) *Cf.* Is. 14,9.10. 21

(21) In the Greek Bible the address of the warriors to Egypt is as follows: *Be thou in the depth of the Pit! To whom art thou superior? Descend and lie with the uncircumcised, among those who are slain with the sword!*

(22) Assyria (and so the other peoples) is personified (vv. 22.23) as a 22
mother (*ancestress*) or princess lying or sitting in state, surrounded by her warlike sons. The graves, by a natural transference of earthly conditions, are represented as being in the Underworld. The extreme regions of the Pit (Sheol), as places of least honor, are assigned to conquering, destructive peoples. The Prophet's criteria are perhaps (like Dante's) partly personal (national), partly moral; the nations that he here names are enemies of Israel or of Babylon, but probably he also deems that they are outside the pale of the true religious and moral life. Assyria was conquered by Babylon about B.C. 606.

(23) The sentence of v. 23, here omitted, is repetition of part of v. 22. 23

(24) The region lying east of the Lower Tigris. It was conquered by Assyria 24
about 650 B.C., but seems to have become independent on the fall of the Assyrian empire (about 606 B.C.), and to have been in Ezekiel's time hostile to Babylon; *cf.* Jer. 49,34-39. [The *great and noble Asnapper*, that is, the conqueror of Elam and its capital Susa, King Assurbanipal (669-625 B.C.) peopled Samaria with Elamites, Susians, &c. (Ezr. 4,10). The cut on p. 164 represents the Elamite (or Susian) bas-relief in the gorge of Kul-i-Fir'aun, in the northeastern part of the plain of Mâl-Amîr (SE of Susa, about 50° E of Greenwich) in the Persian province of Khûzistân. The length of this monument is 5 ft. 6 in., and the height averages 4 ft. The design is bold, and the execution good. The faces of all the figures have been purposely mutilated. The long cuneiform inscription traversing the figures is in a perfect state of preservation. It is written in the Elamite (or Susian) language, which is an older form of the idiom of the second species of the trilingual Akhæmenian inscriptions at Behistun, &c. The agglutinative language of Elam is neither Semitic nor Aryan.

The principal figure in this relief represents the Elamite King Takhkhi-khi-kutur, the son of Khanni. For the musical instruments in the hands of the

three upper figures on the right, *cf.* Notes on the Psalms, pp. 226. 232, figs. *v* and *qq*. The animal beneath the figure of the Elamite harper is an ibex, and the three heads under this animal represent heads of the mouflon or mountain-sheep. Behind them, one above the other, are three animals, turned upon their backs and probably dead, which appear to represent wild boars (or, perhaps, the carcasses of the three mouflons), but are much mutilated. The two men below are leading an animal, probably a bullock, to a mushroom-shaped altar, over which a third figure extends his hands. *Cf.* Sayce in the Transactions of **32**



ELAMITE BAS-RELIEF OF KUL-I-FIR'AUN.

the Sixth Congress of Orientalists (Leyden, 1885), Part ii, section 1, pp. 649–651 (a translation of the cuneiform inscription is given *ibid.*, pp. 681–697 and pp. 705 f.); Dieulafoy, *L'Acropole de Suse* (Paris, 1888–92); Billerbeck, *Susa* (Leipzig, 1893); Weissbach in the Transactions of the Royal Society of Saxony, Vol. **14**, No. vii (Leipzig, 1894).—P. H.]

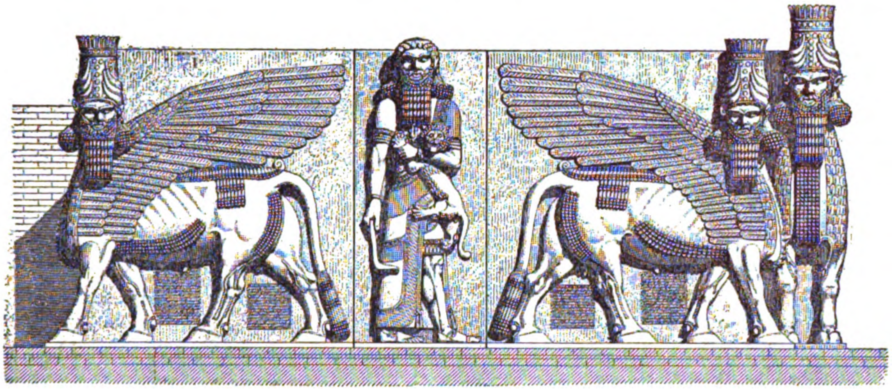
(25) Verse 25 is a doublet, a repetition of verse 24. 25

(26) The region lying north of Assyria and between the Caspian and Black 26
Seas, inhabited by a nomadic people (*Moschi* and *Tibareni*, Herod. **3**, 94), whom Ezekiel expects to invade Israel; *cf.* **38**, 2, and note on **27**, 13.

(27) The *not* of the Hebrew is omitted in the Greek Bible. The latter 27
classes the *warriors of old* (so we must read instead of *uncircumcised*) with those mentioned in v. 21. The Hebrew distinguishes between the two classes:

with these famous old warriors, buried in their armor, Meshech-Tubal is not worthy to lie. **32**

(28) Or, ***with the heroes, the Nephilim of old time*** (Gen. **6**, 4), to whom in any case the reference here is. They are the mythical and legendary warriors of folklore, like Nimrod, Gilgamesh (Izdubar), Etana, and Hercules. We



GILGAMESH STRANGLING A LION, FLANKED BY WINGED HUMAN-HEADED BULLS.

have here another example of the close relation between Ezekiel's time and the stories in Gen. **1**-**11**; *cf.* Ezek. **28**, 13-15. [Compare especially the description of Hades in a fragment of the cuneiform Gilgamesh Epic where Eabâni tells his friend Gilgamesh: *In the house, O my friend, which I entered, there dwell the master and the magician, dwell the priest and the prophet, dwell the anointers of the temples of the great gods, dwells Etana, dwells Gir,* &c.; see GEO. SMITH, *Chaldean Account of Genesis*, ed. A. H. SAYCE (London, 1880), p. 237; SAYCE, Hibbert Lectures for 1887, p. 62; JEREMIAS, *Izdubar-Nimrod* (Leipzig, 1891), p. 44. For the Babylonian Gilgamesh epic and the Etana legend, *cf.* JASTROW, *Rel. of Babyl. and Assyr.*, pp. 467-528. Our illustration, from the façade of the palace of Sargon in Khorsabad and now in the Louvre, represents the Babylonian hero, Gilgamesh, strangling a lion. Etana's flight is figured on a Babylonian seal-cylinder in the possession of SIR HENRY PEEK. Etana was tempted by the Eagle to mount with him to the dwellings of the gods in the heavens. They fly so high that the earth appears like a bed in a garden, and the ocean (*cf.* above, p. 100, l. 34) like a tub. But suddenly they are thrown down from the lofty regions, and Etana is *brought down to Sheol, to the very recesses of the Pit* (Is. **14**, 15; *cf.* Ezek. **28**, 16). The dogs looking up to Etana and the eagle correspond to the howling dogs on Greek representations of Ganymede.—P. H.]



ETANA'S FLIGHT.

(29) Thus warriors were buried. In the next clause we expect mention of some part of the armor, and the emendation *shields* may be accepted. It is

difficult to understand the statement of the Received Text, that *their iniquities* **32**
were on their bones. We can hardly say that their evil deeds clung to their
bodies, and deprived them of fit burial and of honorable places in Sheol; for
this conception is not in keeping with ancient ideas, and these warriors appear
to have had honorable places.

(30) The expression of the Hebrew, *shalt be crushed,* is probably doublet 28
of *shalt lie down.*

(31) This verse appears to interrupt the enumeration of peoples, or else
to form the close of the original list. The wording of the paragraphs on
Edom and the *North* differs from that of the preceding paragraphs, and the
last four verses of this chapter may be an addition by the Prophet or by some
other person. V. 28, as conclusion, would resume the direct address of v. 19
(*thou*), and vv. 31.32 would form a second conclusion. If v. 28 be regarded
as a scribal insertion and vv. 29.30 as original, we may suppose that the
different tone of these last is due to the different light in which Edom and
Phœnicia were looked on by Ezekiel: thus, the expression *because they caused*
terror may have been omitted because they were not regarded as conquering
and destructive peoples.

(32) On *Edom* see note on **25**, 12–14. The terms *king* and *prince* are 29
synonymous in Ezekiel (*cf.* note 2 on c. **44**).

(33) The region north of Palestine, that is, Phœnicia and the adjoining 30
countries, Syria, &c.

(34) The Hebrew *with* before *slain* is better omitted (see v. 26), and *put*
to shame is here meaningless, and is lacking in the Greek Bible. On the other
hand, since the Zidonians (like the Edomites, v. 29) were probably circumcised,
we should probably insert *with* before *uncircumcised.*

(35) Compare note 17 on chapter **31**. 31

Notes on Chapters 33–39

Notes on Chapter 33.

(1) This impressive description of the Prophet's moral responsibility forms **33**, 1
an appropriate introduction to the picture of the religiously and morally restored
people. It is an expansion of **3**, 16–21, and is in part identical with **18** (which,
however, deals only with the people's responsibility); it has Ezekiel's charac-
teristic abundance of repetitions. The figure is taken from the watch on the
walls of a city; *cf.* Jer. **6**, 17. For the *horn* of the watchman see Notes on the
Psalms, p. 222 and p. 220, l. 22.

(2) The *shall* here, and in similar passages throughout this chapter, 4
expresses JHVH's determination to punish the sinner and save the righteous.
The Prophet is thinking not of the operation of natural law (which would be
indicated by *will*), but of the Divine Will.

(3) The word *wicked* is twice in this verse unnecessarily inserted in the **33**, 8
Hebrew.

(4) Physical death is meant. The Prophet has in mind the coming crisis when the wicked will not be allowed to enter Canaan with the restored people; *cf.* **20**, 38, and such passages as **6**, 8.9.

(5) *Cf.* **24**, 23. The people recognize the fact that their disasters come 10
from their evil conduct, but they are none the less disheartened by their misfortunes (*cf.* Jer. **14**, 7). The Prophet's design is to encourage them to moral effort and to faith in JHVH.

(6) It was their own fault; JHVH desired that His people should live, but 11
the condition of life in the new nation was righteousness. Ezekiel repeats the idea of Am. **5**, 24; Is. **1**, 18-20, but with a more detailed statement of the moral question. Here, as in c. **18**, he relaxes his bitterness, and shows kindly regard for the nation's welfare.

(7) An assertion of the absoluteness of the relation between conduct and 12
earthly destiny (vv. 12-16); see notes on c. **18**. The possibility of change of character is recognized: a good man may become bad, a bad man good.

(8) The Received Text repeats *the wicked* before *restores the pledge* at 15
the beginning of v. 15.

(9) That is, prosperous earthly life (*cf.* Lev. **18**, 5) is gained by obedience to those statutes the nature of which is indicated in the context.

(10) The popular theory was that the national deity, exercising a lax royal 17
or paternal authority, would overlook offenses for the sake of past good conduct, or, on the other hand, acting as ruler, would punish present evil in spite of repentance. The Prophet presses the strenuous moral view, which has two sides: JHVH will punish present evil in spite of past good, and will reward present good in spite of past evil. Ezekiel is looking to the future new nation; he wishes to persuade his fellow-countrymen to abandon idolatry and all bad customs, and begin a new life of obedience. Thus he reaches the idea of individual responsibility not by the path of speculative thought, but through the practical necessities of the situation.

(11) Individual responsibility, as in c. **18**. 20

(12) *Eleventh* (so in the Syriac Version) instead of the *twelfth* of the 21
Hebrew. The city was taken in the fourth month of the eleventh year (Jer. **52**, 6), and six months would be ample time for a fugitive to reach Babylonia.

(13) See **3**, 26.27. His prediction having been fulfilled, he could speak 22
with the hope of being listened to, and he now proceeds to press home his teaching.

(14) The wasted city and land. 24

(15) Abraham has the promise of the land in Gen. **15**, 7 (Judaic Writer) and **17**, 8 (Priestly Writer).

(16) The popular view that the national deity's gift of land (Jud. **11**, 24) was independent of moral considerations. The opposite view follows (vv. 25-29).

(17) On the details in vv. 25.26 see notes on **18**, 6-8; *cf.* **22**, 6-12. 25

(18) Superficial, non-moral curiosity. It was the custom to go to the 30
Prophet (regarded merely as a seer) to ask for the latest divine news about current events (*cf.* Acts **17**, 21). The people, standing in their doors, or on the streets, by the walls of their houses, made the Prophet and his words the subject of gossip. It appears that his dumbness did not extend to private communications; *cf.* **8**, 1; **14**, 1.

(19) The expressions *one to another* (v. 30) and *my people* (v. 31) are glosses.

(20) The Hebrew *love* (a writing induced by the same word in the follow- 31
ing verse) does not suit the connection so well as the Greek *falsehoods*.

(21) *Cf.* Is. **5**, 1, and the title of Ps. **45**. The fondness of the ancients for **33**, 32
love-songs is well known. The expression may be also rendered *lovely song*. The instruments of music were, in such cases, stringed, but their particular form is not known; *cf.*, however, the Appendix to the Notes on The Psalms, *Music of the Ancient Hebrews*, especially pp. 222 ff.

Notes on Chapter 34.

(1) Here begin the Prophecies of Promise. **34**, 1

(2) The rulers, kings and others; *cf.* Jer. **2**, 8; Zech. **11**. The indictment 2
relates to the political direction of national affairs. How far the unhappy condition of things was due to the political folly of the kings and princes we have now little means of judging; *cf.* Jer. **38**. A petty kingdom had little chance against the great Powers.

(3) The Hebrew has: *to them, to the shepherds*, in which the second clause is marginal explanation of the first.

(4) *Milk* in the Greek Bible, instead of *fat* in the Hebrew, is obviously the 3
better reading.

(5) Verses 3.4 give a general picture of a bad shepherd, representing bad government in general.

(6) By thieves. 4

(7) *The strong* is supported by v. 16, and by the Greek Bible.

(8) The expressions *and were scattered* (end of v. 5) and *my flock* (which 5.6
in the Hebrew stands after *were scattered*, v. 6) are glosses or erroneous repetitions.

(9) Verses 5–8 allude to subjugation and exile. Judea became the vassal 8
of Assyria, Egypt, and Babylon, and was exposed to the attacks of Edom and other neighboring peoples.

(10) The present government should be destroyed; see **21**, 25–27. 10

(11) Verses 11–13 describe the restoration of the nation to Canaan. The 11
rulers proving incompetent, JHVH Himself will interpose; so, later, Is. **63**, 5. It was the old-Israelitish view that the deity interposed mainly in emergencies.

(12) In v. 12 the shepherd is not *among his sheep* (as AV has it) *that are* 12
scattered; and *in the day of cloud and darkness* gives the occasion of the dispersion, and must be transposed accordingly.

(13) When the people are in Canaan, JHVH Himself will act as a wise and 17
just ruler (vv. 14–19), supplying the wants of all, and especially interposing between the rich and powerful of the people on the one hand and the poor and weak on the other; see **22**, 6; Jer. **34**, 8–17 (release of Hebrew slaves); **7**, 5.6. Defense of the poor has always been one of the chief functions of rulers in lands where courts of law are not properly organized.

(14) A new king of the Davidic family, to ascend the throne on the return 23
of the exiles from Babylonia. The Prophet looked for the restoration of the Davidic dynasty; the conditions, however, made this impossible.

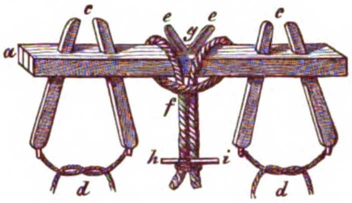
(15) Worship of other deities shall be abolished. 24

(16) When the country was desolate, wild beasts increased. 25

(17). Palestine was dependent for its fertility on the stated rains in autumn 26
and spring.

(18) The Hebrew of v. 26 reads: *And I will make them and what is about my hill a blessing, and I will send down the shower in its season — showers of blessing there shall be.* In the Greek Bible we find: *And I will set them about my mountain, and I will give you* (read *them*) *the rain, a rain of blessing.* The latter reading is preferable, and is here adopted, with one addition.

(19) *Cf.* note on Lev. **26**, 13. Our illustration represents an Oriental yoke **34**, 27
as used in Syria. It consists of a crosspiece (*a–b*) which is laid on the necks of the oxen, the *frame* (lit. *bars*, that is, the wooden forks *c*) enclosing the necks and fastened below by thongs or cords (*d*). The pole of the vehicle is passed through the loop of the rope in the centre, between *f* and the short stick *h–i*, the point of the tongue resting at *g* between *e–e*.



ORIENTAL YOKE.

(20) The Hebrew *a plantation of renown* (that is, a land famous for its fertility) is not probable; the following sentence demands here a simple expression of fertility, and this is given by the *plantation of peace* in the Greek Bible, that is, of prosperity, fruitfulness. 29

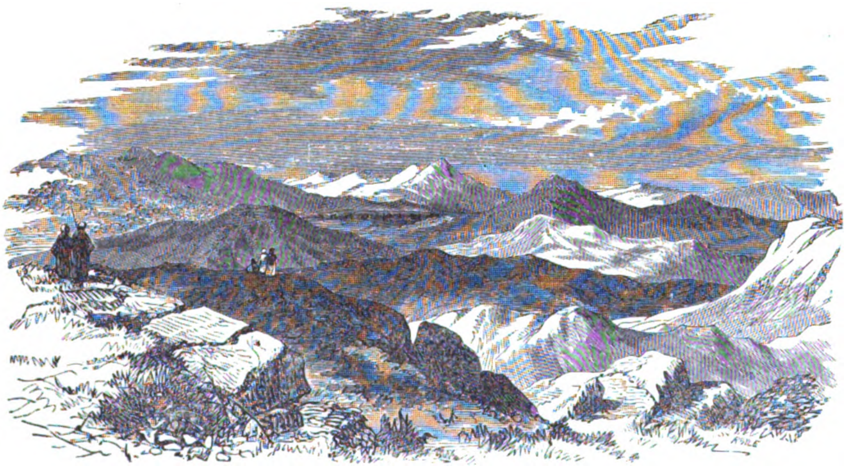
(21) They will not be taunted with the desolation and barrenness of the land; see **36**, 13.

(22) JHVH, as distinct from other deities, was the national deity of Israel, 31
as distinct from other nations. The old crude idea is, however, conceived by Ezekiel in a broader and morally higher way.

(23) The Hebrew text of vv. 30. 31 is not in good condition; the changes here made are suggested partly by the Greek Bible, partly by the Hebrew itself.

Notes on Chapter 35.

(1) See note 9 on c. **25**; Mount Seir is the name of the country, Edom **35**, 2
of the country and the people (apparently also of a deity, 2 Sam. **6**, 10). The deliverance of Israel is to be accompanied or preceded by the destruction of its bitterest enemy. For Seir see *Judges*, p. 64, l. 38.



VIEW OF MOUNT SEIR.

(2) Literally, *punishment of the end*, that is, the capture of Jerusalem, the 5
end of the city and of the state (**7**, 2); *cf.* Obad. 10. 11. The prophecy was therefore written after B. C. 586.

(3) The omitted phrase is an insertion from the latter part of the verse. 6

(4) The *hast not hated* of the Hebrew contradicts the context; a simple change, supported by the Greek Bible, gives *art guilty of.*

(5) Egypt was to be restored (and, according to Jer. **49**, 6, Ammon), but **35**, 9
not Edom. *Cf.* Is. **23**, 17. 18, and see note 9 on c. **25** (above, p. 147).

(6) The northern and southern divisions of Israel, here regarded as two 10
distinct nations.

(7) See **48**, 35. The soil of Israel was sacred to JHVH (2 Kings **5**, 17),
but Edom, as a worshiper of another deity (1 Kings **11**, 1. 2), paid no regard
to this fact.

(8) The words omitted from v. 14 are a doublet, after v. 15. 14

(9) The picture of JHVH here given is anthropomorphic, national, non-moral; 15
the Prophet is carried away by his hatred of Edom, which seems to us to
exaggerate the power of that people; but at the moment, when Jerusalem was
helpless, the Edomite hostility was deeply felt.

Notes on Chapter 36.

(1) See note 1 on c. **6**. **36**, 1

(2) The mountains which had long been the abode of Israel. 2

(3) See v. 13. The ***nations*** are Edom and other neighbors. 3

(4) See notes on c. **35**. After the fall of Jerusalem (B. C. 586) the neigh- 5
boring peoples hoped to get shares of the Israelitish territory. These local
strifes are here treated as involving fundamental religious truth.

(5) *Possess* is a simple emendation of the obviously corrupt Hebrew word
(RV, *cast it out*), which does not accord with the facts, and is an inappro-
priate form of expression.

(6) Shall be desolate and despised. (7) On the return from exile. 7. 10

(8) By war, pestilence, famine, and wild beasts (*cf.* **14**, 21; Rev. **6**, 8). 12
Israel shall be politically independent and strong, and socially prosperous.

(9) Their idolatry (v. 18).—(10) On the ***impurity*** see notes on **7**, 19; **18**, 6. 17

(11) The *blood* is that of child-sacrifice, perhaps also of judicial murder; 18
see **16**, 36; **23**, 37; **22**, 4. 6.

(12) The inference was that JHVH was not able to protect His people, and 20
was, therefore, not a deity that it was worth while to worship (see **20**, 9). To
remove this reproach from Himself (the profanation of His Name) and gain
honor among the nations He restores Israel (vv. 21-23). This view of JHVH's
action must be taken in connection with Ezekiel's conviction that the true
worship of the God of Israel carried with it general goodness of life.

(13) See **20**, 41-44; Deut. **9**, 4-6; Am. **3**, 2. The Prophet's conception of 22
the relation between Israel and its God was strenuously moral; although, nay,
because it was His own people, He would strictly punish its sin. But His
Name was inseparably connected with Israel, and to that fact the nation owed
its preservation.

This ignoring of the nation is not found in Hosea, Jeremiah, and the
Second Isaiah (*cf.* Notes on Isaiah, p. 209, l. 17), who represent JHVH as acting
out of love to the people. For Ezekiel the central idea in religion is sacred-
ness—of God, People, Temple, Ritual—a principle of fundamental importance
when rightly conceived.

(14) Ezekiel lays more stress on JHVH's regard for His Name (see v. 32) 23
than on the idea of a covenant between Him and the people (*cf.* Jer. **31**,
31-34). The Prophet's residence in a foreign land, and his keen sense of the
social inferiority of his people and consequently of their national deity, would
naturally lead him to hope that JHVH would demonstrate His claims to respect
by some striking exhibition of power. The Assyrians and Babylonians regarded
their deities as superior to all others, and Ezekiel probably had occasion to

observe this belief. *Cf.* Is. **42**-**48**, and especially **48**, 11. The Prophet may **36**
perhaps be understood as meaning that reverence for God, as the moral ideal, is the foundation of true religion.

(15) Idolatries. 25

(16) *Heart* is the term for the whole inward being (including thought, 26
feeling, and will), and *spirit* is practically synonymous with it. The *new heart* is the disposition to worship JHVH alone, and obey all His commandments, moral and ritual, and this is His *own spirit* (v. 27), that is, a spirit or disposition formed by Him, and acting in accordance with His demands (*cf.* note 4 to c. **11**). The heart *of flesh* is one that is impressible and docile. How this new disposition is to be produced the Prophet does not say; he probably thought of it as the immediate creation of JHVH. This conception, of the inward reconstruction of a nation is profound and noble, and is substantially identical with the later (New Testament) idea of regeneration. It was in a sort realized; not, as the Prophet expected, in a moment, but by a long process of moral training.

(17) In the Prophet's conception obedience to JHVH and national physical 30
well-being are inseparably connected.

(18) On the ignoring of the nation in comparison with the divine Name 32
see note on v. 22. It is doubtless meant as consolation to the people when the Prophet declares that their deliverance does not depend on their deserts.

(19) On the *garden of Eden* see notes on **28**, 13. 14. 35

(20) The manifestation of JHVH's power to the nations is the restoration 36
of the land, not the purification of the people (v. 33), which is represented as the condition or necessary accompaniment of the restoration. The restoration would be a visible and intelligible event, and would gain Him glory; the natural condition was worship of Him alone.

(21) In addition to a fertile land there shall be a numerous population. 38
To a priest the picture of the great festivals came as a natural comparison, when the Temple-courts and the streets of the city were crowded with animals to be first offered and then joyously feasted on. This desired consummation is to be gained by prayer to JHVH; He will graciously permit Israel to *consult* Him (v. 37), that is, to ask counsel from Him and beg for His blessing.

Notes on Chapter 37.

(1) In vision. The word *JHVH* of the Hebrew is probably a gloss. We **37**, 1
should perhaps read: *and the spirit carried me out and set me* &c.; *cf.* **2**, 2; **3**, 12. 14.

(2) See chapter **3**, verse **22**.

(3) The *voice* (or *sound*) of the Hebrew is a scribal insertion which inter- 7
rupts the discourse.

(4) *Breath* (=*spirit*) and *wind* are in form identical in Hebrew as in 9
many other languages, and in the earliest ideas of men the two things were identical; but the breath of man was conceived to have been breathed in by the deity, as in Gen. **2**, 7. The process here is the same as in Genesis.

(5) The Prophet gives the interpretation of the vision. His object here, as 11
in the preceding chapter, is to encourage the despondent exiles. The nation is politically dead—can it live again? (v. 3). The answer is that JHVH can accomplish this, were it as hard as resuscitating dry bones; the nation, its national life revived, shall return to Canaan (v. **12**). The connection here excludes a reference to the idea of personal resurrection. The first expression of that idea in the Old Testament is found in the second century B. C., in the Book of Daniel (**12**, 2). Jewish thought may have been meantime

growing toward it (as, possibly, in Is. **26**, 19, 4th or 3d cent. B. C.), but in **37**
this chapter the Prophet's own words exclude it: he identifies the dead bones with his living contemporaries (vv. 11. 12).

(6) See chapter **33**, verse 10.

(7) The expression *O my people*, in vv. 12. 13, is a gloss. 12. 13

(8) That is, that I am the God of Israel, who is able to rescue His people 14
from the most desperate straits.—The *spirit* is identical with the *breath* of v. 9; JHVH will infuse new political life into the nation, and re-establish it in its own land.

(9) The nation being restored to its land, the next thing is its political 15
unification.

(10) Literally *wood*, that is, a *piece of wood*. The significance of the sym- 16
bolical act is not the restoration of the genealogical oneness of the two branches of the nation (for this had never ceased to exist), but their political reunion.

(11) The Southern Kingdom, including parts of Simeon and Benjamin. *Israel* was at first the name of the northern group of tribes (2 Sam. **19**, 40), but later stood for the whole nation (1 Sam. **13**, 13). The first occurrence of the name is in an inscription of Merneftah, about 1300 B. C. (PETRIE, *Contemp. Review*, May, 1896; MÜLLER, *The Independent*, July 9, 1896; STEINDORFF, ZAT **16**; *Revue Bibl. Internat.*, July, 1896; SPIEGELBERG, *Zeitschr. f. Ägypt. Spr.*, 1896; GRIFFITH, *Proc. Soc. Bibl. Archæology*, Nov. 2, 1897), in which it appears to designate a tribe, or group of tribes, dwelling in the centre of northern Canaan, though its significance is as yet uncertain. Compare Notes on Judges, p. 45, l. 40; Notes on Joshua, p. 47, l. 6.

(12) Joseph is here identical with Ephraim, and stands for the Northern Kingdom, in which Ephraim was the controlling tribe (see Hosea, *passim*). The Hebrew inserts *the stick of Ephraim*, which seems to be a gloss, suggested by v. 19.

(13) The clause *and make them one stick* is a doublet of the following. 19

(14) Judah's. The Hebrew has *my* (JHVH's) *hand*, but the reading *his* (Septuagint, Vulgate) is better, because it accords with the expression *in the hand of Ephraim* and with the Judean hegemony involved in the Davidic king (v. 24). At this time the idea of the supremacy of Judah was natural, since Ephraim had long ceased to have an organized existence.

(15) The division into two kingdoms in Jeroboam's time about B. C. 933 (a 22
return to the old condition which had been temporarily broken up by David and Solomon) was looked upon as an evil by the later Prophets; see Am. **9**, 11; Hos. **3**, 5 (these passages are probably not from the Prophets in whose Books they stand); Jer. **23**, 5–8. In fact, it diminished the political power of the people, hindered religious unification, and in general retarded the advance of the national life.

(16) *Backslidings* is an emendation for the inappropriate *dwelling-places* of 23
the Hebrew; *cf.* RV, margin.

(17) The Prophet assumes the continuance of the dynasty of David, but it 24
is uncertain whether or not he has in mind any particular representative of the royal house. The sons of Zedekiah were slain (B. C. 586; see 2 Kings **25**, 7), but other members of the Davidic family doubtless remained (*cf.* Zech. **4**, 14; **6**, 13; Ezra **1**, 8).

(18) That is, the rule of the Davidic dynasty shall be perpetual. The *for* 25
ever is to be taken literally; the Prophet expected the perpetual endurance of the nation's political life. The distinction between the northern and southern branches of the kingdom disappeared after the Exile, though the Davidic dynasty was not restored. *Cf.* Pss. **18**, 50; **132**, 12.

(19) The content of the covenant (involving the obligation of each party) **37**,26
is given in the following verses.

(20) The Temple was held to be the special dwelling-place of JHVH (this 28
limitation in space is still maintained by Ezekiel, notwithstanding JHVH's temporary withdrawal, **8**,6), and His presence would make Israel sacred, that is, a people set apart from other peoples and reserved for the special use and service of JHVH. This intense nationalism belonged to the times, and doubtless materially aided, if it was not absolutely essential to, the development of Israel's religion; it was closely connected with the Israelitish power of religious organization.

Notes on Chapter 38.

It would seem that when the prophecies of cc. **38**.**39** were composed, the Scythians still menaced Western Asia, and an attack by them is regarded by Ezekiel as not very distant. *Cf.* note 6 below, and note 18 on c. **39**.

(1) A name, otherwise unknown, perhaps made by Ezekiel from *Magog* **38**,2
by dropping the initial syllable, which in Hebrew might be a prefix denoting *place of*. It is hardly the Lydian *Gyges* (Assyr. *Gugu*) or the *Gagu* who is connected with the region east of the Lower Tigris, since the land Magog lies farther north (see note 4), though its exact position is not certain. In the New Testament Apocalypse (Rev. **20**,8) Gog becomes a people alongside of Magog. It is not clear why Gog is not called Prince of Magog. The rendering *chief prince of Meshech and Tubal* (AV, RV[M]) is not probable.

(2) That is, perhaps, the Scythians; see Gen. **10**,2.

(3) The precise position of *Rosh* is unknown (it is certainly not Russia); a land *Râsh*, on the western border of Elam (*cf.* note 24 on c. **32**), is mentioned in the cuneiform inscriptions.

(4) Meshech and Tubal are north of Assyria (*cf.* v. 15 and **39**,2: *from the extreme North*); see note 12 on c. **27**, and note 26 on c. **32**. *Cf.* Gog and Magog on the medieval wheel-shaped map figured above, p. 105.

(5) The expression omitted is inappropriate because it involves compulsion, 4
while elsewhere throughout this section Gog acts of his own free will; and further, *turning* is without meaning in this connection; [the words may be a misplaced gloss on **39**,2]. Ezekiel, knowing no other formidable enemy, anticipates one more struggle for Israel, an invasion by these terrible nomads, then victory and unbroken peace.—For *hooks in the jaws* see note on **19**,9.

(6) There is no notice, in the OT or elsewhere, of such an invasion of Israel in or after this time. From these nomadic peoples an irruption was at any time possible; see Herodotus' account (**1**,73.103-106) of the invasions of Western Asia by the Scythians, which he puts in this period (*cf.* Jer. **1**,15; **6**,22).

(7) Of these names no satisfactory explanation has been given. As *Gog* 5
appears to represent the region lying south of the eastern extremity of the Caspian Sea (*Meshech*, *Tubal*, *Togarmah*; see above, l. 27), the home of the Scythian hordes, these allies might be expected to be somewhere in this region. But no satisfactory geographical identification of them offers itself.

The rendering *Persia* for *Paras* is very doubtful. It is not clear that the Assyrians and Babylonians were acquainted, before the time of Darius Hystaspis (B.C. 521-486), with the kingdom which we call Persia. The cuneiform material bearing on this point is collected by SCHRADER (KGF, pp. 169 ff.), who concludes that the *Parsua* (*Parsuash*, *Barsua*) in the inscriptions of Shalmaneser IV. (B.C. 727-722), Sargon (722-705), Sennacherib (705-681), and others is not Persia, but a region near Atropatene (the modern Persian province *Azerbeiján*). If the name really = Persia, it must be understood not as the kingdom of Cyrus and Darius, but as a land of half-civilized tribes.

The African *Cush* and *Phut* (see notes on **27**, 10 and **30**, 5) appear to be 38
here out of the question; for the former the Asiatic *Cassites* (see note on Gen. **10**, 8), east of the Lower Tigris, seem to be too far south, but no other ethnical name suggests itself; and the latter also remains without explanation. These names may be corrupted forms; or, they may represent regions unknown to us (the Prophet intends to be geographically accurate); in any case they must be understood in accordance with the connection.

(8) *Gomer* (Gen. **10**, 2), perhaps the same with the cuneiform *Gimir*, a 6
people dwelling near Cappadocia, and to be connected with the Cimmerians (Herod. **1**, 15. 16).—On *Togarmah* (Armenia?) see note 14 on c. **27**.

(9) The order to the invading force to hold itself in readiness (vv. 7–9). 7
The invasion is not imminent. The nomads were probably just now elsewhere occupied, but JHVH holds them in reserve, and will dispatch them at the proper time, a time distant, according to the Prophet's view, yet within sight; *cf.* note 15. JHVH controls all movements of the nations.

(10) The passage omitted from v. 8 is syntactically difficult, and appears 8
to be a gloss, or a combination of three glosses (to *land*, *desolation*, and *gathered*).

(11) Israel was a rural people, with few large or fortified cities besides 11
Jerusalem.

(12) An expression meant perhaps to be geographically accurate (Palestine 12
was in fact near the centre of the earth as known to Ezekiel), though any ancient people would probably look on its own land as the centre of the world; see note 4 on c. **5**.

(13) See notes 24. 22. 10 on c. **27**. 13

(14) The Hebrew *lions* (instead of *traffickers*) is here unnatural; the peoples mentioned are interested in commerce, and their traffickers are on the lookout for the sale of the spoils of a prosperous nation.

(15) Literally, *in the latter part* (or *end*) *of the days*, an expression chrono- 16
logically indefinite, to be interpreted by the context, but always involving the idea of a final arrangement of things. In Gen. **49**, 1; Num. **24**, 14; Deut. **4**, 30 (all apocalyptic passages), it represents a space of several centuries, in Jer. **23**, 20; Dan. **10**, 14, a generation or two. Here the connection indicates the shorter period. See note 18 on c. **39**.

(16) *Gog* of the Hebrew is a gloss on *thee*.

(17) See notes 8. 33 on c. **20**. The function of Gog is, by his defeat, to procure honor to the God of Israel.

(18) The allusion is uncertain, perhaps to such predictions as Zeph. **1**, 17
14–18; **3**, 8; Jer. **6**, 22–25, possibly to prophecies that have not been preserved. The Northern nomads could not have been for any long time an occasion of apprehension to Israel, hardly earlier than about 630 B. C.

(19) *Terror* is an emendation of the Hebrew *my mountains*, which gives 21
no sense; the full expression in the Hebrew is: *I will summon against him all my mountains a sword*, in which *sword* appears to be an insertion from the following clause.

(20) All nature trembles at the presence of JHVH, and discharges its fury 22
against the impious invaders. In the Prophets the *day of JHVH* (*cf.* note on **13**, 5) is always terrible; He then appears as a God of power and wrath. Here the representation is similar to that of later semi-apocalyptic prophecies, Joel **2**, 30. 31; Zech. **14**, 4, with violent physical effects, which are meant to be taken literally: JHVH Himself will destroy the invaders. For *flood* and *hailstones* compare **13**, 11. 13.

Notes on Chapter 39.

(1) The prediction of c. **39** is parallel to, but distinct from, that of c. **38**, **39**, 1
and was perhaps written at a different time. The picture in vv. 2-7 corresponds to that in **38**, 18-23, only here the details of defeat in battle are given.

(2) In v. 2 the first two verbs are doubtful in form and meaning, but the 2
general sense is plain. *Cf.* above, p. 173, l. 32.

(3) These *coasts* seem to be the shores of the Caspian Sea, where the 6
allies of Gog dwell; possibly the reference is to the traders of the Red Sea and of the Mediterranean (**38**, 13).

(4) On *day* see note 20 on c. **38**. 8

(5) [*Buckler* (Heb. *magén*, Greek *aspís*, Lat. *clipeus*) is the smaller, *shield* 9
(Heb. *çinnáh*, Greek *thyreós*, Lat. *scutum*) the larger piece of defensive armor.

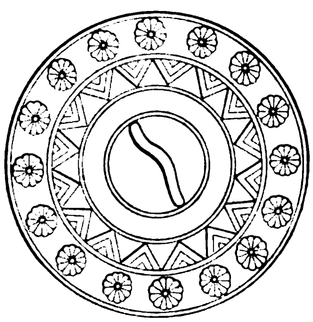


ASSYRIAN BUCKLER.

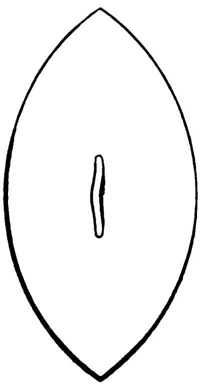


ASSYRIAN SHIELD.

According to 1 Kings **10**, 16 f.; 2 Chr. **9**, 15 f. the shields seem to have been at least twice as large as the bucklers. The Roman shields were about 4 ft. long, 2½ ft. wide, and 3 in. thick. The diameter of the Assyrian round buckler (or target) was about 30 in. Shields and bucklers were generally made of wood, wicker-work, or matting, covered with leather; or of several layers of thick leather. The leather was rubbed over with oil (2 Sam. **1**, 21; Is. **21**, 5; *cf.* Verg. *Aen.* **7**, 626), which made the weapons of the enemy glide off more readily. Occasionally shields and bucklers were made of bronze (1 Kings **14**, 27), and in exceptional cases they were overlaid even with gold (1 Kings **10**, 16; **14**, 26; *cf.* 2 Sam. **8**, 7). Several Assyrian bucklers of bronze (*cf.* note 13 on c. **27**) were found by LAYARD in the ruins of Nimrood (Calah). For the Assyrian bucklers and shields *cf.* the cuts on pp. 101. 102; *Psalms*, p. 192; and for the shield-roofs, or screens, see note 7 on c. **26**. —P. H.]



BACK OF BUCKLER.



BACK OF SHIELD.

(6) *Seven* is a round number.

(7) Verses 9. 10 give a 10
new picture of the enormous size of Gog's army and the completeness of its defeat.

(8) A famous monu- 11
ment of Gog's overthrow and Israel's triumph. *Renown* (or, more exactly, *of renown*) is the reading of the Greek Bible, instead of the Hebrew *there*; the latter is in Hebrew *shâm*, the former is *shêm*.

(9) *Abarím* (so the Hebrew word may be read) is the name of a mountain (Deut. **32**, 49; Jer. **22**, 40), but the name may also have been applied to a valley in the mountains. The position, east of the northern extremity of the

Dead Sea, suits the Prophet's description, and the place, outside the sacred 39
land, is a fit burial-ground for the invaders. The translation *Valley of those
who pass through* gives no satisfactory sense; the word rendered *those who
pass through* is used of the searchers (vv. 14. 15), of whom there can be no
question here, and it cannot be understood of the invaders.

(10) The omitted words are unintelligible, perhaps a gloss. *It shall stop
those who pass through* (the searchers? or travelers in general?) conveys no
meaning. The Greek has: *they shall build up the mouth of the valley round
about*, that is, perhaps, the burial-place will be enclosed by a wall; but the
expression is obscure.

(11) After the mass of dead bodies have been buried, the searchers or 14
traversers shall scour the land in order to mark the smallest remains of the
corpses.

(12) The months during which the people are burying the dead.

(13) The Hebrew has: *and the name of the city also shall be Hamonah*, 16
but no city has been mentioned. The sentence seems to be the remark of a
scribe, or a corrupt repetition from the context, possibly from v. 11.

(14) Change of representation. In the preceding paragraph the bodies of 17
the enemy are buried, here they are devoured. In both cases the meaning is
complete destruction. The two paragraphs were perhaps composed at different
times.

(15) Hebrew *zĕbakh*, the sacrifice in which, after a portion of the meat had
been offered to the deity, the rest was eaten by the worshipers (*cf.* Notes on
Leviticus, p. 60, ll. 18-25; p. 85, ll. 26 ff.). There is no sacrifice in this case,
but all feasting in Israel was sacrificial, and the ordinary term is here employed.

(16) Bashan was famous as a grazing region; see also **27**, 6; Pss. **22**, 12; 18
68, 15.

(17) *Fat* is by some editors changed to *flesh*, to agree with v. 18; the 19
change does not affect the sense. The tone of exultation is in Ezekiel's
manner; *cf.* cc. **25-32**.

(18) This seems to indicate that the Prophet did not regard the invasion 22
of Gog as very far off; the destruction of the invaders is represented as a
main means of leading Israel to a true knowledge of JHVH, and this change
of mind is thought of as synchronous with the restoration to Palestine (vv.
26. 27 and c. **36**).

(19) A demonstration, first, of JHVH's power, since it will appear that it 23
was not through His want of power that Israel went into captivity; and then,
of His justice, since He punished sin even in His own people.

(20) Ezekiel (like the Prophets from Amos onward) conceives of humanity 24
and human history as a unity. All the movements of all the nations are held
to be so directed by JHVH that they shall manifest His glory and lead to the
establishment of His people in peace. Even the far-off Northern nomads are
brought into the action of the drama of history. The idea of a unitary divine
government of the world is here expressed with perfect clearness, though the
conception of the divine purpose is limited by the Prophet's national feeling.

(21) Now, at the impending restoration, in contrast with the time of pun- 25
ishment (vv. 23. 24) which has lasted till now.

(22) See note 8 on c. **20**. This motive, taken in its highest significance,
is absolutely sufficient: true knowledge of God is human perfection.

(23) The Hebrew *bear* is not appropriate; the sentence is one of promise. 26
The difference involves only a diacritical point (שׁ for שׂ).

(24) JHVH is thus proved to be, first, the God of Israel; then, a God who 28
punishes sin; finally, a forgiving and faithful God. Israel's severe experience
is to discipline the nation into knowledge and stability.

(25) The restoration is to be final: Israel will be a new people, will no 39, 29
more go astray, and no more be punished, and none of the people shall remain in exile. Two generations later the Prophet would not have written thus.

(26) *Poured out my spirit on* = *put my spirit in.* The verb *pour out* is followed in OT by the name of a liquid (Jud. **6**, 20; 1 Sam. **7**, 6; Ezek. **22**, 4), or of a quality or an emotion of the soul of him who pours (**16**, 5; **7**, 8; Ps. **42**, 4), or of an emotion or quality produced by God in the mind of man (Zech. **12**, 4); it is in this last way that it is here used. The expression *pour out my spirit* occurs elsewhere in OT only in Joel **2**, 28. 29, where it means *put a prophetic spirit* (or *power*) *in men's minds*; here it = *endow Israel with the spirit of obedience.* See notes on **36**, 26; **37**, 14. *Cf.* the related use of *spirit* in Is. **48**, 16 (a gloss) and **61**, 1, and see note on Jud. **3**, 10.

Notes on Chapters 40–48

Notes on Chapter 40.

(1) B. C. 572.—Instead of the *first month* (which is the reading of the 40, 1
Greek Bible) the Hebrew has *the beginning of the year* (Heb. *rosh ha-shanâh*). This latter expression occurs only here in OT; in later Hebrew it means *New Year's day*, and is probably here due to a late scribe to whom the term was familiar. The Hebrew here makes the tenth day of some month (the month is not given) New Year's day, and as in Lev. **25**, 9 the year apparently begins on the tenth day of the seventh month, it might be supposed that Ezekiel here adopts this reckoning, the ecclesiastical year, possibly, beginning on the tenth day, in distinction from the civil year, which began on the first day (*cf.* Lev. **23**, 24 for another reckoning). But this is uncertain, and as Ezekiel everywhere else in his chronological statements gives, or intends to give, the month, the Greek reading here appears to be in any case preferable to the Hebrew.

(2) The words *thither* (v. 1) and *He brought me* (v. 2) interrupt the discourse, and must be omitted.

(3) The *vision* is here a literary device. The Prophet's purpose is to 2
propose a new ritual constitution for the restored nation, and the following description, made up of minute particulars (and thus differing from the visions of Amos, Isaiah, and Jeremiah), is the work of reflection. The material of the vision is, no doubt, largely drawn from Ezekiel's personal knowledge of the Temple and the current ritual, but probably contains new suggestions of his own. [Just as Homer does not describe the completed shield of Achilles, but the genesis of the shield (*Il.* **18**, 468–607) so Ezekiel does not give a bald description of the completed structure, but makes the new Temple rise before the eyes of his readers. Instead of saying, the wall enclosing the Temple

should be one cubit high and one cubit wide, he introduces the divine messenger (see note 7) measuring the dimensions of the structure, one after the other. A description of successive acts is always more vivid than an enumeration of coexistent objects; *cf.* the symbolical acts in Ezek. **4**, 1 – **5**, 4, &c. and LESSING'S *Laocoon*, xvi – xix; see also, above, notes on **1**, 28; **2**, 2; **10**, 7. 20; **12**, 7; **13**, 3; **24**, 5. 24.—P. H.] **40**

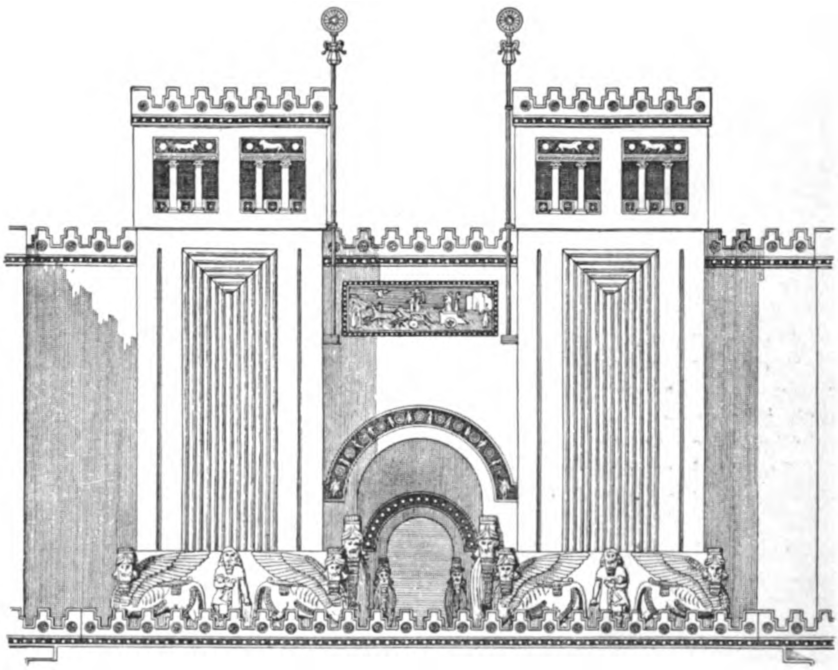
(4) The hill of the Temple, Zion, here conceived of as greatly increased in height, as in Is. **2**, 2; Mic. **4**, 1 (contrast Ps. **42**, 6). This physical change (like that in Zech. **14**, 4) seems to be meant literally.

(5) The buildings of the new Temple, in size resembling a city, as the following description sets forth. *Cf.* the plate facing p. 70.

(6) The Hebrew text has *on the south*, which is less natural than the *opposite* of the Greek Bible.

(7) A divine messenger, not otherwise defined. He is simply a figure in 3
the imaginative picture (as in **9**, 1; Zech. **2**, 1), acting as guide and expounder. The *bronze* (that is, *shining*) appearance belongs to his supernatural character (*cf.* **1**, 7).

(8) A strong line for long measurements.

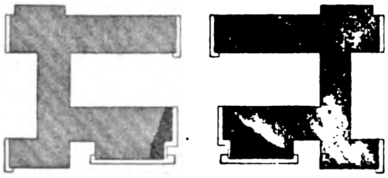


ASSYRIAN GATEWAY.

(9) The rendering *gateway* is here employed for the elaborate entrance, which was closed by *gates* at the two extremities. Our illustration represents the triumphal gateway at the southeastern façade of the Palace of Sargon in Khorsabad as reconstructed by the French architect, VICTOR PLACE, who continued BOTTA'S excavations at Khorsabad in 1852. For the sculptures flanking the gateway see above, p. 165. The diagram given on p. 179 is the plan of the southwest gateway of the Palace of Sargon (see the full-page illustration facing p. 38). *Cf.* the restoration of the southern city-gate of Zinjirlî in the Reports

on the Oriental Collections in the Royal Museum, Berlin, Part xii (Berlin, 40
1898), p. 112 (see also *ibid.* pp. 126.130.184 and plate xxx).

(10) The Prophet feels that the ritual law is of extreme importance. In fact, 4
the nation now needed a stricter ritual than had yet been recognized. Ezekiel formulates the usages of the priestly circle, usages which had been especially growing since the publication of Deuteronomy, B. C. 621.



PLAN OF ASSYRIAN GATEWAY.

(11) Various cubits appear to have 5
been in use among the Israelites (Deut. **3**,11; 2 Chron. **3**,3), the origin and length of which are uncertain. We shall probably not be far wrong if we take Ezekiel's *long cubit* as 18 inches, and the *rod*, therefore, as 9 feet.* The outer wall, around the whole enclosure (the *house*), is about 750 feet square (**42**,20), 9 feet high, and 9 feet thick. In the temple of Amen at Thebes (Karnak) the great peristyle court is 275 ft. by 338 ft., and the great hypostyle hall is 170 ft. by 338 ft., its roof being supported by 134 columns. The enclosure of the temple of Bel-Merodach at Babylon (completed by Nebuchadnezzar) was, according to Herodotus (1,181) about 1200 feet square. The present enclosure of the *Haram eshsherif* in Jerusalem, that is the artificial platform of the ancient Temple area on Mount Zion (see Notes on the Psalms, p. 235, no. 2, l. 11), is about 1500 feet by 1000 feet, the special area of the *Dome of the Rock* being about 550 feet by 500 feet. With the whole following description of the structure of the Temple *cf.* 1 King **6**.**7**; Jer. **52**,17–23; 2 Chron. **3**.**4**.



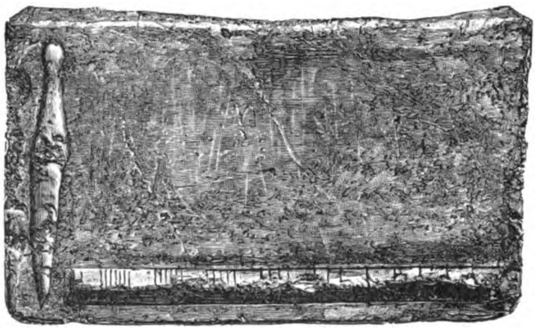
STATUE E OF GUDEA.

[Ezekiel's long cubit may have been somewhat longer than half a yard or 18 inches; it was probably 21 in., or even 21¼.† All ancient measures and weights (except, perhaps, the Egyptian) were derived from Babylonia, and the standard of Babylonian metrology is the graduated rule on the statues of Gudea (about 2800 B. C.), disinterred by the French excavations at Telloh (*cf.* Notes on the Psalms, p. 224, l. 18) and now in the Louvre. Telloh is situated in Southern Babylonia, about five miles east of the Shatt-el-Hai (an ancient canal connecting the Euphrates and Tigris), 60 miles north of Mugheir

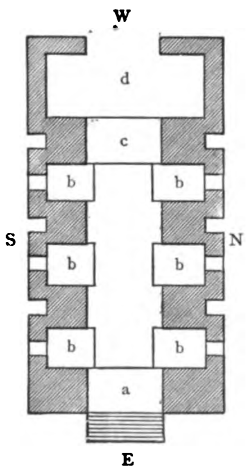
*A Hebrew *rod* contained 6 cubits (or half-yards) just as our modern *rod* (or *pole, perch*) = 6 (or, more accurately, 5½) yards. As a cubit = ½ yard, a Heb. rod = 3 yards or 9 feet; so the Heb. rod is but one-half of a modern rod (perch, pole).

†Consequently, we may safely add one-sixth to all the dimensions as given below.

(Ur of the Chaldees), and 45 miles east of Warka (Erech). Two of the Telloh statues have on their laps a tablet with a stylus (see above, p. 99, ll. 27 ff.) and a graduated rule, and on one of these tablets (statue B) we find, besides these implements, a neatly engraved plan of a fortress with towers, gates, &c. (*cf.* note on Josh. **18**, 4). The tablet here figured is about 7½ x 12½ in. and about 1⅝ in. thick; the stylus is 6⅜ in. long; and the rule 10¾ in. long, ¾ in. wide, and ⅜ in. thick. This rule is divided into 16 *digits* or finger-breadths of 16.6 mm or a little more than ⅝ in.,* and some of these digits are subdivided into six *lines*. An ordinary cubit contains 30 digits, that is, 19⅝ in. (or 495 mm), and a double-cubit (or yard) = 39⅜ (or 996 mm). A Babylonian foot (= 20 digits or ⅔ cubit) is about 13 in. (or 330 mm). The Babylonian bricks in our Museums are, as a rule, 13 in. square. The 16 digits on the rule of Gudea represent ¼ yard or ½ cubit. This is 10½ in.† (265.6 mm), 1 digit more than the ordinary half-cubit of 15 digits. We know that there was, beside the ordinary cubit, a longer cubit, the so-called *royal cubit*, which was equal to 5/3 of a Babylonian foot, that is, 21¾ in. (or 550 mm). Herodotus (1, 178) states that the royal cubit was 3 digits longer than the ordinary cubit. This would seem to be more correct than Ezekiel's statement that the long cubit was a hand-breadth or 4 digits longer than the ordinary cubit. The longer cubit of 33 digits = 21¾ in. (or 550 mm) seems to have been used in all Assyrian and Babylonian buildings as the standard of measure. The Egyptian cubit was ⅞ in. shorter, *viz.* = 20⅞ in. (or 527 mm). The inscriptions on the statues of Gudea are translated in *Records of the Past*,[2] vol. **2** (London, 1889), pp. 75-105 and in SCHRADER's Cuneiform Library, KB iii, 1 (Berlin, 1892), pp. 27-65. For the metrological questions *cf.* LEHMANN in the Transactions of the Berlin Anthropological Soc., July 1896, pp. 452-458.—P. H.]



TABLET ON THE KNEES OF THE STATUE.



EAST OUTER GATEWAY.

(12) Instead of *came* we must read *brought me*, as in vv. 1.17. 6

(13) The Prophet is led (probably from the north side, **8**, 3) outside the wall to the east gate, which was the most sacred entrance (**44**, 2).

(14) The words omitted are a corrupt repetition of the preceding clause.

(15) The construction of the gateway was as follows: it was 75 feet long 7

*A Babylonian *digit* (the sixteenth part of a cubit) = ½ *nail*, English measure (16 nails = 1 yard).

†The graduated portion of the rule is 10½ in., while the entire length of the rule is 10¾ in. (see above, l. 13). The rule of Gudea (on statue E) is, therefore, a *line-measure* (French *étalon à traits*, German *Strichmass*), not an *end-measure* (French *étalon à bouts*, German *Endmass*).

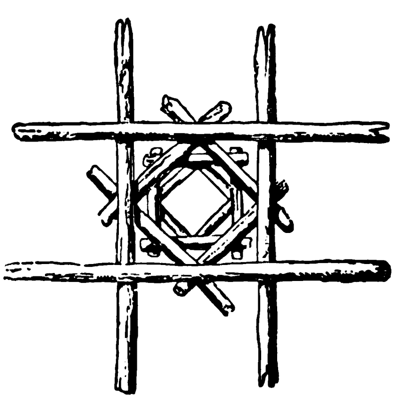
from east to west (v. 15), and half that space wide (v. 13). On ascending the 40
outer steps (seven in number, vv. **22**.**26**) one came into the ***threshold*** ([a]), a space 15 feet wide from north to south (v. 11) and 9 feet deep (v. 6), which was the thickness of the encircling wall (v. 5), from east to west. Through the gateway ran a passage-way from outer threshold to inner threshold, 15 feet wide (excluding sills) and 42 feet long, on each side of which were 3 ***guard-rooms*** (vv. 7.10) for officers in attendance, each 9 feet square ([b]) with a projecting sill or slight barrier in front of it, 18 inches wide (v. 12); these rooms were separated by solid or pierced masses of wall (v. 7), 7½ feet long from east to west. At the western extremity of the passage-way (v. 7) was the ***inner threshold*** ([c]), of the same size as the outer one ([a]). Then came the ***vestibule*** (v. 9), 31½ feet from north to south by 12 feet from east to west ([d]), flanked on the west by jambs or masonry 3 feet thick, the doorway between them being 15 feet wide. The Greek Bible agrees here substantially with the Hebrew Text.

(16) Verse 8 is a meaningless gloss, omitted in the Greek Bible. 8

(17) The omitted statement (*the width of the gateway was thirteen cubits*) 11
conflicts with v. 15 and with all the other measurements. It has been proposed to read *the way of the gateway* (= the width of the gateway proper) *was thirteen cubits*, and then, in v. 12, to understand not that the *sill* was one cubit wide, but that it extended one cubit into the gateway. This is possible, but seems less pertinent than the reading here adopted.

(18) Over the whole roof; the outer walls of the gateway were about 2¼ 13
feet thick.

(19) *Door opposite door* is obscure, possibly meaning that the measurement was squarely transverse, and that one door stood exactly opposite another.



ARMENIAN LOUVER.

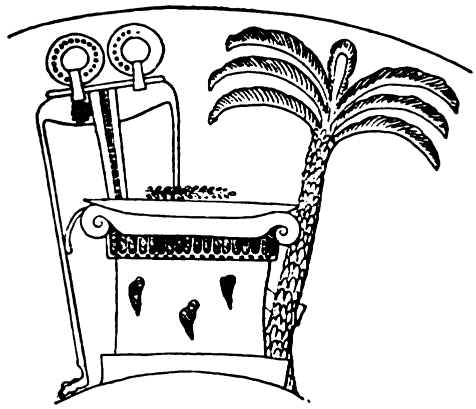
(20) Perhaps mere openings between beams; the object was simply to admit light and air. The accompanying illustration represents an Armenian louver, that is, an opening in the centre of the roof of a house, frequently found in Armenian villages. As to the possibility that the Assyrian halls were roofed with beams laid horizontally, *cf.* LAYARD, 16
Nineveh, **2**, 259. The guard-rooms and vestibules here described might easily have been so roofed.

(21) The palms were real trees (in the Temple they were carved, **41**, 18; 1 Kings **6**, 29); they were probably survivals of the ancient sacred tree, the symbol of deity (coming originally from tree-worship; *cf.* above, p. 107, l. 52), common in Assyrian sculptures, and thus stood appropriately at the entrance, as, in our illustration (from a Greek vase) on p. 182 the tree stands beside the altar. Such sacred trees appear to have been of various species.

[The cut (from the Northwest Palace, Nimrood) on p. 182, below, represents a cultivated fig-tree (*ficus carica*)* with two human-bodied, winged genii holding strings of wild figs in their left hand, evidently for the purpose of caprification (*cf.* Amos **7**, 14). The wild figs (*caprifici*) are infested with minute

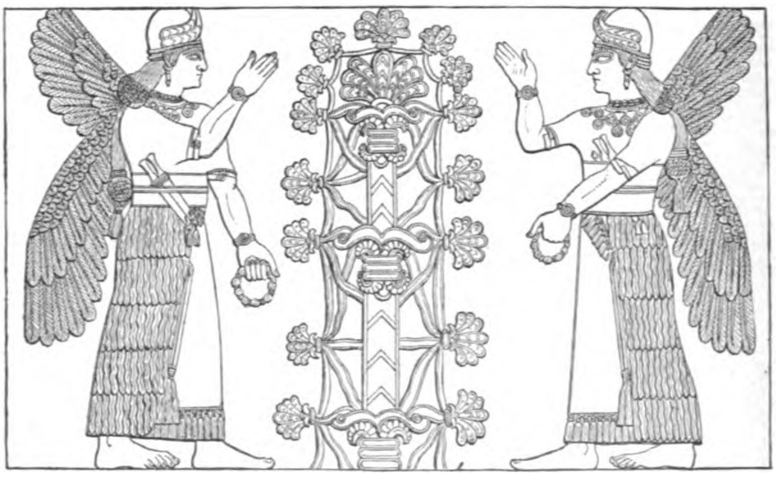
*For a more realistic Assyrian representation of fig-trees *cf.* the plate facing p. 48 of *Isaiah*.

hymenopterous insects (*Blastophagæ grossorum*) which effect fecundation by 40 bringing the pollen of the male flowers into contact with the stigma of the female flowers (*cf.* Pliny, *Nat. Hist.* **15**, 21). The French traveler Balthasar de Monconys relates that he was told during his stay at Alexandria, Egypt (February, 1647), that the women of the Greek islands used to hang rosaries of wild figs over the branches of the cultivated fig-trees.



PALM, TRIPOD, AND ALTAR.

Herodotus (**1**, 193) confuses this caprification of fig-trees (Greek *erinázein*) with the artificial fecundation (Greek *olyntházein*) of the female date-palm (*phœnix dactylifera*), which is effected by applying the pollen of the male flower to the stigma of the female flowers which eventually grow into dates (*cf.* Theophr. *Hist. plant.* ii, **2**, 6; **7**, 4; Pliny **13**, 7). In fig. 1 on the plate facing p. 2 we see an eagle-headed, winged deity with a cone-shaped object in his right hand and a bucket (or basket) in his left. This cone represents the male palm-inflorescence stripped of its spathe and with the flowers open and ripe for scattering the pollen, while the bucket (or basket) probably contained a fresh supply of male flowers; (if the pollen-bearing inflorescences were carried



ASSYRIAN SACRED TREE.

loose, much of the fecundating meal or farina would be lost). This cross fertilization of date-trees is still practiced in Persia and all along the North of Africa (in Arabic it is called *tállaqa* or *láqqaḥa*). It is indispensable to a crop of edible dates. In such regions as Assyria the prosperity, and often the very existence, of the population, depended on the date-crop; even in modern times a failure of the date-crop amounts to a famine. This importance of the date-palm gave the palm the character of a sacred tree, and its artificial fecundation

was looked upon as a religious ceremony, while in a more advanced age this act became symbolic of fruitfulness and prosperity in general. **40**

The fact that the ancient Assyrians knew the sexes of the date-palm is proved by a cuneiform vocabulary (ii R 46, no. 21, ll. 29. 30) where *gishimmaru zikaru*, 'a male date-palm,' is distinguished from *gishimmaru sinnishtu* 'a female date-palm.' Most of the date-palms represented on the Assyrian monuments are female: below the plumose head of foliage we generally find, on each side of the straight, rough stem (often with offsets at its foot), pendant bunches of fruit; see the illustrations above, p. 125, and Notes on the Psalms, pp. 98. 148. 175. 192.

The representations of the various sacred trees are, of course, very much conventionalized (but not more so than the figures of plants or of animals in heraldry); *cf.* above, p. 94, where we find a female winged sphinx before the conventionalized form of a palm-tree; also the sacred tree between two griffins in a part of the decoration of the François Vase at Florence (PSBA, June, 1890, pl. iv, fig. 18). A still more conventional form of the Assyrian palm appears in the palmette (often called the honeysuckle ornament) common in Greek and other ancient architecture.

The winged genii figured in the act of fecundating the female flowers may have originally symbolized the winds* carrying the pollen from the male flowers to the female. In another sculptured group (PSBA, June, 1890, figs. 14. 20; *cf.* above, No. 6 on the plate facing p. 1) the winged sun (see *Isaiah*, pp. 143. 180) is held by ropes in the hands of two kneeling figures over a palm-tree, for the purpose of ripening the fruit, while behind them stand two winged figures with palm-cone and basket ready to fecundate it. These Assyrian human-bodied, winged genii are the prototypes of the winged angels to whose forms we are accustomed. At the time of Ezekiel there were probably no other types in the world answering the description of the four wings and the hands below them (Ezek. **1**, 8; **10**, 21) except those Babylonian-Assyrian figures. The four different faces of the composite creatures described by the Prophet (Ezek. **1**, 10; **10**, 14) correspond to the various winged figures with heads of men or eagles and the bodies of bulls, lions, or men, which we find on the Assyrian monuments (see the plate facing p. 2 and the Notes, on p. 95). The alternate Cherubim and wheels of Ezekiel's vision (**1**, 15; **10**, 9; *cf.* p. 95, l. 48) strikingly recall the winged Assyrian deities presenting palm-cones to a wheel-like object (PSBA, June, 1890, fig. 16) which seems to be intended to represent the head of a palm as seen from above or below; *cf.* No. 4 on the plate facing p. 1, where we find, in a group from Persepolis, the head of the palm-tree given in the conventional form of a half-rosette, while the drawing of the stem of the palm-tree is almost naturalistic. The four forms of Ezekiel's Cherubim reappear in the four Apocalyptic Creatures of Revelation (Rev. **4**, 7), and finally we meet this mystic quaternion again in the symbols of the four Evangelists (St. Matthew: angel, symbolizing intellect; St. Mark: lion, symbolizing majesty; St. Luke: bull, symbolizing strength; St. John: eagle, symbolizing swiftness).†

Cf. E. B. Tylor, *The Winged Figures of the Assyrian and other Ancient Monuments* in the *Proceedings of the Society of Biblical Archæology* (PSBA), June, 1890 (vol. **12**, pp. 383-393); E. Bonavia, *Sacred Trees of the Assyrian Monuments* &c. in *The Babylonian and Oriental Record*, vols. **3** and **4** (London, 1888-1890); Carus Sterne, *The 'Experimentum Berolinense' in Ancient*

* *Cf.* the *wings of the winds* in Pss. **18**, 10; **104**, 3, and the figure of the demon of the Southwest wind in *Isaiah*, p. 172.

† The distribution of these symbols among the four Evangelists varies occasionally, but the bull is always connected with St. Luke.

Assyria in *Prometheus*, No. 95 (Berlin, 1891), p. 675; JASTROW, *Religion of* 40
Babylonia and Assyria (Boston, 1898), p. 663.—P. H.]

(22) Through the vestibule-door the Prophet passes into the adjoining court. 17
The halls, used for festive and other purposes (*cf.* 1 Sam. **9**, 22; Jer. **35**, 4), stood on the east, north, and south sides of the court (on the west was a great building connected with the Temple); see the plates facing p. 70 and 72, respectively. Their dimensions are not given; they were probably of one story, and of moderate size; it is not stated whether they were separate, or formed a continuous building, or whether they had a colonnade in front.

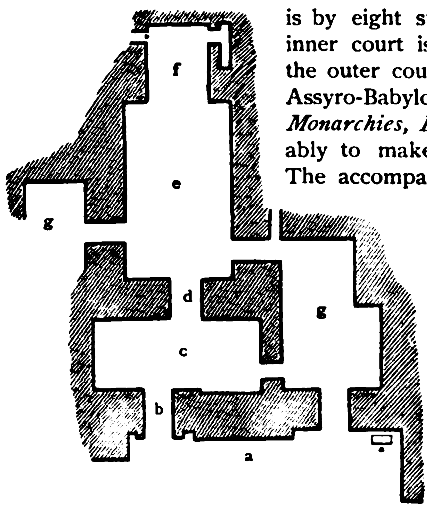
(23) *Lower*, in distinction from that of the inner court, which was on a 18
higher level. The pavement ran around three sides of the court in front of the halls; its width was the length of the gateway (75 feet) less the thickness of the outer wall (9 feet) and the depth of the halls (not given,—probably from 15 to 20 feet).

(24) The width of the outer court was 150 feet. 19

(25) The north and south (v. 24) gateways are in all respects similar to 20
that on the east (v. 6).

(26) The measurement would here naturally be northward, not *southward* 27
as in the Received Text.

(27) The gateways of the inner court are identical in construction with 28
those of the outer court, except that the vestibule is on the outer side, facing the outer court (see vv. 38–43). The ascent to them is by eight steps (instead of seven), and thus the inner court is a platform raised above the level of the outer court. A similar arrangement obtained in Assyro-Babylonian Temples (RAWLINSON, *Ancient Monarchies, Babylonia*, c. **5**), the object being probably to make grades of isolation and sacredness. The accompanying diagram represents the ground plan of the larger temple of King Assurnâçirpal (884–860 B. C.); *a* is the outer court; *b*: the outer gateway flanked by winged bulls; *c*: the vestibule; *d*: the inner gateway; *e*: the nave; *f*: the holy of holies with altar; *g*: priests' apartments.



PLAN OF ASSYRIAN TEMPLE (NIMROOD).

(28) V. 30 is a corrupt repetition 30
from the context, breaking the connection; see vv. 33.34.

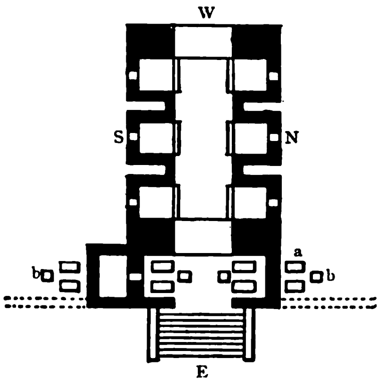
(29) It seems impossible to re- 38
cover the precise description of this chamber; the Hebrew and Greek texts differ, and neither gives an intelligible account. It is uncertain whether there was a chamber for each of the three gateways, or only for one, and if for one, for which one; and it is uncertain whether the chamber was within or without the gateway.

(30) Probably the east inner gateway.

(31) In the Greek Bible: *its porches* &c. *served as a drain* (for carrying off the blood).

(32) Omitted in the Greek Bible; the statements in the text are too brief 39
to enable us to decide on such a point. The description assumes a general knowledge of the conditions.

(33) Heb. *outside one who goes up to the door* is an unnatural description 40,40
of the position of the tables. The rendering *at the stairs of the entry* (RV[M]) is hardly admissible.



INNER GATEWAY.

(34) There were eight tables for the slaughter of victims (vv. 39-41), four within the vestibule, and four without (a); hence it was that the vestibule faced the outer court, so that the animals and drains could be more easily managed.

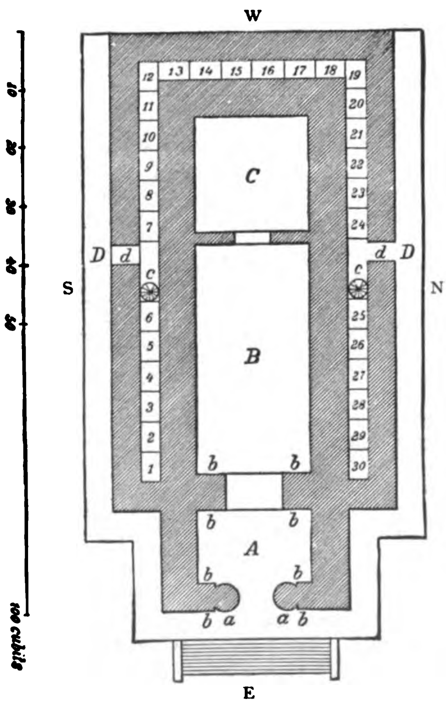
(35) One probably near each couple of slaughtering tables, so that there were
twelve tables in all: 41
eight large slaughtering tables, and four smaller ones (b) on which were laid the instruments used in killing the sacrificial animals. Elaborate preparations were made for the slaying of the victims.
(36) Translation 43
and sense doubtful. 42
The *borders* (RV *hooks*) were apparently projections on which the flesh was hung after the animal was cut up.

(37) These halls had pillars or colonnades in front (**42**,6).—The Greek 44
Bible reads: *and he brought me into the inner court, and behold, in the inner court* &c., which is, perhaps, preferable to our revised Hebrew text.

(38) That is, 45
the Levites, the degraded priests, **44**,10-14. They seem to have done all the work in the Temple (slaying animals &c.) except the offering on the altar; see **44**,11; **46**,24.

(39) The Zadokites are the sacrificers; see **44**,15.16. The expression *come near to JHVH* denotes the act of approaching the altar, which was, in the original conception, the table for food set before the deity (*cf.* note on **41**,22).

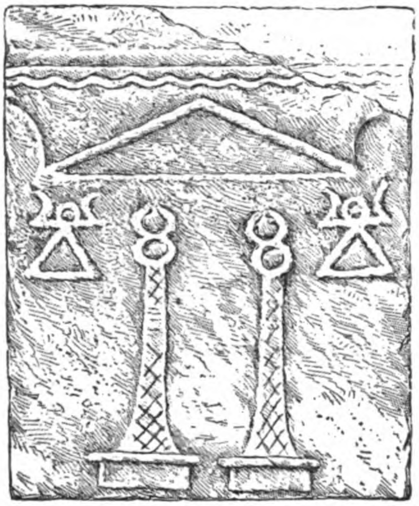
(40) The inner court, 150 feet square, in front of the Temple.



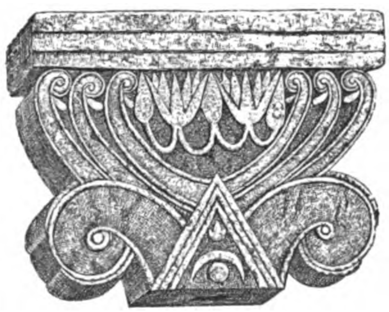
PLAN OF THE TEMPLE.

(41) The Greek 48
Bible gives the correct measurements. The porch (*A*) is 30 x 18 feet (*cf.* 1 Kings **6**,3); its entrance is 21 ft. wide, flanked by masonry (jambs) 4½ feet wide and 7½ feet thick. It 46
is a guard to the interior. The Temple stood on an elevated platform, approached by ten steps. In the accompanying diagram, *A* represents the *porch* (see above, l. 29); *B* is the *nave* (see below, p. 187, l. 2); *C*: the *Holy of Holies* (p. 187, 47
l. 11); *D*: the raised *platform* (p. 187, l. 37); the numbers *1-30* indicate the *side-cells* in the first story (p. 187, l. 43); *a*: the two *pillars* (see next page); *b*: the *jambs* (see above, l. 33); *c*: the *winding stairways* (p. 188, l. 8); *d*: the two *doors* opening on the platform (p. 188, l. 5).

(42) The pillars (*a, a*) correspond to the Jachin and Boaz of Solomon's temple (1 Kings **7**, 15-22). It is uncertain whether they stood just within the entrance-way, or in the porch in front of the jambs (*b*). Their dimensions are not given; Solomon's pillars are said to have been 27 feet high. Similar shafts existed in Egyptian and Phœnician temples, and Solomon's Phœnician architects may have known the form in Phœnicia, or taken it from Egypt; in Tyre there were two pillars sacred to Melkart, the Tyrian Baal (Herod. **2**, 44). These pillars appear to be developments from simple stone-pieces which were either altars or representations of the deity. For the view that Solomon's pillars were actually used as fire-altars see W. R. Smith, ***Religion of the Semites***[2], pp. 487 ff. The accompanying engraving represents a Carthaginian votive stele dedicated to the goddess Tanith-Artemis (the 'heavenly virgin,' a form of Astarte), with two pillars in front of a temple. Solomon's pillars had ornamental bronze capitals (1 Kings **7**, 16); the subjoined illustration represents the capital of a Cyprian votive stele from the sanctuary of Aphrodite in the eastern Acropolis of Idalium, Cyprus, and now in the museum at Cyprus. [According to W. R. Smith, *l. c.*, the details of the bronze pillars of Solomon, as described in 1 Kings **7**, point to huge candlesticks or cressets which were probably fed with the fat of the sacrifices (*cf.* Lev. **3**, 3. 9. 14; **4**, 8. 35 &c.). Similar twin detached candelabra are represented on Cyprian coins as standing before the temple of Paphos (see the first of the three cuts given below, also the illustrations of Assyrian sacrifices on pp. 60. 61 of *Leviticus*). These cressets probably represent the oldest type of fire-altar, and the word ***arial***, generally translated ***altar-hearth*** (see **45**, 13 and *Isaiah*, p. 154, l. 34) may have meant originally such a sacrificial cresset.—P. H.] 40, 49



CARTHAGINIAN PILLARS.



CYPRIOTE CAPITAL.



CYPRIAN COIN.



CYPRIAN COIN.



COIN OF BYBLOS.

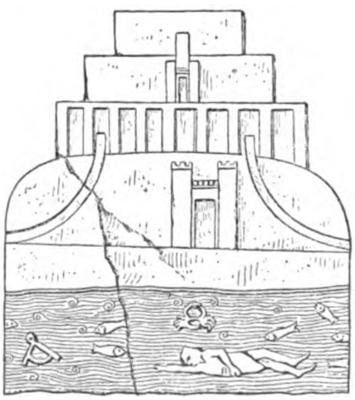
Notes on Chapter 41.

(1) The larger room, Hebrew *hêkâl* (*B*, see above, p. 185, l. 46 and p. 184, **41**, 1
l. 36). The plan of the temple was one common in antiquity, two rooms representing different degrees of separateness and mystery. The term *hêkâl*, representing the main part of the interior, is sometimes used for the whole structure; see Jer. **7**, 4; Ezek. **8**, 16; Ps. **5**, 7 (Heb. 8). In Ex. **26**, 33 the outer room is called *the sacred* (or *holy*) *place*.

(2) The thickness of the wall, 9 feet (v. 5). The door was 15 feet wide, the sidewalls, or jambs, 7½ feet, the width of the nave 30 feet, and its length (from east to west) 60 feet; *cf.* 1 Kings **6**, 2.17.

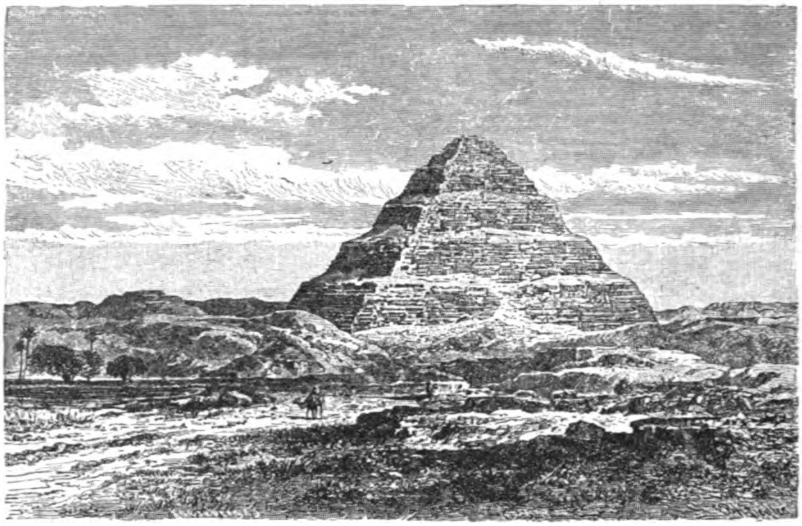
(3) The entrance to the inner room (*C*; p. 185, l. 48) was 9 ft. wide, the 3
rest of the width of 30 ft. being taken up by a wall 3 ft. thick. The room was 30 ft. square, as in Solomon's temple. In 1 Kings **6**, 16 it is called *debîr*, 'rear-room,' the special abode of the deity, the most sacred place. Ezekiel does not use the old term *debîr*, perhaps because it had in his mind undesirable associations, or perhaps because he preferred the more ritually expressive term *Holy of Holies*. Except in the descriptions of the Temple in 1 Kings **6**.**7**.**8**; 2 Chr. **3**.**4**.**5**, *debîr* occurs only once, Ps. **28**, 2; synonymous with it is *the inner house*, 1 Kings **7**, 50. The *Holy of Holies* in 1 Kings **6**, 16; **7**, 50; **8**, 6 appears to be a gloss descriptive of earlier terms; the expression may have come into use about Ezekiel's time, at first in priestly circles. With the dimensions of the interior of the Temple proper (90 x 30 ft.) compare those of the Parthenon (about 200 x 80 ft.), the Madeleine in Paris (about 300 x 120 ft.), Saint Paul's in London (475 x 125 ft.), the Senate Chamber in the Capitol at Washington (113 x 81 ft.).

(4) *Cf.* 1 Kings **6**, 5-10; the description there, as here (vv. 5-11), is 5
meagre, and the following account is only tentative. The service of the Temple seems to have required a number of adjoining rooms, perhaps for the storage of utensils, gifts, &c. Around the Temple, probably on two sides only (north and south, not west) ran a raised platform (*D*; p. 185, l. 50) about 10 ft. high and 21 ft. wide (v. 8). On this was built the three-story structure, containing 90 rooms (v. 6). The rooms in the first story (p. 185, l. 53) were 6 ft. wide (v. 5), and about 12 ft. long (the length around the Temple being about 360 ft.). In the second story the width of the rooms increased, probably by 1½ ft. (vv. 6.7; 1 Kings **6**, 6), the thickness of the wall of the house, 7½ feet at the base (v. 9), being by that much diminished, and so in the third story; the supporting beams of the upper stories rested on the ledges made by the recession of the wall (v. 6). [Thus the interior of the Temple resembled, to a certain extent, a Babylonian temple-tower of three stories, and the altar of burnt-offering (see note on **43**, 13) is practically a Babylonian temple-tower on a small scale, or, rather, the temple-tower is, as it were, a huge altar. The Egyptian pyramids appear to be a subsequent modification of the primitive Babylonian



ASSYRO-BABYLONIAN TEMPLE-TOWER OF THREE STORIES (FROM A RELIEF OF KOUYUNJIK).

temple-towers; the stories or steps characteristic of the Babylonian temples are 41
still preserved in the Step-Pyramid of Sakkara (*Saqqâra*), the oldest architectural monument extant in Egypt.—P. H.] * Of the platform there remained a



STEP-PYRAMID OF SAKKARA.

free, uncovered width of 7½ feet (v. 9), and on this opened (v. 11) the two doors (*d*; p. 185, l. 55); there was no access to the cells from within the Temple, the sacredness of the interior being thus guarded. The stories were connected by a winding stairway (v. 7; 1 Kings **6**, 8), which must have been very narrow (*c*; p. 185, l. 55). At the foot of the platform ran an open way, 30 feet wide (v. 10), around the three sides (that is, S, E, and N, but not W). Compare the diagram in note 41 on chapter **40** (p. 185, below).

(5) The West building, 135 feet long from north to south, 105 feet wide 12
from east to west, abutted on the encircling wall, and faced the rear Temple-court or space 30 feet wide which ran around the Temple. The architectural details and the uses of this building are not given; it may have been used for storage.

(6) Namely, wall of the porch: 5 (**40**, 48); breadth of porch: 12 (**40**, 49); 13
wall of nave: 6 (**41**, 1); length of nave: 40 (**41**, 2); wall of inner room: 2 (**41**, 3); length of inner room: 20 (**41**, 4); wall of Temple: 6 (**41**, 5); side-cells: 4 (**41**, 5); wall of side-cells: 5 (**41**, 9).

(7) From east to west, namely, court 20 (v. 10), depth 70, walls 5 each (v. 12). *Cf.* below, p. 196, l. 44.

(8) The Temple proper 20, and, on each side, the wall 6, the side structure 14
containing the cells 9, the uncovered platform 5, the court 20.

(9) If 90 cubits (v. 12) be the interior length, then this with the walls makes 15a
100, and the *galleries* must have been in the thickness of the wall. The term so rendered (*attîq* or *attûq*) is of uncertain meaning.

(10) The Hebrew text is here emended after 1 Kings **6**, 4. 15. 15b

* It seems improbable that the Babylonian forms were derived from the Egyptian; nor is it likely that the two arose independently.

(11) Literally, *windows of closed* (or, *inframed*) *beams*, simple openings **41**, 16
between the beams, in the façade, and perhaps on the sides, if the side structure
containing the cells was not as high as the Temple. *Cf.* the illustration in note
20 on c. **40** and the façades of the temples of Byblos and Paphos as represented
on the coins in note 42 on the same chapter. The height of the Temple is not
given by Ezekiel, but was presumably the same as that of Solomon's temple,
viz., 45 feet. The roof was perhaps supported by pillars (1 Kings **10**, 12);
beams would hardly suffice in a building 30 feet wide.

(12) The whole interior of the nave was boarded or paneled, and, it must 17
be supposed, the inner room also, though that is not said; *cf.* 1 Kings **6**, 15.

(13) If this be a correct reading, it refers to the porch (see above, p. 185,
l. 43), which was a partially enclosed room.

(14) 1 Kings **6**, 29. On the palm-trees see note 21 on c. **40**. The Cherubs 18
here differ in form from those of c. **1**, having only two faces. Ezekiel may
have copied this form from Solomon's temple, or he may have added details.
The Cherub is the survival of an old figure of a supernatural being, probably familiar to the Phœnician architects of Solomon's temple. The attitude here described (two figures facing the sacred tree) is common in Phœnician ornamentation (for example, in Cyprus). The annexed cut represents a large Cypriote scarab with two composite, divine creatures facing a sacred tree which is crowned with a crescent moon. To the Prophet the Cherub was doubtless a symbol of divine power.



CYPRIAN SCARAB.

(15) Or, after 1 Kings 21
6, 33: ***the door of the nave had square posts***, that is, the opening was quadrangular, in contrast with that of the inner room, which was pentagonal
(1 Kings **6**, 31). V. 21 would then belong with v. 23.

(16) *Holy* (or *sacred*) *place* here = *Holy of Holies*. 22

(17) The table of show-bread, on which was laid the *bread of JHVH* (*cf.*
44, 7; Lev. **21**, 6), originally believed to be literally the food of the deity, but
now (in Ezekiel's time) understood symbolically (see Ps. **50**, and *cf.* the Roman
lectisternia). Here, the table is of wood; in Solomon's Temple (1 Kings **7**, 48),
it was overlaid with gold. No mention is here made of a golden altar and its
appurtenances, or of a candelabrum (1 Kings **7**, 48. 49; Ex. **30**, 1-10; **25**, 31-39);
unless our Hebrew text be defective, this omission would indicate that Ezekiel
was not acquainted with these things: he would hardly omit the altar by
design. It is possible that the altar of incense was an Exilic or post-Exilic
addition to the ritual. The table, however, was of the nature of an altar
(*altar-like*), though the offering on it was not burnt. It was 4½ x 3 x 3 feet. For
the golden table of show-bread in Herod's temple, see the illustrations in
Psalms, pp. 218. 220.

(18) Each door-frame consisted of four parts, so that it might be partly
opened, if need be.

(19) A term of uncertain meaning; apparently indicating some sort of 25
structure in front of the porch. The word occurs elsewhere only in 1 Kings
7, 6, where, however, the text seems to be corrupt.

(20) The words omitted form part of an incomplete sentence, perhaps a 26
marginal note, not now intelligible.

Notes on Chapter 42.

(1) On the northern and southern sides of the inner court, facing the **42**, 1-13
Temple, were two three-story buildings, each 150 x 75 feet, which served as

refectories and as dressing-rooms (**44**, 19) for the priests (vv. 1–13). They **42**
were not pillared like the priests' halls (**40**, 44–46), but in the third story there were galleries which did not project beyond the walls, but took up part of the interior space (vv. 3.5.6); the third story was supported by interior pillars. The purpose of the galleries is not clear. In front of each building was a passage-way, 15 feet wide (v. 4), and facing the outer court was a wall which extended only half the whole length, the centre being left empty (vv. 7.8). The doors for ordinary entrance opened on the passage-way, being on the north in the north-building (v. 4), and on the south in the south-building. The entrance from the lower level of the outer court was on the east (vv. **9**. 10ª). VV. 10ᵇ–12 repeat these details for the south-building.

(2) V. 14 is the repetition of **44**, 19, and is there in place, but not here. 14

(3) The whole enclosure is 500 cubits, or 750 feet, square. From east to 15–20
west: outer gate 50 cubits, outer court 100, inner gate 50, inner court 100, temple 100, rear space and building 100. From north to south: outer gate 50, outer court 100, inner gate 50, inner court 100, inner gate 50, outer court 100, outer gate 50. The cubit as unit (instead of the *rod* of the Hebrew) is required by the preceding details, and is given by the Septuagint. The inversion of vv. 18.**19** gives the natural direction, east, north, west, south. The Temple, with its courts, if the dimensions given above be correct, might have stood on the summit of the hill, and, in that case, there is no need to suppose that Ezekiel's plan was ideal. On the dimensions of the temples of Solomon, Ezekiel, Zerubbabel, and Herod see Josephus, *Ant.* vii, **3**; xi, **4**; xv, **11**; *War*, i, **21**; v, **5**; Stade, *Geschichte Israel's*; Perrot and Chipiez, *Histoire de l'Art*, iv; *Palestine Exploration Fund*, *Quarterly Statements*, 1880–1897. Chipiez's plan of the Temple-area (see the plate facing p. 72) is good, but his restoration (see the plate facing p. 70) is somewhat fanciful. There is no authority for the enormous towers which he places at the gates, and he probably exaggerates the ornamentation. Nevertheless the structure, as Ezekiel conceived it, was an imposing one, and its details were well fitted to embody his idea of ecclesiastical elaboration.

Notes on Chapter 43.

(1) The conception of the deity as dwelling in, and coming from, the region **43**, 2
of sunrise belongs to a stratum of nature-worship, from which the expression in the text was handed down. Hence also the greater sacredness of the east gate (v. 4). In the Prophet's mind, of course, the idea was free from heathen coloring. In OT Jhvh is usually described as coming from His ancient abode in the south (Jud. **5**, 4; Deut. **33**, 2; Hab. **3**, 3; Ps. **68**, 7.8 = 8.9, Heb., though in v. 8 of this Psalm the words *this is Sinai* may be a gloss; *cf.* Jud. **5**, 5); in Ezek. **1**, 4 He comes from the north (see note on that verse); here He must come from the east in order to enter by the east gate. Probably the Prophet does not discard the old idea of Jhvh's residence in the south; it serves his purpose to employ this other conception, which may be old-Israelitish, or may have been taken from a Babylonian circle of religious ideas.

(2) Instead of *appearance* we might read *glory*, after **3**, 23. 3

(3) *Cf.* **3**, 23; **8**, 4. The cherub-chariot re-appears.

(4) In the vision of cc. **8**–**10**, Jhvh, estranged from Jerusalem, does not enter 5
the Temple-building (**8**, 4; **9**, 3; **10**, 4.18.19). Here, in the vision of restoration, He resumes His residence in the house, from the midst of which He speaks (v. 6). As the Prophet now again enters into direct relations with Jhvh, the *spirit* (**2**, 2 &c.) once more becomes his guide.

(5) The guide with the measuring-rod, who has yet other explanations of 6
the buildings to give (v. 18).

(6) AV *whoredom*, that is, worship of other deities in the Temple (2 Kings 43, 7
23; Ezek. **8**); *cf.* notes on **6**, 9 and **20**, 30.

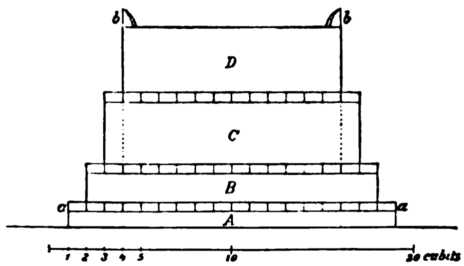
(7) The Jerusalem temple (one of many shrines in the land) had been up to that time little more than the royal chapel, controlled by the kings (2 Kings **12**, 4-7. 18; **16**, 10-18; **18**, 15). Their palace adjoined the Temple, the two buildings being within the same enclosure (*threshold near threshold*, v. 8), with a private approach from palace to sanctuary (1 Kings **10**, 5; 2 Kings **11**, 16. 19; *cf.* Jer. **26**, 10). So the sepulchres of the kings in the *City of David* (1 Kings **11**, 43), that is, the city on the hill of Zion (see *Psalms*, p. 235), were, as it appears, in close proximity to the Temple. The custom, natural in the royal period, when the king controlled religious as well as civil affairs, became offensive to the growing feeling of ecclesiastical sacredness, and is put by Ezekiel in the same category with idolatry.

(8) A scribal gloss on *corpses*. The connection calls for the rendering *when they die* or *in their death* (RV[M]), not *their high-places* (ARV).

(9) In the new order of things the Temple is to be taken out of the royal 10
jurisdiction, and the ritual of sacrifice is to form the centre of the religious life of the nation. The speaker here is JHVH Himself.—The words omitted (*that they may be ashamed of their iniquities*) are a scribal insertion from a following clause.

(10) No part of the mountain-top was to be given up to royal residence or 12
to any other secular use.

(11) The plan of the great altar in the court is as follows: a base (*A*) 27 13
feet square and 18 inches high, with a molding (*a*) about 9 inches wide; on this is set a square (*B*) of 24 feet, 3 feet high; on this a square (*C*) of 21 feet, 6 feet high; and above this (*D*) the hearth (Heb. *ariel* = *hearth of God*; contrast above, p. 186, l. 42), 18 feet square and 6 feet high, on which the victim was laid; at the four corners are the *horns* (*b*), 18 inches high, originally, perhaps, projections to which the victims were tied; the height of the whole (excluding the horns) is 11 cubits, about 17 feet. It is not of bronze, but (like Ahaz's altar, 2 Kings **16**, 10-14) of stone. This type of altar, common in antiquity, is a development out of the rudely squared stone on which sacrifices were offered in early times (Gen. **28**, 18; Jud. **6**, 20; see *ibid.* p. 83). The approach to the hearth is by an ascent (v. 17), which the law (probably for decency's sake) required to be solid (Ex. **20**, 26 forbids the use of steps, the ascent being doubtless by an inclined plane beneath which was a solid structure resting on the ground). For reconstructions of the altar, see PERROT and CHIPIEZ, *Histoire de l'Art*, **4**, 334, and *cf.* RAWLINSON, *Phœnicia*, pp. 166 ff. The description of the great altar does not appear in the account of Solomon's temple in 1 Kings **6**. **7**; the omission is probably due to the copyists, for the altar is mentioned in 2 Kings **16**, 14 (also in 2 Chr. **4**, 1, though not in **4**, 11-16). Compare, above, p. 106, l. 51; p. 187, l. 48, and the engraving on p. 192.

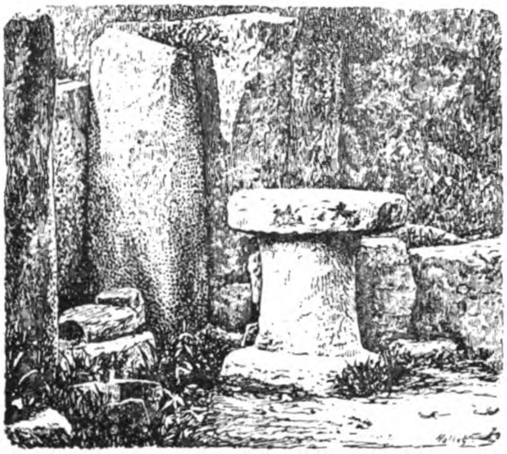


ALTAR OF BURNT-OFFERING.

(12) In vv. 12-17 the speaker is not mentioned. From the character of the 17
contents, it should be the man with the measuring-rod, who appears again in v. 18.

(13) The Jerusalem priestly guild, to which Ezekiel himself doubtless 43, 19
belonged; see note 13 on c. **44**.

(14) The term *sin* is here used in a purely ritual, non-ethical sense. Any altar, according to ancient ideas, was *common*, that is, not sacred, till it had been sprinkled with the sacred blood of a victim, whereby it was brought into touch with the deity. *Atonement* (v. 20) thus means the act of taking it out of the category of common things, and making it the special property of the deity. Compare Notes on Leviticus, p. 66, l. 22; p. 62, l. 41; p. 60, l. 26.



PHŒNICIAN ALTAR, MALTA.

(15) The *horns*, *ledge*, 20
and *border*, prominent parts and convenient for sprinkling, represent the whole altar.

(16) The precise spot is 21
not stated; it was perhaps on the north side (Lev. **1**, 11). That portion of the animal which was not offered on the altar, or eaten, had to be otherwise disposed of (since it was sacred), and was usually burnt (Lev. **4**; **6**, 24–30). The custom of burning the remains outside of the sanctuary may have arisen from the fact that the altar was in early worship not near the sanctuary; in Canaan, sanctuaries were commonly on hill-tops (*cf.* above, p. 108, l. 2), whereas altars would be naturally placed near water. In later times the custom may have been simply the continuation of ancient usage (*cf.* note on Josh. **5**, 2), or it may have been a matter of convenience.

(17) The precise ritual significance of the substitution of *goat* for *bullock* 22
on the second day is not known to us; the variation was doubtless intended to secure completeness of procedure, and probably rests ultimately on some tribal relation to the animals in question (*cf.* Notes on Leviticus, p. 73, l. 16); so in case of the *ram* of v. 23.

(18) The use of *salt* in sacrifice originated perhaps at a time when offerings 24
were regarded as the food of the deity (*cf.* Lev. **3**, 11), or, more precisely, as meals partaken of by the deity and the worshipers, and salt was added as an ordinary part of food. The eating of salt is still in the East a bond of brotherhood.

(19) Except that on the first day (v. 19) the sin-offering was a bullock, 25
and (according to the Text) there was no burnt-offering, though this last may be an inadvertent omission.

(20) The similar ceremony described in Ex. **29**, 10–20 differs from this in 26
certain details.

Notes on Chapter 44.

(1) See **43**, 4, and note 1 on c. **43**. 44, 2

(2) That is, the King (*cf.* above, p. 109, l. 29), who occupies a prominent 3
and peculiar position in Ezekiel's scheme, having, not ecclesiastical authority, but important duties and privileges (cc. **46**. **48**).

(3) To partake of the sacrificial feast.

(4) He is to enter the outer court at some other point (perhaps by the

north gate), but to enter and leave the east gateway through the vestibule, which is the royal sacred festival hall. This is one of the privileges of his rank. 44

(5) That is, the special rules for conducting the service of the Temple. 5
Possibly Ezekiel had seen the organization of some Babylonian temple, and had thence got suggestions for his own scheme.

(6) The subordinate service of the pre-Exilic Jerusalem Temple seems to 7
have been performed by foreigners (vv. 6-8). Naturalized non-Israelites, from the neighboring Canaanite peoples, were numerous in Judea, serving in the king's body-guard (2 Sam. **8**, 18; 2 Kings **11**, 4.7), and sometimes occupying positions of eminence (2 Sam. **18**, 2; **23**, 39). The Temple servants, who performed menial duties, were perhaps captives or slaves; *cf.* Ezra **8**, 20, where the *Nethînîm* (*i. e.* persons *given, devoted*) are said to have done the work of the Levites in David's time, that is (since in David's time there was no distinction between priests and Levites), they were the inferior Temple servitors; *cf.* also the expression (Neh. **7**, 60) *the Sons of Solomon's Servants.*

(7) *Bread, fat,* and *blood* are the main parts of the offering, originally the food of the deity (*cf.* above, p. 189, l. 31; p. 192, l. 38, and contrast Ps. **50**, 13).

(8) A new provision, called forth by the increased feeling of the sacredness 9



GREEK INSCRIPTION FROM THE INNER COURT OF THE TEMPLE OF HEROD.

of the Temple. The Jewish historian, Josephus, (37-100 A. D.) relates that at the stone enclosure of the inner court of the Temple of Herod (72 B. C.-4 A. D.) there were columns with inscriptions in Latin and Greek, cautioning foreigners, on penalty of death, against entering the inner court. Even the Romans permitted the Jews to execute any non-Jew who did not heed this warning. One of these inscriptions was found in 1870, by the French archeologist M. Clermont-Ganneau. The Greek inscription on this tablet reads as follows: *Μηθενα αλλογενη εισπο | ρευεσθαι εντος του πε | ρι το ιερον τρυφακτου και | περιβολου ος δ' αν λη | φθη εαυτω αιτιος εσ | ται δια το εξακολου | θειν θανατον*, that is: *No stranger shall come within the balustrade and enclosure around the Temple; whoever is caught will be responsible to himself for his death, which will ensue* (see *Revue Arch.*, 1872, p. 220, and *Quart. Statement of Pal. Explor. Fund*, Aug. 1871).

(9) The priests (v. 13) of the rural shrines, displaced by Josiah (2 Kings **44**, 10
23, 8.9). The movement for the centralization of the national worship (formulated in Deut. **12**.**14**), carried on under Josiah (B. C. 622), included the suppression of all sanctuaries except that at Jerusalem, and the removal of the rural priests of JHVH to the capital, where they were supported in the Temple. The Deuteronomist (Deut. **18**, 6–8) grants them full priestly functions, but according to 2 Kings **23**, 9 they were not allowed to offer sacrifices, and Ezekiel takes the same position (v. 13). There seems to have been, at first, doubt as to how to deal with them; the question was finally settled in the way indicated by Ezekiel. As to the idolatrous priests (*kemarîm*), they are here accepted as servitors; according to 2 Kings **23**, 5 those of Judah were suppressed by Josiah, while according to 2 Kings **23**, 20 the priests of Samaria were slain.

(10) The functions of these degraded Levitical priests were three (vv. 11–14): 11
They were porters, guards, and general servants in the buildings and at the gates of the Temple; they slew the sacrificial beasts; and they served the people in the preparation of the offerings, and in the preparation and distribution of the parts that were to be eaten by the worshipers. That is, they took the place of the old servitors, relieving the sacrificers of all menial work.

(11) Formerly (before Josiah's time, 622 B. C.) they had been priests in the 13
full sense of the term; here they are degraded from that position as a punishment for officiating at the rural shrines, which by Ezekiel (though not in 2 Kings **23**, 8.9) are called idolatrous; these were mostly shrines of JHVH, but their cult was probably corrupt, and in any case they interfered with the national unity of worship. In the treatment of them, Ezekiel is less discriminating and more ritually thoroughgoing than the reformers of Josiah's time appear to have been.

(12) In this paragraph we have the origin of the distinction in grade 14
between Levites and priests. Up to this time the two terms are synonymous: every priest is a Levite, and every Levite a priest (so in Deut. **18**); after this the term *Levite* denotes a Temple minister who has not the right to offer sacrifice. This is the sense in which the term is used in the post-Exilic literature (as, for example, in certain parts of the middle Books of the Pentateuch).

(13) When Abiathar was deposed by Solomon, Zadok was appointed by 15
the King head of the Jerusalem priesthood (1 Kings **2**, 27.35), and his family remained in charge of the Temple from that time on. From 1 Sam. **2**, 27–36; 1 Kings **2**, 17 we may probably infer that Abiathar belonged to the House of Eli, but of Zadok's family nothing is known (the list of names in 1 Chron. **6** is a post-Exilic genealogical construction). Ezekiel's preference for the Zadokites was probably determined largely, if not wholly, by the fact that they were the priests of the Jerusalem Temple; it is hardly possible that they kept entirely aloof from the idolatrous customs of the seventh century.

(14) See note 7.

(15) *Linen* was used for the sake of cleanliness, for example by the 17
Egyptian and Syrian priests, Herod. **2**, 37; Lucian, *De Syria dea*, 42 (*white garments*); *cf.* Lev. **6**, 10; **16**, 4; Ex. **28**, 42; **39**, 28.

(16) The clause *and in the Temple*, lacking in the Greek Bible, is unnecessary, being implied by the context; it was probably added by a scribe for the sake of fulness.

(17) The meaning of the word, rendered in RV *anything that causes sweat*, 18
is doubtful. Sweat, it is true, was held to be unclean; *cf.* the Egyptian customs (Herod., *l. c.*).

(18) The expression *to the outer court* is repeated in the Hebrew by scribal 19
inadvertence.

(19) See **42**, 1–13. An official priestly garment communicated its sacred- 44
ness to those who touched it, and made them 'holy' or taboo, and therefore unfit for common (non-sacred) occupations; this inconvenient result was avoided by a change of garments. *Cf.* Notes on Lev. **6**, 18.27; Josh. **7**, 12.

(20) With the following regulations (cc. **44**–**46**) *cf.* those of Lev. **17**–**26**, a 20
law-book the kernel of which seems to have been drawn up near Ezekiel's time (see Notes on Leviticus, p. 56, l. 23; p. 101, ll. 17.34).

(21) Lev. **21**, 5. Shaving the head was a widespread mourning-custom (Deut. **14**, 1; Jer. **16**, 6; Herod. **2**, 36), originally, perhaps, an offering of hair to the deity, involving temporary uncleanness or taboo and therefore to be avoided by priests (*cf.* v. 25). Letting the hair grow long (or *hang loose*) was also perhaps connected with a vow (*cf.* the Nazirites), and would interfere with the priest's discharge of his duties. With these customs there were at this time, possibly, idolatrous associations (Deut. **14**, 1). The Greek Bible, here and in Lev. **10**, 6; **21**, 10 (*cf.* AV) renders *they shall not uncover the head* as a sign of mourning, which gives in itself a good sense (*cf.* 2 Sam. **15**, 30; Jer. **14**, 3; Ezek. **24**, 17), but does not furnish a contrast to the preceding clauses.

(22) Lest it should prevent proper performance of duty. The prohibition 21
extended only to his term of sacerdotal duty. *Cf.* Lev. **10**, 9.

(23) Lev. **21**, 7.13.14. That is, no woman who has been united to a non- 22
sacred person; the object of the rule is to maintain the ceremonial sacredness of the priestly office. Whether women divorced from priests are included in this prohibition is not clear.

(24) A knowledge necessary to a strict ritual organization, and useful at 23
that time to guard the people against idolatry.

(25) Priests had been civil judges from early times, as Eli and Samuel; 24
see Hos. **4**, 6; Deut. **21**, 5; Jer. **18**, 18; Ezek. **7**, 26.

(26) *Tôráh* 'law' was chiefly made by legal decisions of priests. There had also been non-sacerdotal judges (elders, chiefs, princes), and this class is probably not here excluded. The civil and ritual codes were inseparably connected, religion forming a part of daily life.

(27) See cc. **45**. **46**, and note 12 on c. **20**.

(28) Members of his immediate family, who are his blood-relations; his wife 25
is therefore excluded, and his married sister (or married daughter) has passed into another family,—a survival of the old clan-law. The object is to secure him against interruptions in the performance of his duties. The rule in Lev. **21**, 11 is more stringent.

(29) The connection requires the mention of *defilement* (so the Syriac), and 26
the cleansing is naturally complete at the end of the seven days (CORNILL).

(30) The *into the sanctuary* (lacking in the Greek Bible) is an unnecessary 27
scribal addition.

(31) See note 14 on c. **43**. The *sin* here is ceremonial.

(32) The connection shows that the negative is necessary. 28

(33) *Cf.* Num. **18**, 20; Deut. **10**, 9; **18**, 2; Josh. **13**, 14.33; **18**, 7. The terms *inheritance* and *possession* are here identical in meaning: in Israel property was, as a rule, acquired by inheritance.

(34) That is, they are to be maintained by the Temple, as in vv. 29–31, and **48**, 11. The priest could, however, hold private property (Lev. **22**, 11). Ezekiel's provision of food for the priest is larger and preciser than had before been made; see Deut. **18**, 1–5. In earlier times the priests had a part of the offerings (1 Sam. **2**, 13–16), but their share was not clearly defined by law. For later legislation see Lev. **5**, 13; **8**, 31; **10**, 17; Num. **18**, 8–20. The tithe seems to have been established in the time of the early monarchy (Am. **4**, 4), and was gradually developed (Num. **18**, 21–32); it is not mentioned by Ezekiel,

who accepts the existing custom. *Cf.* W. Robertson Smith, *Relig. Sem.*,[2] pp. **44**
245.252.458.

(35) *Cf.* Deut. **18**, 2–4; Lev. **2.6.7**; Num. **18**, 8–20; **28.29**. The cereal 29
offering (Heb. *minkhâh*) was of unbaked flour, with salt and oil, sometimes with frankincense (accompanied by a drink-offering or libation of wine); the sin-offering (Heb. *khaṭṭâth*) was usually a bullock or a goat, chiefly for ceremonial offenses; the guilt-offering (Heb. *ashâm*) was an animal (lamb, ram, goat, or bird) for ceremonial offenses (such as touching a dead body) or civil offenses (such as false swearing). Compare Notes on Leviticus, p. 60. Ezekiel here doubtless follows and enlarges existing customs; but he is the first to treat *ashâm* and *khaṭṭâth* as sacrifices; before this they were pecuniary fines (2 Kings **12**, 16). The terms are sometimes used for *guilt* or *sin* in general (Gen. **26**, 10; Hos. **10**, 28; Ezek. **35**, 6).

(36) Anything consecrated (Heb. *khêrem*) to the deity; for example, by a vow (*cf.* note on Lev. **27**, 28 and note on Josh. **7**, 1).

(37) A common rule among agricultural peoples, the deity being regarded 30
as the giver and owner of all increase of land, and entitled to the first and best. See *Judges*, p. 44, l. 28.

(38) Any portion of one's property offered to the deity in gratitude for past favors, or in hope of future favors. Through such gifts temples often became rich.

(39) Num. **15**, 20.21; Neh. **10**, 37; the word is of doubtful meaning.

(40) Lev. **22**, 8. The rule is an old one, and applied to all the people, 31
Ex. **22**, 31; Lev. **17**, 15; see above, p. 104, l. 37.

Notes on Chapter 45.

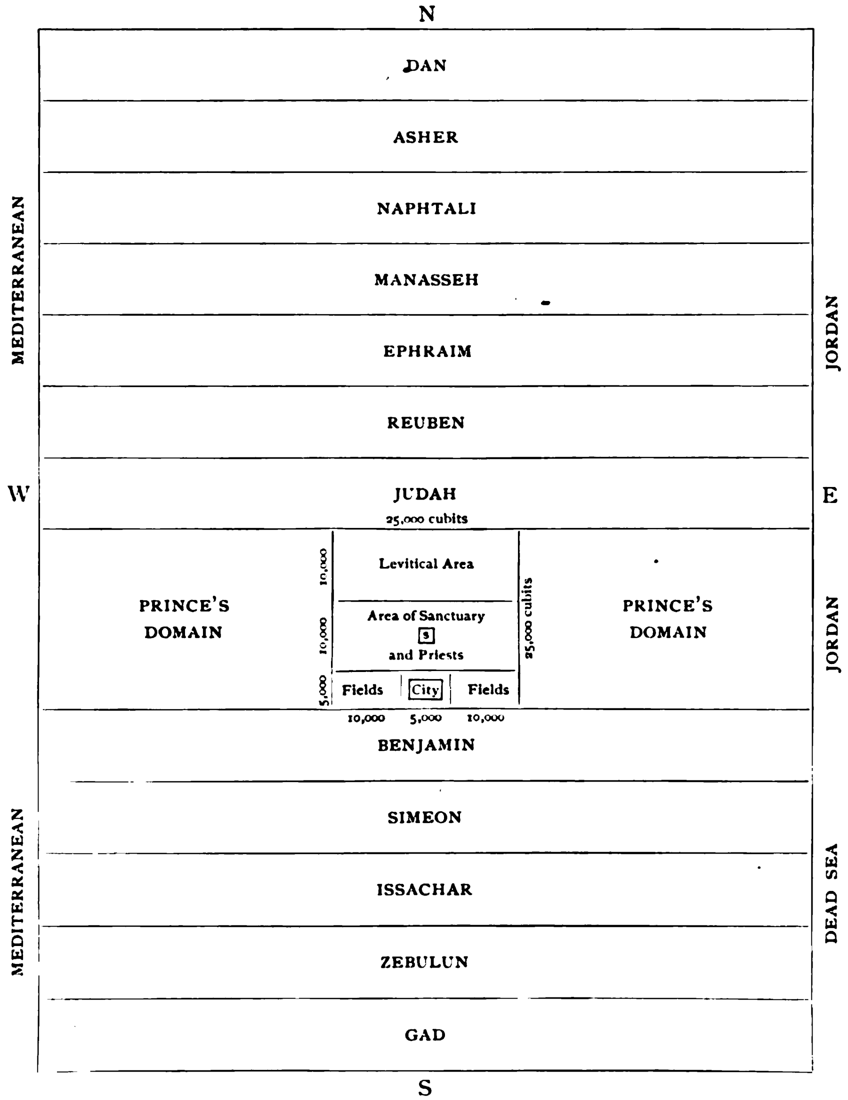
(1) Literally, *offer an oblation to JHVH* (so ARV); *cf.* **48**, 8 ff. and *Leviticus*, **45**, 1
p. 69, l. 28. Expecting the whole land of Canaan to belong to Israel on the return from Exile, Ezekiel makes ample arrangements for the Temple and its ministers. The Temple is to be independent of both prince and people, a provision necessary to its security against such dangers as had threatened it in the past.

(2) The reserved territory (excluding the domains of city and prince) is to be 25,000 cubits from east to west by 20,000 cubits from north to south, a rectangle about 7 miles by 6, including Zion and the adjacent territory. The Levites are on the north, and south of them is the area of the sanctuary (within which are the priests). This area is about 7 miles by 3, all of which, except the area of the Temple (about 750 feet square), is given to the priests. The city territory lies south of the area of the sanctuary, and measures about 7 miles by 1½. The prince's domain bounds the sacred territory and the domain of the city on east and west, reaching to the Jordan on one side and to the Mediterranean Sea on the other. *Cf.* the diagram on p. 197.—For the Heb. cubit see above, p. 179, l. 36.

(3) The word *long* is repeated in the Hebrew text by scribal error. *Long* refers here to the extent from east to west; the *width* is the extent from north to south.

(4) The transposition of vv. 2 and 3.4 seems to be required by the con- 3.4
nection, the ground of the sanctuary (v. 2) falling within that of the priests (vv. 3.4). On this account the expression *and in it shall be the sanctuary* (which is substantially given in v. 2) is better omitted; we must also omit the superfluous *sacred* at the beginning of v. 4. At the end of v. 4 the Hebrew text reads: *and a sanctuary for the sanctuary*, an inappropriate expression, for which, by an easy emendation, we may read *and grounds*.

(5) So the Greek Bible. The cities are all in the Levitical area, which was 45, 5
about 7 miles long and 3 miles wide, a space large enough to contain a good number of cities of the Canaanite type. The post-Exilic legislation modified this arrangement (Num. **35**, 1-8), but it does not appear that its plan was ever



ALLOTMENT OF THE LAND

5 carried out; after the Exile the Jews were never completely masters of
Palestine. Before the Exile the Levites (except the priests at Jerusalem and other well-appointed shrines) dwelt in the various communities, and seem to have been regarded as objects of charity (Deut. **12**, 12. 19; **14**, 29); *cf.* the story of Micah's Idols and the Migration of the Danites in Jud. **17**. **18**.

(6) The addition *of Israel* (as in the Greek Bible) is obviously proper. **45**, 8

(7) The kings had exercised arbitrary power; Ezekiel provides for a sort of constitutional limitation of royal authority.

(8) Lev. **19**, 36. The *ephâh* was for dry measure, the *bath* for liquid.* The 10-12
dimensions of the *homer* and the value of the Hebrew silver *shekel* are not accurately known; the former is variously estimated at from 6 to 14 cubic feet, the latter was probably equal in weight to about 220 grains and worth about 60 cents or 2/6 (*cf.* Notes on Lev. **5**, 15; **27**, 3) or, more accurately, 55 cents or 27 pence (but the purchasing power of silver was then at least ten times as great as now). Money seems not to have been coined at this time; *cf.* Jer. **32**, 9. In the Hebrew monetary system 50 shekels make one *manêh* (mina), in the Babylonian 60; but in Hebrew weights a *manêh*, it would seem, was 60 shekels (so we may understand the *royal weight*, 2 Sam. **14**, 26). Thus a Hebrew talent of money was 3000 shekels (*cf.* Ex. **38**, 25), but a talent of weight 3600 shekels. See SCHRADER, *Cuneiform Inscriptions and the OT*, **1**, 127 ff. Dr. G. A. REISNER thinks that the ratio of gold to silver among the Old Babylonians was certainly far in excess of 1 : 13½, perhaps 1 : 30. *Cf.* note on Josh. **7**, 21. [Several specimens of Assyro-Babylonian weights have come to light (bronze lions; stone ducks, or rather swans; stone barrel-cylinders, &c.). The annexed figure shows an Assyrian bronze weight which was found near the entrance of one of the gates at Khorsabad (see above, p. 178, l. 23). It represents a lion in a quiet posture, with his forefeet stretched out, on a square base. This lion-weight is of solid bronze, cast in a single piece, with the plinth and the ring attached to the back. Most of these weights bear inscriptions in cuneiform and Aramaic characters. In the ruins of Nimrood (Calah) LAYARD found a whole series of bronze lion-weights, of various dimensions, diminishing in size from the largest, which was about one foot in length, to the smallest, which scarcely exceeded an inch. On Assyrian bronze, see above, p. 152, l. 3. For the metrological questions *cf.* C. F. LEHMANN in the Transactions of the Berlin Anthropological Society, June 20, 1891, pp. 515-532; July 18, 1896, pp. 438-458; Transactions of the Eighth International Congress of Orientalists, Semitic Section Iᵇ, pp. 167-249 (Leyden, 1893); see also W. H. WARD in Proceedings of the American Oriental Society, October, 1885, p. lvi.—P. H.]



ASSYRIAN BRONZE WEIGHT.

(9) This declaration that five must be (just) five, and ten (just) ten, that 12
is, that there must be accuracy and fairness of weight, indicates that laxity in this regard then prevailed among the Israelites. *Cf.* Lev. **19**, 35.

(10) The proportions were to be: of cereals, one sixtieth; of oil, one hun- 13
dredth; of lambs, one two-hundredth. These dues were to be given to the prince (v. 16), who should then provide material for all sacrifices (v. 17). This is a regulation of the old custom; for the pre-Exilic kings had provided the

* [According to the most probable computation an *ephâh* or *bath* was equal to 36.44 liters or 77 American pints (Heb. *log*: Lev. **14**, 10); *cf.* Notes on Isaiah, p. 135, l. 35.—P. H.]

public offerings (2 Sam. **24**, 24; 1 Kings **8**, 63; **9**, 25; 2 Kings **16**, 13). The 45
prince is thus the head and representative of the people, and is at the same time strictly subordinated to the priests in the conduct of public religious service. This excellent arrangement was never carried into effect; it was, in fact, not adopted by the post-Exilic legislation, because the actual social conditions after the return to Palestine were very different from those contemplated by Ezekiel. The high-priest became the civil as well as the ecclesiastical head of the community.

(11) Twice in the year (vv. 18.20) atonement was to be made for the 18
sanctuary; it was to be kept constantly in contact with JHVH by blood, and its sacredness thus maintained. The Temple, the altar, and the inner court-gates were in this way to be purified. See **43**, 18–27. From some such rite as this (see Lev. **23**, 27) arose later one part of the solemn ceremonial of the great Day of Atonement as described in Lev. **16**, 11–16; *cf.* Notes on Leviticus, p. 80, ll. 7–17.

(12) The repetition was for the sake of any who might have erred through 20
inadvertence or through ignorance (*cf.* Lev. **4**). Such errors sullied the sacredness of the Temple and had to be atoned for. In Lev. **16** the sins of the nation are borne away by the goat to the realm of the demon Azazel (*cf.* notes 4 and 14 on Lev. **16**).

(13) Abib (later the Babylonian name, Nisan, was adopted), corresponding 21
to our March-April. See Deut. **16**, 1; Lev. **23**, 5; Josh. **4**, 19.

(14) The original Passover was probably a pastoral spring-festival, with animal sacrifices. When the Hebrews settled in Canaan (*cf.* Notes on Judges, p. 44, ll. 10.31) they would naturally adopt the agricultural festivals of the land, connected with the spring harvest (*Firstfruits* and *Unleavened Bread*), summer harvest (*Weeks*), autumn harvest (*Tabernacles*), and the two spring-festivals would be united. The earliest codes (Ex. **23**, 14.15; **34**, 18, and so Deut. **16**, 16) mention only one of these two, namely, that of Unleavened Bread, which thus seems to have been at first the more important; the Passover appears in Deut. **16**, 1–4 and Lev. **23**, 5 (where it is distinguished from the Bread feast). Ezekiel is the first to give a ritual of sacrifice; that of Num. **28**, 16–25 is nearly the same. The description in Ex. **12** is a late elaboration. Ezekiel does not mention the summer festival; whether he designedly left it out as being of secondary importance, or whether the omission is an error of scribes, is uncertain. On the original meaning of the word *Passover* (Heb. *pésakh*) see *Journ. of Bibl. Lit.*, vol. **16** (Boston, 1897), p. 178, and H. C. TRUMBULL, *The Threshold Covenant*, c. **5**. The Heb. word seems to denote a (religious) *dance* or *leap* (*cf.* note on Jud. **21**, 21).

(15) [The bread was unleavened because it was prepared from the first fruits of the barley harvest; leaven would have involved the use of flour of the former harvest.—P. H.]

(16) The Feast of Booths or Tabernacles, the final harvest-home, the great 25
festival of the year. Its ritual development may be traced in the successive codes: Ex. **34**, 22 (J); **23**, 16 (E); Deut. **16**, 13–15; Ezek. **45**, 25; Lev. **23**, 39–42 (H). 34–36 (P); Num. **28**, 26–31 (P*). Certain other festivals not here mentioned (see Lev. **23**; Num. **28**.**29**) appear to have been definitely organized after Ezekiel's time.

Notes on Chapter 46.

(1) These being days of special offerings, when throngs came to the 46, 1
Temple. *Cf.* note on Is. **1**, 13.

(2) The vestibule opened on the outer court. The prince entered the outer 2
court, probably by the north gate (see note 4 on c. **44**), came to the vestibule

of the inner east-gate and passed through to the threshold, that is, the room 46
at the inner end. The procedure of the prince is thus minutely ordered that it may be understood that, though certain privileges are accorded to his rank, he has no authority, such as the pre-Exilic kings assumed, within the sacred precincts. He may not enter the more sacred court, which was reserved for the priests,—a differentiation of sanctity in courts which seems to have been introduced by Ezekiel.

(3) Standing in the outer court, not entering the gateway with the prince. 3

(4) For a slightly different ritual see Num. **28**, 9-15. As the week was, 4-7
in origin, the fourth part of a lunation, the sabbath (or weekly day of rest) and the new moon (the first day of the month) were festivals of the same nature (taboo days which came to be connected with the worship of the moon), and are constantly coupled together (2 Kings **4**, 23; Amos **8**, 5; Is. **1**, 13), though it is uncertain whether or not the new moon was subject to the taboos (see below, l. 22) which attached to the sabbath. At this time, the former seems to have been the more solemn of the two, since its burnt-offering was larger (by a bullock) than that of the latter. To the Jews in exile, away from Temple and sacrifice, the sabbath, as a day of cessation of work, became the natural season of religious gatherings, and hence the characteristic and distinctively sacred day (Lev. **23**, 3). We probably have here the faint beginning of the synagogue, which took definite shape 400 years later. *Cf.* note on Is. **56**, 4. On the Sabbath as an ancient taboo day see *Journ. of Bibl. Lit.*, vol. **18** (1899).

[In the Babylonian Calendar the seventh day of the week is marked as a day of rest (more accurately, as a *dies nefastus*; *cf.* Ovid, *Fasti*, **1**, 47): the prince is warned not to eat any flesh cooked over coals, he must not change his clothes, or bring any sacrifices, must not ride in a chariot, must not render any decisions; the physician must not treat any patient, &c. Also the nineteenth day of the month was regarded by the Babylonians as a sabbath, probably because it was the 49th day, the seventh sabbath, after the first day of the preceding month. *Cf.* A. H. Sayce, *Hibbert Lectures* (London, 1888), p. 71, and Morris Jastrow, Jr., in *Amer. Journ. of Theology*, April, 1898.—P. H.]

(5) That is, he shall not enter the inner court; see note 2 above. 8

(6) To avoid the confusion of crowds meeting one another. 9

(7) In addition to the stated offerings. The east inner-gate is opened for 12
the prince as before; the sacrifice was prepared at the inner door of this gate.

(8) The daily sacrifice was an old institution (1 Kings **18**, 29), but its early 13
details are not clear. Ezekiel here mentions only a morning sacrifice (burnt-offering); in 2 Kings **16**, 15 there is besides an evening cereal-offering; after the Exile the evening sacrifice is a burnt-offering (Num. **28**, 3.4). It seems likely that the omission of the evening sacrifice here is due to a faulty text (though the daily sacrifice is not mentioned at all in Lev. **23**).

(9) The burnt-offering (Heb. *'olâh*) was properly anything which was burnt 15
on the altar, and thus given wholly to the deity, whose food it was originally held to be (*cf.* above, p. 193, l. 17); it thus stood in contrast with those offerings which were in part eaten by the worshiper. It might be merely the part consumed by fire, but the term came to be equivalent to *holocaust* (Heb. *kalîl*). Compare Notes on Leviticus, p. 60, l. 4. The daily sacrifice (called in Hebrew, after the Exile, *tamîd* 'the continual,' Num. **28**, 6) grew to be the characteristic feature of the sacrificial worship (Dan. **8**, 11; **12**, 11).

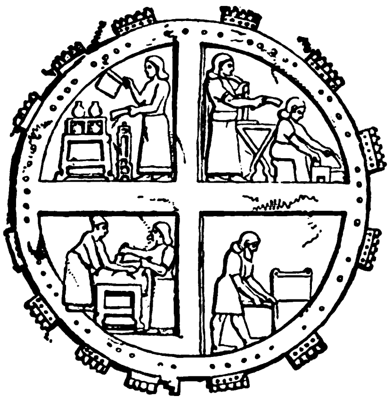
(10) Within his own family the prince may bestow his landed property in 16
perpetuity. The relation of citizenship to land was a part of the old-Israelitish clan-organization; permanent alienation of land from the family was forbidden (*cf.* Num. **36** and Notes on Leviticus, p. 98, l. 6). To *inherit* (or *possess*) *the*

land was equivalent to having a share in national privileges (Ps. **37**, 11; Matth. **5**, 5). The prince is to be subject to property-laws like any other citizen; the reason is given in v. 18. 46

(11) Apparently not the seventh year release of debts and slaves (Heb. 17
shemiṭṭâh, Deut. **15**; Jer. **34**, 14), but the fiftieth year release of land (Heb. *derôr*, or *yobêl* 'jubilee,' Lev. **25**, 10); this latter does not appear in the literature before the Exile, but some such custom probably existed earlier. *Cf.* preceding note and Notes on Leviticus, p. 97, l. 41.

(12) The *out of their possession* of the Received Text is copyist's repetition. 18

(13) The kings had been arbitrary and tyrannical in this respect, but not without protest (Naboth, 1 Kings **21**).



ROYAL ASSYRIAN KITCHEN, NIMROOD.

(14) In the inner court; see chapter **42**, verses 1-13. 19

(15) There were two sets of kitchens, one for the sacrifices of which the priests ate (**42**, 13; **44**, 29), the other for the sacrifices of the people. The former (vv. 19.20) were in the northwest and south-west corners of the inner court, or were separate buildings near these points; the latter (vv. 21-24) were in the four corners of the outer court. The cut given here represents parts of a kitchen of the time of Assurnâçirpal (B. C. 884-860). On a four-legged table are four water-jugs; on a similar table (lower left-hand corner) two cooks are preparing an animal; a boiling-process appears to be figured in the lower right-hand corner; above is a campstool. The cooks are apparently all men. 20

(16) See note 19 on chapter **44**.

(17) The word omitted is unintelligible; it seems to be canceled in the Heb. text. 22

Notes on Chapter 47.

(1) This representation is possibly based on an actual spring or other 47, 1
water-source on the Temple hill, but it is probably the creation of the Prophet's imagination. [He may have heard of the eastern source of the Jordan, *viz.* the *Nahr Bâniâs*, which issues as a large stream of pure water from the mouth of a cave (the Grotto of Pan) at the base of a cliff (100 feet high) on the western end of the hill of the citadel of Bâniâs (Cæsarea Philippi; *cf.* note on Josh. **11**, 17), about an hour E of Tel el-Qâdî (*Judges*, p. 92, l. 5).—P. H.] The Temple area was in later times supplied with water by an aqueduct. See Robinson, *Biblical Researches*, **1**, 301; **3**, 248.

(2) The omitted expression (lacking in the Greek Bible) is an inappropriate scribal repetition from the preceding clause.

(3) The stream runs on the south side of the centre line of the area, its 2-5
destination being a point south-east of the city. At the distance of a mile from the Temple it becomes unfordable. How it received its accession of water is not said; it was a real stream, but apparently a special creation by God, and not dependent on ordinary conditions. *Cf.* note 14 below.

(4) It fertilized the desolate tract through which it ran; *cf.* Eccl. **2**, 6. 7

(5) The deep depression (now called the Ghôr) of the Jordan Valley and 8
the Dead Sea, and south of the Sea to the Gulf of Akabah. *Cf.* Notes on Judges, p. 64, l. 39; Notes on Isaiah, p. 159, l. 14; note 10 on Joshua, c. **3**.

(6) A doublet of the preceding statement. 47,9

(7) *En-gedi* (that is, *Fountain of the Kid*), called also Hazazon-tamar (per- 10
haps = *District of the Palm*, 2 Chr. **20**, 2) was a place in the Wilderness of Judah, situated at about the middle of the western shore of the Dead Sea (Jos. **15**, 62; 1 Sam. **24**, 1; Cant. **1**, 14; 2 Chr. **20**, 2), S of Râs el-Feshkha (see below, l. 28); *cf.* St. JEROME's Commentary on Ezekiel; Jos., *Ant.* ix, **1**, 2; Pliny **5**, 17 (*Engada, oppidum secundum ab Hierosolymis fertilitate palmetorumque nemoribus, nunc alterum bustum*). Its site is marked by the modern name *'Ain Jidi*, a spring of sweet, but very warm water (82° Fahr.) which contains a large number of small black snails. This spring is situated several hundred feet up the slope of the mountains, and its little silver thread bounds and skips, kid-like, from rock to rock. The cliffs of Engedi are the strongholds of the 'wild goats' or Syrian ibexes. The soil of the region is fertile, and the town was probably ancient. It is the most charming spot on the western shore of the Dead Sea. Here, in the twelfth century, the Crusaders had a sugar-mill.—The name *En-eglaim* occurs only here, and the position of the place so called is uncertain; it is probably not the same with the Eglaim of Is. **15**, 8. We can only surmise that it was on the western shore of the Dead Sea.

(8) The expression *according to their kinds*, wrongly placed in the Hebrew, is here inapposite, and is best omitted.

(9) The *Great Sea* is the Mediterranean; *cf.* Josh. **1**, 4.

(10) While the Sea of Galilee absolutely swarms with fish, no living being can exist in the nauseous mineral waters of the Dead Sea; its waters, purified



SHORE OF DEAD SEA NEAR RÂS EL-FESHKHA.

from salt by the stream, would now support life. [The accompanying illustration (from Lieutenant LYNCH's *Narrative of the U. S. Expedition to the River Jordan and the Dead Sea*, Philadelphia, 1849) shows the shore of the Dead Sea in its northwestern portion near the cape Râs el-Feshkha, E of Bethlehem. LYNCH says (*op. cit.*, p. 275): "The scene is one of unmixed desolation. Except the cane-brakes, clustering along the marshy stream which disfigured, while it

sustained them, there was no vegetation whatever; barren mountains, fragments 47
of rocks, blackened by sulphureous deposit, and an unnatural sea, with low, dead trees upon its margin, all within the scope of our vision, bore a sad and sombre aspect. We had never before beheld such desolate hills, such calcined barrenness." *Salt* is to the Semites a symbol of perpetual desolation; *cf.* note on Jud. **9**, 45. For the southern bay of the Dead Sea see above, p. 128.—P. H.]

(11) Literally *be healed* or *made wholesome.* 11

(12) A portion is reserved for the supply of salt necessary to human life.

(13) Compare Psalm **1**, 3; Jer. **17**, 8. 12

(14) The statement is to be taken literally: a real stream would transform the infertile land and the noxious Sea for the restored Israelitish people. Similar physical transformations are mentioned in Is. **11**, 6-9; Zech. **14**, 4. 8. 10. 11; Joel **3**, 18; they occur in Exilic and post-Exilic writings. Such physical changes seemed neither impossible nor strange to the thought of that time; they were held to be necessary for the complete happiness of the nation, and no concern was felt as to the means by which they were to be effected. Ezekiel speaks of this stream in the same tone in which he describes the Temple and the division of the land; all are equally real to him. In his mind the national life was one, and he does not distinguish between its physical and its moral and religious elements.

(15) With this description compare that in Num. **34**; the two are closely 13
connected, and the text of Ezekiel has in some cases to be emended after that of Numbers. The boundary is constructed in general from the prosperous times of the monarchy. *Cf.* also 2 Sam. **24**, 5-7.

(16) The Hebrew text here appends the remark: *Joseph ·has· two shares* (or *districts*). Levi falling out (**44**, 28), having in fact never had a tribal possession, the number twelve is maintained by reckoning Joseph as two, as indeed Ephraim and Manasseh, from the beginning of the abode in Canaan, had been separate tribes. But the words, which are unnecessary and interrupt the statement, are a gloss intended to point out how the number of tribes remains twelve after the withdrawal of Levi.

(17) The northern line is not clear, the boundaries of Hamath and Hauran 15-17
and the position of Hasar-enan being unknown. Hethlon is identified by some (*Revue Biblique*, Jan. 1895) with *'Adlûn*, on the Mediterranean, not far north of Tyre, and Hazar-enan with *Hazûreh*, a little northeast of Bâniâs. The line seems to have started from a point on the Mediterranean Sea near Tyre, and to have run eastward, near the parallel of 33° 15′, to Dan (*Bâniâs*, see above, p. 201, l. 39). The other places also (except Damascus), mentioned here and in Numbers, are unknown.

(18) On the east the boundary-line is formed by the Jordan (and the Dead 18
Sea and the Sea of Galilee or Sea of Chinnereth; see note on Josh. **12**, 3). All the old territory east of the river is excluded; it had always been loosely attached to the main territory on the west. The line probably ran east of the two seas (Chinnereth and the Dead Sea), *cf.* Num. **34**, 11. 12.

(19) Tamar has not been identified; it must have been not far from the southern extremity of the Dead Sea.

(20) The line runs through Kadesh, along the Brook of Egypt (the Wâdy 19
el-'Arîsh; contrast Josh. **15**, 4) to the Mediterranean Sea.

(21) Resident aliens (Heb. *ger*, the term which in the Greek Bible is ren- 22
dered *proselyte*; *cf.* notes on Ps. **118**, 4; Is. **56**, 1) had now become an important class in the nation. They had adopted the worship of JHVH and were to all intents and purposes Israelites, and it was doubtless felt by many to be both just and politic to give them full rights of citizenship. The attitude toward

them varied, however, at different times; see Deut. **23**, 2–8; **17**, 15; **14**, 29; Is. 47
56, 3–8. *Cf.* note 6 on c. **14**.

Notes on Chapter 48.

(1) See **47**, 15–17. The Hebrew text of this verse is in disorder. 48, 1

(2) The arrangement of the tribes follows the old geographical distribution as closely (with two exceptions) as may be under the changed conditions, the tribes east of the river being transferred to the west. In the centre is the sacred reservation (lit. *oblation*; see note 1 on c. **45**); on the north are Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah (which changes places with Benjamin); on the south are Benjamin, Simeon, Issachar, Zebulun, Gad; the Leah and the Rachel tribes are not distinguished by location (contrast note on v. 31). We should expect Reuben to be on the south, and Gad on the north. The tribal portions extend from the Mediterranean to the Jordan (or to one of the eastern seas, that is, the Sea of Galilee and the Dead Sea), and the land, excluding the reservation, is about 200 miles long from north to south, but whether the portions are all of one size is not said; the expression *equally* in **47**, 14 (literally *one as another*) is not perfectly definite. The Sanctuary remains in its old place (see *Revue Biblique*, Jan. 1895, p. 35).

(3) *Cf.* **45**, 1. The whole reservation, including the prince's domain, and 8
reaching from the sea to the river. For the meaning of *width* and *length* in this connection, see above, p. 196, l. 44.

(4) Excluding the territory of the city; contrast v. 20. 9

(5) This is the whole domain of the Temple, within which was the portion 10
proper of the priests (**45**, 2–4). The whole space was about seven miles by three in extent; see above, p. 196, l. 36; also p. 179, note †. There is no mention here of cities for the priests (Josh. **21**, 4), but the space assigned them is nearly as large as that of the Levites.

(6) See note 13 on chapter **44**. 11

(7) Immediately south of the portion of Judah. 13

(8) *Cf.* Lev. **25**, 32–34. Alienation of the land would be fatal to the inde- 14
pendence of the priests and Levites.

(9) The domain of the city was about seven miles by a mile and a half; 16
the city proper was about a mile and a quarter square; the common land for general city purposes extended 125 yards on every side; the rest of the land, nearly nine square miles, was devoted to agricultural purposes. As the city did not stand in any tribal portion or belong to any tribe, its inhabitants were to be drawn from all the tribes (v. 19). The present city of Jerusalem (excluding the suburbs) has a circuit of about 2½ miles and a population of fifty or sixty thousand; Ezekiel's city must (unless he expected the land to be leveled) have run into the valleys of Hinnom and the Kidron (*cf.* Notes on the Psalms, p. 235, no. 2, l. 5), between which Jerusalem has always stood.

(10) The prince's domain enclosed the reservation on the eastern and 21
western sides, extending to the Mediterranean on one side and to the Jordan and the Dead Sea on the other side. He was thus the protector of the sacred area and in part identified with it: the state was to foster religion without controlling it.

(11) See chapter **47**, verse 19. 28

(12) Literally *outskirts*, *outer boundary*; *cf.* Num. **34**, 4. 5. 8. 9. 12; Josh. 30a
15, 4. 7. 11; **16**, 3. 8; **17**, 9. 18; **18**, 12. 14. 19; **19**, 14. 22. 29. 33, and note 5 on Josh. **15**.

(13) How the gates stood in the old city we do not know; here they are 31
arranged symmetrically: on the north are represented three sons of Leah (Gen.

29, 31–35; **30**, 1–24; **35**, 18); on the east the two sons of Rachel, and one of **48**
her handmaid; on the south three of Leah; on the west two of Leah's hand-
maid, and one of Rachel's. Levi is included, and Joseph is reckoned as one;
this being a formal recognition of the national-ethnical relations of the tribes.
(14) That is, *JHVH is there*, the sacred descriptive name (as in Jer. **23**, 6; 35
Is. **9**, 6), signifying that JHVH will now abide with His people for ever (**37**, 26–28).

List of Illustrations

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יחזקאל

ויהי בשלשים שנה ברביעי בחמשה לחדש ואני בתוך הגולה על נהר I,א
כבר נפתחו השמים ואראה מראות אלהים:ᵃ ותהי עלי˂ ˂שם˃ יד יהוה: 3
וארא והנה רוח סערה באה מן הצפון ˂ו˃ענן גדול ואש מתלקחת 4
ונגה לו סביב ומתוכה כעין החשמלᵝ: ומתוכה דמות ארבע חיות וזה ה
מראיהן דמות אחת˃ להנה: וארבעה פנים לאחת וארבע כנפים לאחת 6
˂להם˃: ורגליהם רגל ישרה וכף רגליהם ככף רגל עגל ונצצים כעין נחשת 7
קלל: וידי˂ אדם מתחת כנפיהם על ארבעת רבעיהםᵞ: ודמות פניהם פני אדם 8.י
˂לפנים לארבעתם˃ ופני אריה אל הימין לארבעתם ופני שור מהשמאול לארבעתן
ופני נשר ˂מאחור˃ לארבעתן: ˂ᵟ˃וכנפיהם פרדות מלמעלה לאיש שתים חוברות 11
א˂יש˃ה אל אחותה˃ ושתים מכסות את גויתיהנה: ואיש אל עבר פניו ילכו אל 12
אשר יהיה שמה הרוח ללכת ילכו לא יסבו בלכתן: ו˂בתוך˃ החיות מראה˂ 13
כגחלי אש בערות כמראה ˂לפדים˃ ונגה לאש ומן האש יוצא ברק:˂ᶻ˃
וארא˂ᵑ˃ והנה ˂ᵉ˃ארבעה˃ ˂אופנים˃ בארץ אצל החיות לארבעת˂ᵌ˃: ˂ו˃מראה טו.16
האופנים˂ᶿ˃ כעין תרשיש ודמות אחת˃ לארבעתן ומראיהם ומעשיהם כאשר יהיה
האופן בתוך האופן: ˂על ארבעת רבעיהן בלכתם ילכו לא יסבו בלכתן: וגביהן˃ 17.18
˂ידיהן˃ מלאת עינים סביב לארבעתן: ובלכת החיות ילכו האופנים אצלם ובהנשא 19
החיות מעל הארץ ינשאו האופנים: ˂על אשר יהיה שם הרוח ללכת ילכוᵏ כי כ
רוח החיות˃ באופנים: בלכתם ילכו ובעמדם יעמדו ובהנשאם מעל הארץ ינשאו 21
האופנים לעמתם כי רוח החיות˃ באופנים:
ודמות על ראשי החיות˃ ˂כ˃רקיע כעין הקרח˂ᵞ˃ נטוי על ראשיהם מלמעלה: 22
ותחת הרקיע כנפיהם ישרות אשה אל אחתהᵘ ולאיש שתים מכסות˃ את 23
גויתיהם: ואשמע את קול כנפיהם כקול מים רבים כקול ˂אל˃ שדי בלכתם קול 24
המלה כקול מחנה ˂ו˃בעמדם תרפינה כנפיהן:ᶓ וממעל לרקיע אשר על ראשם 26
כמראה אבן ספיר דמות כסא ˂[עליו]˃ ועל דמות הכסא דמות כמראה אדם[]

(α) I,3.2 בחמשה לחדש היא השנה החמישית לגלות המלך יויכין: ˂היה˃ היה דבר יהוה אל יחזקאל בן בוזי הכהן בארץ כשדים על נהר כבר • (β) 4 מתוך האש

(γ) 9.8 ופניהם וכנפיהם לארבעתם: חברת אשה אל אחתה כנפיהם לא יסבו בלכתן איש אל עבר פניו ילכו: • (δ) 11 ופניהם • (ε) 13 היא מתהלכת בין החיות

(ζ) 14 והחיות רצוא ושוב כמראה הבזק: • (η) טו.I החיות • (θ) 16 ומעשיהם

(ι) 18 וגבה להם ויראה להם וגבתם • (κ) כ.I שמה הרוח ללכת והאופנים ינשאו לעמתם

(λ) 22 הנורא • (μ) 23 לאיש שתים מכסות להנה

(ν) 23 להנה • (ξ) כה.I ויהי קול מעל לרקיע אשר על ראשם בעמדם תרפינה כנפיהן:

I,27 מלמעלה׃ וָאֵרא כעין חשמל כמראה אש ‹וננה› לה סביב ממראה מתניו ולמעלה
28 וממראה מתניו ולמטה ראיתי כמראה אש ונגה לו סביב׃ כמראה הקֶשת אשר
יהיה בענן ביום הגשם כן מראה הנגה סביב
הוא מראה דמות כבוד יהוה ואראה ואפל על פני ואשמע קול מדַבר׃
2,2.א ויאמר אלי בן אדם עמד על רגליך ואדַבר אתך׃ ותָבא בי רוח כאשר דבר אלי
ותעמידני על רגלי ואשמע את מדַבר אלי׃
3 ויאמר אלי בן אדם שולח אני אותך אל ב‹ית› ישראל ‹α›המורדים אשר מרדו
4 בי המה ואבותם[β] עד עצם היום הזה׃‹γ› אני שולח אותך אליהם ואמרת אליהם
ה כה אמר אדני יהוה׃ והמה אם ישמעו ואם יחדלו כי בית מְרי המה ויָדעו כי
6 נביא היה בתוכם׃ ואתה בן אדם אַל תירא מהם ומדבריהם אל תירא כי סָרָבים
וסַלונים אותך ואת‹› עקרבים אתה יושב מדבריהם אל תירא ומפניהם אל תֵחת
7 כי בית מרי המה׃ ודברת את דברַי אליהם אם ישמעו ואם יחדלו כי ‹בית› מרי המה׃
8 ואתה בן אדם שמע את אשר אני מדַבר אליך אל תהי מרי כבית המרי
9 פצֵה פיך ואכל את אשר אני נתן אליך׃ ואראה והנה יד שלוחה אלי והנה ב‹ה›
י מגלת ספר׃ ויפרש אותה לפני והיא כתובה פנים ואחור וכתוב ‹עליה› קינים
3,א והֶגֶה והִי׃ ויאמר אלי בן אדם את אשר תמצא אכול אכול את המגלה הזאת
3.2 ולך דבר אל בית ישראל׃ ואפתח את פי ויאכִלני את המגלה‹δ›׃ ויאמר אלי בן
אדם בטנך תַאכל ומעיך תמלא את המגלה הזאת אשר אני נתן אליך ‹ו›אכל‹ה›
ותהי בפי כדבש למתוק׃
ה.4 ויאמר אלי בן אדם לך בא אל בית ישראל ודברת בדבַרי אליהם׃ כי לא
6 אל עם עֲמקי שפה וכבדי לשון אתה שלוח[ε]׃ ‹ו›לא אל עמים רבים עמקי שפה
וכבדי לשון אשר לא תשמע דבריהם אם‹ζ› אליהם שלחתיך המה ישמעו אליך׃
7 ובית ישראל לא יאבו לשמע אליך כי אינם אבים לשמע אלי כי כל בית ישראל
8 חזקי מֵצח וקשי לב המה׃ הנה נתתי את פניך חֲזקים לְעֻמת פניהם ואת מצחך
9 חזק לעֻמת מצחם׃ כשמיר חזק מצֹר נתתי מִצחך לא תירא אותם ולא תֵחת
י מפניהם כי בית מרי המה׃ ויאמר אלי בן אדם את כל דברַי אשר אדַבר אליך
11 קח בלבבך ובאזניך שמע׃ ולך בֹא אל הגולה אל בני עמך ודברת אליהם ואמרת
אליהם כה אמר אדני יהוה אם ישמעו ואם יחדָלו׃
13.12 ותשאני רוח ואשמע אחרַי קול רעש גדול ברו‹ם› כבוד יהוה ממקומו׃ וקול
כנפי החיות משיקות אשה אל אחותה וקול האופנים לעֻמתם וקול רעש גדול׃
טו.14 ורוח נשאתני ותקחני ואלך‹η› בחמת רוחי ויד יהוה עלי חזקה׃ ואבוא אל
הגולה תל אביב [θ]‹ע›ל נהר כברי ואשֵב שם שבעת ימים מַשמים בתוכם׃

17.16 ויהי מקצה שבעת ימים ‹ויהי› דבר יהוה אלי לאמר׃ בן אדם צפה נתתיך
18 לבית ישראל ושמעת מפי דבר והזהרת אותם ממני׃ באָמרי לרשע מות תמות
[κ]ולא דברת להזהיר ‹ה›רשע מדרכו הרשעה לחיתו הוא[λ] בעֲונו ימות ודמו מידך
19 אבקש׃ ואתה כי הזהרת ‹ה›רשע ולא שב מרשעו ומדרכו הרשעה הוא בעֲונו ימות
כ ואתה את נפשך הצלת׃ ובשוב צדיק מצדקו ועשה עָול ונתתי מכשול לפניו
הוא ימות כי לא הזהרתו בחטָאתו ימות ולא תזכרן צדקת‹ι› אשר עשה ודמו

(α) 2.3 אל גוים • (β) קשעו בי • (γ) 4 והבנים קְשי פנים וחזקי לב • (δ) 3.2 הזאת
(ε) 3.ה אל בית ישראל • (ζ) 6 לא • (η) 14 מר • (θ) 3.טו הישבים
(ι) טו ואשר המה יושבים שם • (κ) 18 ולא הזהרתו • (λ) רשע

מידך אבקש׃ ואתה כי הזהרתו[α] לבלתי חטא‹-› והוא [β]חטא ‹בחטאתו ימות› ואתה 3,21
את נפשך הצלת׃

ותהי עלי‹[γ]› יד יהוה ויאמר אלי קום צא אל הבקעה ושם אדבר אותך׃ ואקום 23.22
ואצא אל הבקעה והנה שם כבוד יהוה עמד ככבוד אשר ראיתי על נהר כבר
ואפל על פני׃ ותבא בי רוח ותעמדני על רגלי וידבר אתי ויאמר אלי בא הסגר 24
בתוך ביתך׃ ואתה בן אדם הנה נתתי עליך עבותים ואסרתיך בהם ולא תצא כה
בתוכם׃ ולשונך אדביק אל חכך ונאלמת ולא תהיה להם לאיש מוכיח כי בית 26
מרי המה׃ ובדברי אותך אפתח את פיך ואמרת אליהם כה אמר אדני יהוה 27
השמע ישמע והחדל יחדל כי בית מרי המה׃
ואתה בן אדם קח לך לבנה ונתתה אותה לפניך וחקות עליה עיר[δ]׃ 4,א
ונתתה עליה מצור ובנית עליה דיק ושפכת עליה סללה ונתתה עליה מחנות 2
ושים עליה כרים סביב׃ ואתה קח לך מחבת ברזל ונתתה אותה קיר ברזל 3
בינך ובין העיר והכינתה את פניך אליה והיתה במצור וצרת עליה אות היא
לבית ישראל׃
ואתה שכב על צדך השמאלי ונשאת את עון בית ישראל[ε] מספר הימים 4
אשר תשכב עליו תשא את עונם׃ ואני נתתי לך את שני עונם למספר ימים ה
מאה ותשעים יום ונשאת עון בית ישראל׃ וכלית את אלה ושכבת על צדך 6
הימיני‹[ζ]› ונשאת את עון בית יהודה ארבעים יום יום לשנה יום לשנה נתתיו לך׃
ואל מצור ירושלם תכין פניך וזרעך חשופה ונבאת עליה׃ והנה נתתי עליך 8.7
עבותים ולא תהפך מצדך אל צדך עד כלותך ימי מצוריך׃ ואתה קח לך חטים 9
ושערים ופול ועדשים ודחן וכסמים ונתתה אותם בכלי אחד ועשית אותם לך ללחם
מספר הימים אשר אתה שוכב על צדך ה מאה ותשעים יום תאכלנו׃ ומאכלך[η] תאכלנו י
במשקול עשרים שקל ליום מעת עד עת תאכלנו׃ ועגת שערים תאכלנה והיא 12
בגללי צאת האדם תעגנה לעיניהם׃ ומים במשורה תשתה ששית ההין מעת עד 11
עת תשתה׃ ויאמר[θ] ככה יאכלו בני ישראל את לחמם טמא בגוים אשר אדיחם 13
שם׃ ואמר אהה אדני יהוה הנה נפשי לא מטמאה ונבלה וטרפה לא אכלתי 14
מנעורי ועד עתה ולא בא בפי בשר פגול׃ ויאמר אלי ראה נתתי לך את צפיעי טו
הבקר תחת גללי האדם ועשית את לחמך עליהם׃ ויאמר אלי בן אדם הנני שבר 16
מטה לחם בירושלם ואכלו לחם במשקל ובדאגה ומים במשורה ובשממון ישתו׃
למען יחסרו לחם ומים ונשמו איש ואחיו ונמקו בעונם׃ 17
ואתה בן אדם קח לך חרב חדה תער הגלבים תקחנה לך והעברת על 5,א
ראשך ועל זקנך ולקחת לך מאזני משקל וחלקתם׃ שלשית באור תבעיר 2
בתוך העיר כמלאת ימי המצור ויאת[ι] השלשית תכה בחרב סביבותיה והשלשית
תזרה לרוח[κ]׃ ולקחת משם מעט במספר וצרת אותם בכנפיך׃ ומהם עוד תקח 4.3
והשלכת אותם אל תוך האש ושרפת אתם באש[λ] ‹ואמרת› אל ‹כל› בית ישראל׃
כה אמר אדני יהוה זאת ירושלם בתוך הגוים שמתיה וסביבותיה ‹ה›ארצות׃ ותמר 6.ה
את משפטי לרשעה מן הגוים ואת חקותי מן הארצות אשר סביבותיה כי במשפטי
מאסו וחקותי לא הלכו בהם׃ לכן כה אמר אדני יהוה יען המנתכם מן הגוים 7

(α) 3,21 צדיק • (β) לא • (γ) 22 שם • (δ) 4,א את ירושלם • (ε) 4 עליו
(ζ) 4,6 שנית • (η) 4,י אשר • (θ) 13 יהוה
(ι) 5,2 לקחת • (κ) ותרב אריק אחריהם • (λ) 4 ממנו תצא אש

5 אשר סביבותיכם בחקותַי לא הלכתֶם ואת משפטַי לא עשיתם וכמשפטי הגוים
8 אשר סביבותיכם ‹α›עשיתם: לכן כה אמר אדני יהוה הנני עלַיִך גם אני ועשיתי
9 בתוכך משפטים לעיני הגוים: ועשיתי בך את אשר לא עשיתי ואת אשר לא
י אעשה כמהו עוד יען כל תועבתיך: לכן אבות יאכלו בנים בתוכֵך ובנים יאכלו
11 אבותם ועשיתי בך שפטים וזֵריתי את כל שאֵריתך לכל רוח: לכן חי אני נאם
אדני יהוה אם לא יען את מקדשי טמאת בכל שקוציך ובכל תועבתיך וגם אני
12 א·עשה בחֵמה· ולא תחוס עיני וגם אני לא אחמול: שלִשתיך בדֶּבר ימותו וברעב
יכלו בתוכֵך והשלשית בחרב יפלו סביבותיך והשלישית לכל רוח אֱזרה וחרב
13 אריק אחריהם: וכלה אפי והנִחותי חמתי בם והִנֶּחמתי וידעו כי אני יהוה
14 דברתי בקנאתי בכלותי חמתי בם: ואתנֵך לחָרבה ולחרפה בגוים אשר
טו סביבותיך לעיני כל עובר: והי·ית· חרפה וגדופה מוסר ומשמה לגוים אשר
16 סביבותיך בעשותי בך שפטים באף ובחֵמה ובתכחות חמה‹β›: בשַלחי את ח·צ·י ז
הרעים ב·כ·ם אשר היו למשחית‹δ› ורעב אסף עליכם ושברתי לכם מטה לחם:
17 ושלחתי עליכם ·חיה רעה ושכלך ודֶבר ודם יעבר בך וחרב אביא עלַיִך אני
יהוה דברתי:

6,2.א ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל הרי ישראל והנָבא
3 ·ע·ליהם: ואמרתָּ הרי ישראל שמעו דבר אדני יהוה כה אמר אדני יהוה להרים
4 ולגבעות לאפיקים ולג·יאות הנני אני מביא עליכם חרב ואבדתי במותיכם: ונשמו
ה מזבחותיכם ונשברו חמניכם והפלתי חלליכם לפני גלוליכם: ‹ζ›וזֵריתי את עצמותיכם
6 סביבות מזבחותיכם: בכל מושבותיכם הערים תחרַבנה והבמות תישמנה למען
יחרבו וי·ש·מ·ו מזבחותיכם ונשברו ונשבתו גלוליכם ונגדעו חמניכם ונמחו מעשיכם:
8.7 ונפל חלל בתוכ·ם וידעתם כי אני יהוה: ‹והיה›‹η› בהיות לכם פליטי חרב בגוים
9 בהזרות·כם בארצות: וזכרו פליטיכם אותי בגוים אשר נִשבו שם‹θ› ‹ו›שברתי את
לבם הזונה‹ι› מעלי ואת עיניהם הזֹנות אחרי גלוליהם ונקטו בפניהם ·על הרעות
י אשר עשו לכל תועבתיהם: וְידעו כי אני יהוה לא אל חִנָּם דברתי לעשות להם
הרעה הזאת:

11 כה אמר אדני יהוה הכה בכפך ורקע ברגלך ואמר אח ‹ע›ל כל תועבות‹κ›
12 בית ישראל אשר בחרב ברעב ובדֶּבר יפלו: הרחוק בדבר ימות והקרוב בחרב
13 יפול ‹λ›והנצור ברעב ימות וכליתי חמתי בם: וידע‹ו› כי אני יהוה בהיות חלליהם
בתוך גלוליהם סביבות מזבחותיהם ·על כל גבעה רמה בכל ראשי ההרים ותחת
כל עץ רענן ותחת כל אֵלה עבֻתּה מקום אשר נתנו שם ריח ניחח לכל גלוליהם:
14 ונטיתי את ידי עליהם ונתתי את הארץ שמָמה ומשַׁמה ממדבר ‹ר›בלתה בכל
מושבותיהם וידעו כי אני יהוה:

7,2.א ויהי דבר יהוה אלי לאמר: ואתה בן אדם כה אמר אדני יהוה לאדמת
3 ישראל קץ ·בא· בא הקץ על ארבע·· כנפות הארץ: עתה הקץ עלַיִך וש·פכ·תי
4 אפי בך ושפטתיך כדרכַיִך ונתתי עליך את כל תועבותַיִך: ולא תחוס עיני עליך
ולא אחמול כי דרכַיִך עליך אתֵּן ותועבותיך בתוכֵך תהיין וידעתם כי אני
יהוה:

6.ה כה אמר אדני יהוה רעה ·ת·תת רעה הנה באה: קץ בא בא הקץ הקיץ

(α) 5,7 לא • (β) 5,טו אני יהוה דברתי • (γ) 16 הרעב • (δ) אשר אשלח אותם לשחתכם
(ε) 17 רעב ו • (ζ) ה.6 ונתתי את פגרי בני ישראל לפני גלוליהם • (η) 8 והותַרתי
(θ) 6,9 אשר • (ι) אשר סר • (κ) 11 רעות • (λ) 12 והנשאָר

7,7 ⸢עליך הנה בא⸣: באה הצפירה ⸢עליך יושב הארץ בא העת קרוב היום ⸢יום⸣
מהומה ⸢על ההרים:ᵅ
11.10 הנה היום הנה בא⸣ יצאה הצפרה צץ המטה פרח הזדון: החמס קם למטה
רשע . . . . :
12 בא העת הגיע היום הקונה אל ישמח והמכר אל יתאבל כי חרון ⸢על כל
13 המונה: כי המכר אל הממכר לא ישוב ועוד בחיים חית⸢ו⸣ᵝ ואיש בעונו חיתו
לא ⸢יחזק⸣:
14 תקעו ⸢תקוע והכינו⸣ הכל⸣ ואין הלך למלחמה כי חרוני ⸢על כל המונה:
טו החרב בחוץ והדבר והרעב מבית אשר בשדה בחרב ימות ואשר בעיר רעב ודבר
16 יאכלנו: ופלטו פליטיהם והיו ⸢על ההרים כיוני הגאיות כלם המות איש בעונו:
18.17 כל הידים תרפינה וכל ברכים תלכנה מים: וחגרו שקים וכסתה אותם פלצות ⸢ועל
19 כל פנים בושה ובכל ראשיהם קרחה: כספם בחוצות ישליכו וזהבם לנדה יהיה
כספם וזהבם לא יוכל להצילם ביום עברת יהוה נפשם לא ישבעו ומעיהם לא
כ ימלאו כי מכשול עונם היה: וצבי עדיו לגאון ש⸢מ⸣הו וצלמי תועבתם ⸢ושקוציהם
21 עשו בו על כן נתתיו להם לנדה: ונתתיו ביד הזרים לבז ול⸢עריצי⸣ הארץ לשלל
23.22 וחללוה⸢ו⸣: והסבתי פני מהם וחללו את צפוני ובאו בה פריצים וחללוה⸢ו⸣: זכי
24 הארץ מלאה משפט דמים והעיר מלאה חמס: והבאתי רעי גוים וירשו את בתיהם
והשבתי גאון עז⸢ם⸣ ונחלו מקדשיהם:
26.כה קפדה בא ובקשו שלום ואין: הוה על הוה תבוא ושמעה ⸢על שמועה תהיה
27 ובקשו חזון מנביא ⸢ואין⸣ ותורה תאבד מכהן ועצה מזקנים: ⸢ᵟ⸣ונשיא ילבש
שממה וידי עם הארץ תבהלנה ⸢כ⸣דרכם אעשה אתם ובמשפטיהם אשפטם וידעו
כי אני יהוה:

8,א ויהי בשנה הששית בששי בחמשה לחדש אני יושב בביתי וזקני יהודה
2 יושבים לפני ותפל עלי שם יד אדני יהוה: ואראה והנה דמות כמראה א⸢י⸣ש
3 ממראה מתניו ולמטה ᵋ וממראה ⸢מתניו ולמעלה כמראה ⸢אש⸣ כעין החשמל⸣: וישלח
תבנית יד ויקחני בציצת ראשי ותשא אתי רוח בין הארץ ובין השמים ותבא אתי
ירושלמה במראות אלהים אל פתח ⸢ה⸣שער הפנימי⸣ הפונה צפונה אשר שם
4 מושב סמל הקנאה המקנ⸢י⸣א⸣: והנה שם כבוד אלהי ישראל כמראה אשר ראיתי
בבקעה:
ה ויאמר אלי בן אדם שא נא עיניך דרך צפונה ואשא עיני דרך צפונה והנה
6 מצפון לשער המזבח סמל הקנאה הזה בבאה: ויאמר אלי בן אדם הראה אתה
מה⸢ ה⸣ם עשים ⸢ה⸣תועבות ⸢ה⸣גדלות אשר בית ישראל עשים פה לרחק⸢נ⸣י⸣ מעל
7 מקדשי ועוד תשוב תראה תועבות גדלות: ויבא אתי אל פתח החצר ואראה
8 והנה חר אחד בקיר: ויאמר אלי בן אדם חתר נא בקיר ואחתר בקיר והנה פתח
9.י אחד: ויאמר אלי בא וראה את התועבות הרעות אשר הם עשים פה: ואבוא
ואראה והנה כל תבנית רמש ובהמה ⸢כל⸣ שק⸢ו⸣צ⸢ים⸣ וכל גלולי בית ישראל
11 מחקה על הקיר סביב סביב: ושבעים איש מזקני בית ישראל ויאזניהו בן שפן

(ᵅ) 7.8 עתה מקרוב אשפוך חמתי עליך וכליתי אפי בך ושפטתיך כדרכיך ונתתי עליך את כל
9 תועבותיך: ולא תחוס עיני ולא אחמול כדרכיך עליך אתן ותועבותיך בתוכך תהיין וידעתם
כי אני יהוה ⸢מכה⸣:

(ᵝ) 13 כי חזון אל כל המונה לא ישוב — (ᵞ) 23 עשה הרתוק

(ᵟ) 27 המלך יתאבל — (ᵋ) 8,2 אש

8,12 עמד בתוכם עמדים לפניהם ואיש מקטרתו בידו ועתר ענן הקטרת עלה׃ ויאמר
אלי הראית בן אדם אשר זקני בית ישראל עשים בחשך איש בחדרי משכיתו כי
13 אמרים אין יהוה ראה אתנו עזב יהוה את הארץ׃ ויאמר אלי עוד תשוב תראה
14 תועבות גדלות אשר המה עשים׃ ויבא אתי אל פתח שער בית יהוה אשר אל
טו הצפונה והנה שם הנשים ישבות מבכות את התמוז׃ ויאמר אלי הראית בן אדם
16 עוד תשוב תראה תועבות גדלות מאלה׃ ויבא אתי אל חצר בית יהוה הפנימית
והנה פתח היכל יהוה בין האולם ובין המזבח כעשרים וחמשה איש אחריהם
אל היכל יהוה ופניהם קדמה והמה משתחוים קדמה לשמש׃
17 ויאמר אלי הראית בן אדם הנקל לבית יהודה מעשות את התועבות אשר
עשו פה כי מלאו את הארץ חמס וישבו להכעיסני והנם שלחים את הזמורה אל
18 אפם׃ וגם אני אעשה בחמה לא תחוס עיני ולא אחמל וקראו באזני קול גדול
ולא אשמע אותם׃
9,א ויקרא באזני קול גדול לאמר קרבו פקדות העיר ואיש כלי משחתו בידו׃
2 והנה ששה אנשים באים מדרך שער העליון אשר מפנה צפונה ואיש כלי מפצו
בידו ואיש אחד בתוכם לבש בדים וקסת הספר במתניו ויבאו ויעמדו אצל מזבח
3 הנחשת׃ וכבוד אלהי ישראל נעלה מעל הכרובים אשר היה עליהם אל מפתן
4 הבית ויקרא אל האיש הלבש הבדים אשר קסת הספר במתניו׃ ויאמר אליו עבר
בתוך העיר[β] והתוית תו על מצחות האנשים הנאנחים והנאנקים על כל התועבות
ה הנעשות בתוכה׃ ולאלה אמר באזני עברו בעיר אחריו והכו אל תחום עיניכם
6 ואל תחמלו׃ זקן בחור ובתולה וטף ונשים תהרגו למשחית ועל כל איש אשר
עליו התו אל תגשו וממקדשי תחלו ויחלו באנשים הזקנים אשר לפני הבית׃
7 ויאמר אליהם טמאו את הבית ומלאו את החצות חללים צאו[γ] והכו בעיר׃
8 ויהי כהכותם ואני נשאר ואפלה על פני ואזעק ואמר אהה אדני יהוה המשחית
9 אתה את[δ] שארית ישראל בשפכך את חמתך על ירושלם׃ ויאמר אלי עון בית
ישראל ויהודה גדול במאד מאד ותמלא הארץ דמים והעיר מלאה מטה כי אמרו
י עזב יהוה את הארץ ואין יהוה ראה׃ וגם אני לא תחוס עיני ולא אחמל דרכם
11 בראשם נתתי׃ והנה האיש לבש הבדים אשר הקסת במתניו משיב דבר לאמר
עשיתי כאשר צויתני׃
10,2 ויאמר אל האיש לבש הבדים[ζ] בא אל בינות לגלגל אל תחת לכרובים
3 ומלא חפניך גחלי אש מבינות לכרבים וזרק על העיר ויבא לעיני׃ והכרבים
4 עמדים מימין לבית בבאו האיש והענן מלא את החצר הפנימית׃ וירם כבוד
יהוה מעל הכרובים אל מפתן הבית וימלא הבית את הענן והחצר מלאה את
ה נגה כבוד יהוה׃ וקול כנפי הכרבים נשמע עד החצר החיצנה כקול אל שדי
6 בדברו׃ ויהי בצותו את האיש לבש הבדים לאמר קח אש מבינות לגלגל[η]
7 ויבא ויעמד אצל האופן׃ וישלח[θ] את ידו אל האש אשר בינות הכרבים[ι]
ויקח ויצא׃[λ]
9 ויראה והנה ארבעה אופנים אצל הכרובים אופן אחד אצל הכרוב אחד
י ואופן אחד אצל הכרוב אחד ומראה האופנים כעין אבן תרשיש׃ ומראיהם דמות

(α) 9,4 יהוה • (β) בתוך ירושלם • (γ) 7 ויצאו • (δ) 8 כל
(ε) 10,א ויראה והנה אל הרקיע אשר על ראש הכרבים כאבן ספיר כמראה דמות כסא נראה עליהם׃
(ζ) 2 ויאמר • (η) 6 מבינות לכרובים • (θ) 7 הכרוב • (ι) מבינות לכרובים
(κ) 7 וישא ויתן אל חפני לבש הבדים • (λ) 8 וירא לכרבים תבנית יד אדם תחת כנפיהם׃

10,11 אתּ·ת· לארבעתם כאשר יהיה האופן בתיך האופן: בלכתם אל ארבעת רְבעיהם
ילכו לא יסּבּו בלכתם כי המקום אשר יפנה הראש אחריו ילכו לא יסּבּו בלכתם:[α]
13.12 ונבּ·יהם וידיהם[β] מלאים עינים סביב לארבעתם[γ]: לאופנים להם קורא הגלגל באזני:·[δ]·
16 ובלכת הכרובים ילכו האופנים אצלם ובשׂאת הכרובים את כנפיהם לרום מעל
17 הארץ לא יסּבּו האופנים גם הם מאצלם: בעמדם יעמדו וברומם יִרוֹמּו אותם[ζ]
19.18 ויצא כבוד יהוה מעל מפתן הבית ויעמד על הכרובים: וישׂאו הכרובים את
כנפיהם ויִרוֹמּו מן הארץ לעיני בצאתם והאופנים לעֻמּתם ויעמדו· פתח שער בית
יהוה הקדמוני וכבוד אלהי ישראל עליהם מלמעלה:
כ היא החיה אשר ראיתי תחת אלהי ישראל בנהר כבָר ואדע כי כרובים
21 המה: ארבעהי[η] פנים לאחד וארבע כנפים לאחד ודמות ידי אדם תחת כנפיהם:
22 ודמות פניהם המה הפנים אשר ראיתי על נהר כבר[θ] ואותם איש אל עֵבר
פניו ילכו:

11,א ותשׂא אתי רוח ותבֵא אתי אל שער בית יהוה הקדמוני הפונה קדימה
והנה בפתח השער עשׂרים וחמשה איש ואראה בתוכם את יַאֲזַנְיָה בן עזֻּר ואת
2 פלטיהו בן בְּנָיהו שׂרי העם: ויאמר אלי בן אדם אלה האנשים החשבים אָוֶן
3 והיעצים עצת רע בעיר הזאת: האמרים לא בקָרוב בְּנות בתּים היא הסיר ואנחנו
ה.4 הבשׂר: לכן הנּבא עליהם הנבא בן אדם: ותפּל עלי רוח יהוה ויאמר אלי אמר
6 כה אמר יהוה כן אמרתם בית ישראל ומעלות רוחכם אני ידעתיהָ: הרביתם
7 חלליכם בעיר הזאת ומלּאתם חוצתיהָ חלל: לכן כה אמר אדני יהוה חלליכם
8 אשר שׂמתם בתוכהּ המה הבשׂר והיא הסיר ואתכם ·א·וציא מתוכהּ: חֶרב יראתם
9 וחרב אביא עליכם נאם אדני יהוה: והוצאתי אתכם מתוכהּ ונתתי אתכם ביד
י זרים ועשׂיתי בכם שׁפטים: בחרב תפּלו על גבול ישראל אשׁפּוט אתכם וידעתם
11 כי אני יהוה: היא לא תהיה לכם לסיר ואתם ·לא· תהיו בתוכהּ לבשׂר ·ע·ל גבול
12 ישראל אשׁפּט אתכם: וידעתם כי אני יהוה אשר בחקּי לא הלכתם ומשפּטי לא
13 עשׂיתם וכמשפטי הגוים אשר סביבותיכם עשׂיתם: ויהי כהִנָּבאי ופלטְיהו בן בְּנָיה
מת ואפּל על פני ואזעק קול גדול ואמר אהה אדני יהוה כלה אתה עשׂה את
שארית ישראל:

טו.14 ויהי דבר יהוה אלי לאמר: בן אדם אחיך·י· אנשי נ·לָתך וכל בית ישראל
כלּ·ה· אשר אמרו להם ישׁבי ירושלם ·רַ·חקו מעל יהוה לנו [κ]נתּנה הארץ למורשׁה:
16 לכן אמר כה אמר אדני יהוה כי הרחקתים בגוים וכי הפיצותים בארצות ואהי
17 להם למקדשׁ מעט בארצות אשר באו שׁם:[λ] וקבּצתי את·ה·ם מן העמים ואספתי
18 את·ה·ם מן הארצות אשר ·ה·פצות·ם בהם ונתתי ל·ה·ם את אדמת ישראל: ובאו
19 שׁמה והסירו את כל שקוציהָ ואת כל תועבותיהָ ממנה: ונתתי להם לב ·חדשׁ·
ורוח חדָשׁה אתּן בקרב·ם והסִרֹתי לב האבן מבשׂרם ונתתי להם לב בשׂר:
כ למען בחקּתַי ילכו ואת משפּטַי ישׁמרו ועשׂו אתם והיו לי לעם ואני אהיה להם
21 לאלהים: ואל·ה אחרי· שקוציהם ותועבותיהם לבּם הלֵך דרכם בראשׁם נתתי נאם
אדני יהוה:

(α) 10,12 וכל בשׂרם • (β) וכנפיהם והאופנים • (γ) אופניהם
(δ) 14 וארבעה פנים לאחד פני האחד פני הכרוב ופני השני פני אדם והשלישי פני אריה והרביעי
(ε) טו פני נשׁר: ויֵּרֹמּו הכרובים היא החיה אשר ראיתי בנהר כבר:
(ζ) 17 כי רוח החיה בהם • (η) 21 ארבעה • (θ) 22 מראיהם
(ι) 11,טו אחיך • (κ) היא • (λ) 17 לכן אמר כה אמר אדני יהוה

11,22 וישאו הכרובים את כנפיהם ‹ו›ירומו מעל הארץ› והאופנים לעמתם וכבוד
23 אלהי ישראל עליהם מלמעלה׃ ויעל כבוד יהוה מעל תוך העיר ויעמד על ההר
24 אשר מקדם לעיר׃ ורוח נשאתני ותבאני כשדימה אל הגולה במראה
כה [α]אלהים ויעל מעלי המראה אשר ראיתי׃ ואדבר אל הגולה את כל דברי יהוה
אשר הראני׃

12,2.א ויהי דבר יהוה אלי לאמר׃ בן אדם בתוך בית המרי אתה ישב אשר עינים
3 להם לראות ולא ראו ‹ו›אזנים להם לשמע ולא שמעו כי בית מרי הם׃ ואתה בן
אדם עשה לך כלי גולה‹[β]› יומם לעיניהם וגלית ממקומך אל מקום אחר לעיניהם
4 אולי יראו כי בית מרי המה׃ והוצאת כליך ככלי גולה יומם לעיניהם ואתה תצא
6.ה בערב לעיניהם כמוצאי גולה׃ לעיניהם חתר לך בקיר ו‹י›צאת בו׃ לעיניהם על
כתף תשא בעלטה ת‹צ›א פניך תכסה ולא תראה את הארץ כי מופת נתתיך
7 לבית ישראל׃ ואעש כן כאשר צויתי כלי הוצאתי ככלי גולה יומם ובערב חתרתי
לי בקיר‹[γ]› בעלטה ‹י›צאתי על כתף נשאתי לעיניהם׃
9.8 ויהי דבר יהוה אלי בבקר לאמר׃ בן אדם הלא אמרו אליך בית ישראל
י בית המרי מה אתה עשה׃ אמר אליהם כה אמר אדני יהוה ‹על› הנשיא המשא
11 הזה בירושלם ו‹על› כל בית ישראל אשר המה בתוכה׃ אמר אני מופתכם כאשר
12 עשיתי כן יעשה להם בגולה בשבי ילכו׃ והנשיא אשר בתוכם ‹על› כתף ישא
בעלטה ‹יצא בקיר יחתר› ל‹צ›את› בו פניו יכסה יען אשר לא יראה‹[δ]› את
13 הארץ׃ ופרשתי את רשתי עליו ונתפש במצודתי והבאתי אתו בבלה ארץ כשדים
14 ואותה לא יראה ושם ימות׃ וכל אשר סביבתיו ‹עזר›[ε] וכל אגפיו אזרה לכל
טו רוח וחרב אריק אחריהם׃ וידעו כי אני יהוה בהפיצי אותם בגוים וזריתי אותם
16 בארצות׃ והותרתי מהם אנשי מספר מחרב מרעב ומדבר למען יספרו את כל
תועבותיהם בגוים אשר באו שם וידעו כי אני יהוה׃
18.17 ויהי דבר יהוה אלי לאמר׃ בן אדם לחמך ברעש תאכל ומימיך ברגזה
19 ובדאגה תשתה׃ ואמרת אל עם הארץ כה אמר אדני יהוה ליושבי ירושלם ‹על›
אדמת ישראל לחמם בדאגה יאכלו ומימיהם בשממון ישתו למען תשם ארצה
כ ממלאה מחמס כל הישבים בה׃ והערים הנושבות תחרבנה והארץ שממה תהיה
וידעתם כי אני יהוה׃
22.21 ויהי דבר יהוה אלי לאמר׃ בן אדם מה המשל הזה לכם על אדמת ישראל
23 לאמר יארכו הימים ואבד כל חזון׃ לכן אמר אליהם כה אמר אדני יהוה
השבתי את המשל הזה ולא ימשלו אתו עוד בישראל כי אם דבר אליהם קרבו
24 הימים ודבר כל חזון׃ כי לא יהיה עוד כל חזון שוא ומקסם חלק בתוך בית
כה ישראל׃ כי אני יהוה[ζ] אדבר דבר ויעשה לא תמשך עוד כי בימיכם בית המרי
אדבר דבר ועשיתיו נאם אדני יהוה׃
27.26 ויהי דבר יהוה אלי לאמר׃ בן אדם הנה בית ישראל אמרים החזון אשר
28 הוא חזה לימים רבים ולעתים רחוקות הוא נבא׃ לכן אמר אליהם כה אמר אדני
יהוה לא תמשך עוד כל דברי אשר אדבר דבר ויעשה נאם אדני יהוה׃

13,2.א ויהי דבר יהוה אלי לאמר׃ בן אדם הנבא ‹ע›ל נביאי ישראל הנבא‹ ואמרת[η]
3 ‹אליהם› שמעו דבר יהוה׃ כה אמר אדני יהוה הוי על הנ‹ב›אים[θ] ‹מלבם›

(α) 11,24 ברוח • (β) 12,3 ונלה • (γ) 7 ביד • (δ) 12 לעין (ε) הוא
(ζ) 12,כה אדבר את אשר • (η) 13,2 לנביאי מלבם • (θ) 3 הנבלים אשר הלכים אחר רוחם

ולבלתי ראו׃ כשעלים בחרבות נביאיך ישראל היו׃ לא עליתם בפרץ ותגדרו 13,ה.4
גדר על בית ישראל לעמד במלחמה ביום יהוה׃ חזו שוא וקסמו כזב אמרים 6
נאם יהוה ויהוה לא שלחם ויחלו לקים דבר׃ הלוא מחזה שוא חזיתם ומקסם 7
כזב אמרתם אמרים נאם יהוה ואני לא דברתי׃

לכן כה אמר אדני יהוה יען דברכם שוא וחזיתם כזב לכן הנני עליכם נאם 8
אדני יהוה׃ ונטית ידי על הנביאים החזים שוא והקסמים כזב בסוד עמי לא 9
יהיו ובכתב בית ישראל לא יכתבו ואל אדמת ישראל לא יבאו וידעתם כי אני
אדני יהוה׃ יען וביען הטעו את עמי לאמר שלום ואין שלום והוא בנה חיץ י
והנם טחים אתו תפל׃ אמר אל טחי תפל יהיה גשם שוטף ואתנה אבני 11
אלגביש[β] ורוח סערות תבקע׃ והנה נפל הקיר הלוא יאמר אליכם איה הטיח 12
אשר טחתם׃ לכן כה אמר אדני יהוה ובקעתי רוח סערות בחמתי וגשם שטף 13
באפי יהיה ואבני אלגביש בחמה אתן לכלה׃ והרסתי את הקיר אשר טחתם 14
תפל והגעתיהו אל הארץ ונגלה יסדו ונפלה וכליתם בתוכה וידעתם כי אני
יהוה׃ וכליתי את חמתי בקיר ובטחים אתו תפל ואמר לכם איה הקיר ואיה טו
הטחים אתו׃ נביאי ישראל הנבאים על ירושלם והחזים לה חזון שלם ואין שלם 16
נאם אדני יהוה׃

ואתה בן אדם שים פניך אל בנות עמך המתנבאות מלבהן והנבא עליהן׃ 17
ואמרת כה אמר אדני יהוה הוי למתפרות כסתות על כל אצילי ידי ועשות 18
המספחות על ראש כל קומה לצודד נפשות[γ]׃ ותחללנה אתי אל עמי בשעלי 19
שערים ובפתותי לחם להמית נפשות אשר לא תמותנה ולחיות נפשות אשר לא
תחיינה בכזבכם לעמי שמעי כזב׃ לכן כה אמר אדני יהוה הנני על כסתותיכנה כ
אשר אתנה מצדדות בם את הנפשות[δ] וקרעתי אתם מעל זרועתיהם ושלחתי
את הנפשות אשר אתם מצדדות אתן חפשים׃ וקרעתי את מספחתיכם והצלתי 21
את עמי מידכן ולא יהיו עוד בידכן למצודה וידעתן כי אני יהוה׃ יען הכאיב 22
לב צדיק שקר ואני לא הכאבתיו ולחזק ידי רשע לבלתי שוב מדרכו הרע להחיתו׃
לכן שוא לא תחזינה וקסם לא תקסמנה עוד והצלתי את עמי מידכן וידעתן כי 23
אני יהוה׃

ויבואו אלי אנשים מזקני ישראל וישבו לפני׃ ויהי דבר יהוה אלי לאמר׃ 14,2.א
בן אדם האנשים האלה העלו גלוליהם אל לבם ומכשול עונם נתנו נכח פניהם 3
האדרש אדרש להם׃ לכן דבר אותם ואמרת אליהם כה אמר אדני יהוה איש 4
איש מבית ישראל אשר יעלה את גלוליו אל לבו ומכשול עונו ישים נכח פניו
ובא אל הנביא אני יהוה נעניתי לו בה ברב גלוליו׃ למען תפש את בית ישראל ה
בלבם אשר נזרו מעלי בגלוליהם כלם׃ לכן אמר אל בית ישראל כה אמר אדני 6
יהוה שובו והשיבו מעל גלוליכם ומעל כל תועבתיכם השיבו פניכם׃ כי איש איש 7
מבית ישראל ומהגר אשר יגור בישראל וינזר מאחרי ויעל גלוליו אל לבו ומכשול
עונו ישים נכח פניו ובא אל הנביא לדרש לו בי אני יהוה נענה לו בי׃ ונתתי 8
פני באיש ההוא והשמתיהו לאות ולמשלים והכרתיו מתוך עמי וידעתם כי
אני יהוה׃

והנביא כי יפתה ודבר דבר אני יהוה פתיתי את הנביא ההוא ונטיתי את 9

(α) 13,11 ויפל • (β) תפלנה • (γ) 18 הנפשות תצודדנה לעמי ונפשות לכנה תחיינה
(δ) כ לפרחות (ε) לפרחות

14,י ירי עליו והשמדתיו מתוך עמי ישראל: ונשאו עונם כעון הדרש כעון הנביא
11 יהיה: למען לא יתעו עוד בית ישראל מאחרי ולא יטמאו עוד בכל פשעיהם
והיו לי לעם ואני אהיה להם לאלהים נאם אדני יהוה:
13.12 ויהי דבר יהוה אלי לאמר: בן אדם ארץ כי תחטא לי למעל מעל ונטיתי
ידי עליה ושברתי לה מטה לחם והשלחתי בה רעב והכרתי ממנה אדם ובהמה:
14 והיו שלשת האנשים האלה בתוכה נח דנאל ואיוב המה בצדקתם ינצלו נפשם
טו נאם אדני יהוה: לו חיה רעה אעביר בארץ ושכלתה והיתה שממה מבלי עובר
16 מפני החיה: שלשת האנשים האלה בתוכה חי אני נאם אדני יהוה אם בנים
17 ואם בנות יצילו המה לבדם ינצלו והארץ תהיה שממה: או חרב אביא על הארץ
18 ההיא ואמרתי חרב תעבר בארץ והכרתי ממנה אדם ובהמה: ושלשת האנשים
האלה בתוכה חי אני נאם אדני יהוה לא יצילו בנים ובנות כי הם לבדם ינצלו:
19 או דבר אשלח על הארץ ההיא ושפכתי חמתי עליה בדם להכרית ממנה
כ אדם ובהמה: ונח דנאל ואיוב בתוכה חי אני נאם אדני יהוה אם בן אם בת
יצילו המה בצדקתם יצילו נפשם:
21 כי כה אמר אדני יהוה אף כי ארבעת שפטי הרעים חרב ורעב וחיה רעה
22 ודבר שלחתי על ירושלם להכרית ממנה אדם ובהמה: והנה נותרה בה פלטה
המוצאים בנים ובנות הנם יוצאים אליכם וראיתם את דרכם ואת עלילותם
23 ונחמתם על הרעה אשר הבאתי על ירושלם את כל אשר הבאתי עליה: ונחמו
אתכם כי תראו את דרכם ואת עלילותם וידעתם כי לא חנם עשיתי את כל אשר
עשיתי בה נאם אדני יהוה:

15,2.א ויהי דבר יהוה אלי לאמר: בן אדם מה יהיה עץ הגפן מכל עץ הזמורה
3 אשר היה בעצי היער: היקח ממנו עץ לעשות למלאכה אם יקחו ממנו יתד
4 לתלות עליו כל כלי: הנה לאש נתן לאכלה את שני קצותיו אכלה האש ותוכו
ה נחר היצלח למלאכה: הנה בהיותו תמים לא יעשה למלאכה אף כי אש אכלתהו
ויחר ונעשה עוד למלאכה:
6 לכן כה אמר אדני יהוה כאשר עץ הגפן בעץ היער (α) נתתיו לאש לאכלה
7 כן נתתי את ישבי ירושלם: ונתתי את פני בהם מהאש יצאו והאש תאכלם
8 וידעתם כי אני יהוה בשומי את פני בהם: ונתתי את הארץ שממה יען מעלו
מעל נאם אדני יהוה:

16,2.א ויהי דבר יהוה אלי לאמר: בן אדם הודע את ירושלם את תועבתיה:
3 ואמרת כה אמר אדני יהוה לירושלם מכרתיך ומלדתיך מארץ הכנעני אביך
4 האמרי ואמך חתית: ומולדותיך ביום הולדת אותך לא כרת שרך ובמים לא
ה רחצת למשעי והמלח לא המלחת והחתל לא חתלת: לא חסה עליך עין לעשות
לך אחת מאלה לחמלה עליך ותשלכי אל פני השדה בגעל נפשך ביום הלדת
7.6 אתך: ואעבר עליך ואראך מתבוססת בדמיך ואמר לך בדמיך חיי (β): רבבה
כצמח השדה נתתיך ותרבי ותגדלי ותבואי בעדי עדיים שדים נכנו ושערך צמח
8 ואת ערם ועריה: ואעבר עליך ואראך והנה עתך עת דדים ואפרש כנפי עליך
9 ואכסה ערותך ואשבע לך ואבוא בברית אתך נאם אדני יהוה ותהיי לי: וארחצך
י במים ואשטף דמיך מעליך ואסכך בשמן: ואלבישך רקמה ואנעלך תחש ואחבשך
12.11 בשש ואכסך משי: ואעדך עדי ואתנה צמידים על ידיך ורביד על גרונך: ואתן

(α) 15,6 אשר   (β) 16,6 ואמר לך בדמיך חיי

16,13 נזם על אפך ועגילים על אזניך ועטרת תפארת בראשך׃ ותעדי זהב וכסף
14 ומלבושך שש ומשי ורקמה סלת ודבש ושמן אכלת ותיפי במאד מאד׃ ויצא
לך שם בגוים ביפיך כי כליל הוא בהדרי אשר שמתי עליך נאם אדני יהוה׃
16.טו ותבטחי ביפיך ותזני על שמך ותשפכי את תזנותיך על כל עובר׃ ותקחי
17 מבגדיך ותעשי לך במות טלאות ותזני עליהם׃ ותקחי כלי תפארתך מזהבי
18 ומכספי אשר נתתי לך ותעשי לך צלמי זכר ותזני בם׃ ותקחי את בגדי רקמתך
19 ותכסים ושמני וקטרתי נתת לפניהם׃ ולחמי אשר נתתי לך סלת ושמן ודבש
כ האכלתיך ונתתיהו לפניהם לריח ניחח נאם אדני יהוה׃ ותקחי את בניך ואת
21 בנותיך אשר ילדת לי ותזבחים להם לאכול המעט מתזנותיך׃ ותשחטי את
22 בני ותתנים בהעביר אותם להם׃ ואת כל תועבתיך ותזנתיך לא זכרת את ימי
נעוריך בהיותך עירם ועריה מתבוססת בדמך׃
24.23 ויהי אחרי כל רעתך אוי אוי לך נאם אדני יהוה׃ ותבני לך גב ותעשי לך
כה רמה בכל רחוב׃ על כל ראש דרך בנית רמתך ותתעבי את יפיך ותפשקי את
26 רגליך לכל עובר ותרבי את תזנותך׃ ותזני אל בני מצרים שכניך גדלי בשר
28 ותרבי את תזנתך להכעיסני׃ ותזני אל בני אשור מבלתי שבעתך ותזנים וגם
29 לא שבעת׃ ותרבי את תזנותיך אל ארץ כנען כשדימה וגם בזאת לא שבעת׃
ל מה אמלה לבתך נאם אדני יהוה בעשותך את כל אלה מעשה אשה זונה שלטת׃
31 בבנותיך גבך בראש כל דרך ורמתך עשית בכל רחוב ולא היית כזונה לקלס
33 אתנן׃ לכל זנות יתנו נדה ואת נתת את נדניך לכל מאהביך ותשחדי אותם
34 לבוא אליך מסביב בתזנותיך׃ ויהי בך הפך מן הנשים בתזנותיך ואחריך לא
זונה ובתתך אתנן ואתנן לא נתן לך ותהי להפך׃
36.לה לכן זונה שמעי דבר יהוה׃ כה אמר אדני יהוה יען השפך נחשתך ותגלה
ערותך בתזנותיך על מאהביך ובדמי בניך אשר נתת להם׃ לכן הנני מקבץ
37 את כל מאהביך אשר ערבת עליהם ואת כל אשר אהבת על כל אשר שנאת
38 וקבצתי אתם עליך מסביב וגליתי ערותך אליהם וראו את כל ערותך׃ ושפטתיך
39 משפטי נאפות ושפכת דם ונתתיך דם חמה וקנאה׃ ונתתי אותך בידם והרסו
גבך ונתצו רמתיך והפשיטו אותך בגדיך ולקחו כלי תפארתך והניחוך עירם
41.מ ועריה׃ והעלו עליך קהל ורגמו אותך באבן ובתקוך בחרבותם׃ ושרפו בתיך
באש ועשו בך שפטים לעיני נשים רבות והשבתיך מזונה וגם אתנן לא תתני
43.42 עוד׃ והנחתי חמתי בך׃ יען אשר לא זכרת את ימי נעוריך ותרגזי לי בכל
אלה וגם אני הא דרכך בראש נתתי נאם אדני יהוה׃
44.מה הנה כל המשל עליך ימשל לאמר כאמה בתה׃ בת אמך את געלת אישה
ובניה ואחות אחותיך את אשר געלו אנשיהן ובניהן אמכן חתית ואביכן אמרי׃
46 ואחותך הגדולה שמרון היא ובנותיה היושבת על שמאולך ואחותך הקטנה ממך
47 היושבת מימינך סדם ובנותיה׃ ולא בדרכיהן הלכת וכתועבותיהן עשית כמעט
48 קט ותשחתי מהן בכל דרכיך׃ חי אני נאם אדני יהוה אם עשתה סדם אחותך
49 היא ובנותיה כאשר עשית את ובנותיך׃ הנה זה היה עון סדם אחותך גאון

(α) 16,13 ותצלחי למלוכה — (β) 16,טו לו יהי — (γ) 16 לא באות ולא יהית
(δ) 19 ויהי — (ε) 22 היית — [זמה׃
(ζ) 27 והנה נטיתי ידי עליך ואגרע חקך ואתנך בנפש שנאותיך בנות פלשתים הנכלמות מדרכך
(η) 32 האשה המנאפת תחת אישה תקח את זרים׃ — (θ) 36 ועל כל גלולי תועבותיך
(ι) 42 וסרה קנאתי ממך ושקטתי ולא אכעס עוד — (κ) 43 ולא עשית את הזמה על כל תועבתיך

16,נ שבעת לחם ושלות השקט היה לה ולבנותיה ויד עני ואביון לא החזיקה: ותגבהנה
51 ותעשינה תועבה לפני ואסיר אתהן כאשר ראית: ושמרון כחצי חטאתיך לא
חטאה ותרבי את תועבותיך מהנה ותצדקי את אחותיך בכל תועבתיך אשר
52 עשית: גם את שאי כלמתך אשר פללת לאחותיך בחטאתיך אשר התעבת מהן
תצדקנה ממך וגם את בושי ושאי כלמתך בצדקתך אחיותך:
53 ושבתי את שביתהן את שבית סדם ובנותיה ואת שבית שמרון ובנותיה
54 ושבית שביתיך בתוכהנה: למען תשאי כלמתך ונכלמת מכל אשר עשית בנחמך
נה אתן: ואחותיך סדם ובנותיה תשבן לקדמתן ושמרון ובנותיה תשבן לקדמתן ואת
56 ובנותיך תשבינה לקדמתכן: ולוא היתה סדם אחותך לשמועה בפיך ביום גאוניך:
57 בטרם תגלה רעתך כמו עת חרפת בנות ארם (α) ובנות
58 פלשתים השאטות אותך מסביב: את זמתך ואת תועבותיך את נשאתים נאם
יהוה:
59 כי כה אמר אדני יהוה ועשיתי אותך כאשר עשית אשר בזית אלה להפר
61.ס ברית: וזכרתי אני את בריתי אותך בימי נעוריך והקימותי לך ברית עולם: וזכרת
את דרכיך ונכלמת בקחתך את אחותיך הגדלות ממך אל הקטנות ממך ונתתי
62 אתהן לך לבנות ולא מבריתך: והקימתי אני את בריתי אתך וידעת כי אני יהוה:
63 למען תזכרי ובשת ולא יהיה לך עוד פתחון פה מפני כלמתך בכפרי לך לכל
אשר עשית נאם אדני יהוה:

17,2.א ויהי דבר יהוה אלי לאמר: בן אדם חוד חידה ומשל משל אל בית ישראל:
3 ואמרת כה אמר אדני יהוה הנשר הגדול גדול הכנפים ארך האבר מלא הנוצה
4 אשר לו הרקמה בא אל הלבנון ויקח את צמרת הארז: את ראש יניקותיו קטף
ה ויביאהו אל ארץ כנען בעיר רכלים שמו: ויקח מזרע הארץ ויתנהו בשדה זרע (β)
6 על מים רבים צפצפה שמו: ויצמח ויהי לגפן סרחת שפלת קומה לפנות דליותיו
7 אליו ושרשיו תחתיו יהיו ותהי לגפן ותעש בדים ותשלח פארות: ויהי נשר אחד
גדול גדול כנפים ורב נוצה והנה הגפן הזאת כפנה שרשיה אליו ודליותיו שלחה
8 לו להשקות אותה מערגות מטעה: אל שדה טוב על מים רבים היא שתולה
9 לעשות ענף ולשאת פרי להיות לגפן אדרת: אמר כה אמר אדני יהוה התצלח
הלוא את שרשיה ינתק ואת פריה יקוסס ויבש כל טרפי צמחה (γ) ולא בזרע גדולה
י ובעם רב למשאות אותה משרשיה: והנה שתולה התצלח הלא כגעת בה
רוח הקדים תיבש יבש על ערגת צמחה תיבש:
12.11 ויהי דבר יהוה אלי לאמר: אמר נא לבית המרי הלא ידעתם מה אלה אמר
הנה בא מלך בבל ירושלם ויקח את מלכה ואת שריה ויבא אותם אליו בבלה:
13 ויקח מזרע המלוכה ויכרת אתו ברית ויבא אתו באלה ואת אילי הארץ לקח:
14.טו להיות ממלכה שפלה לבלתי התנשא לשמר את בריתו לעמדה: וימרד בו לשלח
מלאכיו מצרים לתת לו סוסים ועם רב היצלח הימלט העשה אלה והפר ברית
16 ונמלט: חי אני נאם אדני יהוה אם לא במקום המלך הממליך אתו אשר בזה
17 את אלתו ואשר הפר את בריתו אתו בתוך בבל ימות: ולא בחיל גדול ובקהל
רב יעשה אותו פרעה במלחמה בשפך סללה ובבנות דיק להכרית נפשות רבות:
19.18 ובזה אלה להפר ברית והנה נתן ידו וכל אלה עשה לא ימלט: לכן כה אמר
אדני יהוה חי אני אם לא אלתי אשר בזה ובריתי אשר הפיר ונתתיו בראשו:
כ ופרשתי עליו רשתי ונתפש במצודתי והביאותיהו בבלה ונשפטתי אתו שם מעלו

(α) 16,57 וכל סביבתיה • (β) 17,ה קח • (γ) 9 תיבש

אשר מעל בי: ואת כל מב·חר·ו בכל אגפיו בחרב יפלו והנשארים לכל רוח 17,21
יפרשו וידעתם כי אני יהוה דברתי:
כה אמר אדני יהוה ולקחתי אני מצמרת הארז הרמה ונתתי מראש ינקותיו 22
רך אקטף ושתלתי אני על הר גבה ותלול: בהר מרום ישראל אשתלנו ונשא 23
ענף ועשה פרי והיה לארז אדיר ושכנו תחתיו כל צפור כל כנף בצל דליותיו
תשכנה: וידעו כל עצי השדה כי אני יהוה השפלתי עץ גבה הגבהתי עץ שפל 24
הובשתי עץ לח והפרחתי עץ יבש אני יהוה דברתי ועשיתי:

ויהי דבר יהוה אלי לאמר: מה לכם אתם משלים את המשל הזה על אדמת 18,2.א
ישראל לאמר אבות יאכלו בסר ושני הבנים תקהינה: חי אני נאם אדני יהוה 3
אם יהיה לכם עוד משל המשל הזה בישראל: הן כל הנפשות לי הנה כנפש 4
האב וכנפש הבן לי הנה הנפש החטאת היא תמות: ואיש כי יהיה צדיק ועשה ה
משפט וצדקה: ·על הרים לא אכל ועיניו לא נשא אל גלולי בית ישראל ואת 6
אשת רעהו לא טמא ואל אשה ·ב·נדת·ה לא יקרב: ואיש לא יונה חבלתו ·שוב 7
ישב גזלה לא יגזל לחמו לרעב יתן ועירם יכסה בגד: בנשך לא יתן ותרבית 8
לא יקח מעול ישיב ידו משפט אמת יעשה בין איש לאיש: בחקותי יהלך ומשפטי 9
שמר לעשות אמת· צדיק הוא חיה יחיה נאם אדני יהוה:
והוליד בן פריץ שפך דם[α]: והוא את כל אלה לא עשה כי ·א·ם ·על הרים 11.י
אכל ואת אשת רעהו טמא: עני ואביון הונה גזלות גזל חבל לא ישיב ואל 12
הגלולים נשא עיניו תועבה עשה: בנשך נתן ותרבית לקח וחי לא יחיה את כל 13
התועבות האלה עשה מות יומת דמיו בו יהיה:
והנה הוליד בן וירא את כל חטאת אביו אשר עשה ·ויר·א· ולא יעשה כהן: 14
על הרים לא אכל ועיניו לא נשא אל גלולי בית ישראל את אשת רעהו לא טו
טמא: ואיש לא הונה חבל לא חבל וגזלה לא גזל לחמו לרעב נתן וערם כסה 16
בגד: מעני השב ידו נשך ותרבית לא לקח משפטי עשה בחקותי הלך הוא לא 17
ימות בעון אביו חיה יחיה: אביו כי עשק עשק גזל גזל[β] ואשר לא טוב עשה 18
בתוך עמיו והנה מת בעונו: ואמרתם מדע לא נשא הבן בעון האב והבן 19
משפט וצדקה עשה את כל חקותי שמר ויעשה אתם חיה יחיה: הנפש החטאת כ
היא תמות בן לא ישא בעון האב ואב לא ישא בעון הבן צדקת הצדיק עליו
תהיה ורשעת ·הרשע עליו תהיה:
והרשע כי ישוב מכל חטאת··ו אשר עשה ושמר את כל חקותי ועשה 21
משפט וצדקה חיה יחיה לא ימות: כל פשעיו אשר עשה לא יזכרו לו בצדקתו 22
אשר עשה יחיה: החפץ אחפץ מות רשע נאם אדני יהוה הלא בשובו מדרכ·ו וחיה: 23
ובשוב צדיק מצדקתו ועשה עול ככל התועבות אשר עשה הרשע[γ] כל 24
צדקת··ו אשר עשה לא תזכרנה במעלו אשר מעל ובחטאתו אשר חטא בם ימות:
ואמרתם לא יתכן דרך אדני שמעו נא בית ישראל הדרכי לא יתכן הלא דרכיכם כה
לא יתכנו: בשוב צדיק מצדקתו ועשה עול ומת [] בעולו אשר עשה ·[עלי·ו·]· ימות: 26
ובשוב רשע מרשעתו אשר עשה ויעש משפט וצדקה הוא את נפשו יחיה: ·ויר·א· 28.27
·ו·ישב· מכל פשעיו אשר עשה חיו יחיה לא ימות: ואמרו בית ישראל לא יתכן 29
דרך אדני הדרכי לא יתכנו בית ישראל הלא דרכיכם לא יתכנ·ו·:
לכן איש כדרכיו אשפט אתכם בית ישראל נאם אדני יהוה שובו והשיבו ל
מכל פשעיכם ולא יהיה לכם למכשול עון: השליכו מעליכם את כל פשעיכם אשר 31

(α) 18.י ועשה את מאחד מאלה • (β) 18 את • (γ) 24 יעשה וחי

18,32 פשעתם בו ועשו לכם לב חדש ורוח חדשה ולמה תמתו בית ישראל: כי לא
אחפץ במות המת נאם אדני יהוה והשבו וחיו:

19,א ואתה שא קינה על נשיאי ישראל: ואמרת
2 מה אמך לביא בין אריות
בתוך כפרים רבצה רבתה גוריה:
3 ותעל אחד מגריה כפיר היה
וילמד לטרף טרף אדם אכל:
4 וישמעו עליו גוים בשחתם נתפש
ויבאהו בחחים אל ארץ מצרים:
ה ותרא כי נוחלה אבדה תקותה
ותקח אחד מגריה כפיר שמתהו:
6 ויתהלך בתוך אריות כפיר היה
וילמד לטרף טרף אדם אכל:
7 וירע אלמנותיהם ועריהם החריב
ותשם ארץ ומלאה מקול שאגתו:
8 ויתנו עליו גוים סביב ממדינות
ויפרשו עליו רשתם בשחתם נתפש:

19,9 ויבאהו בחחים אל מלך בבל
ויתנהו בסוגר
למען לא ישמע קולו עוד] על הרי ישראל:
י אמך כגפן ברמך על מים שתולה
פריה וענפה היתה ממים רבים:
11 ויהי לה מטה עז אל שבטי משלים
ותגבה קומתו על בין עבתים
וירא בגבהו ברב דליתיו:
12 ותתש בחמה לארץ השלכה
ורוח הקדים [עזה הביש פריה
התפרקו ויבשו מטה אש אכלתהו:
13 ועתה שתולה במדבר בארץ ציה וצמא:
14 ותצא אש ממטה בדיה[β] אכלה
ולא היה בה מטה עז] שבט משל

קינה היא ותהי לקינה:

20,א ויהי בשנה השביעית בחמשי בעשור לחדש באו אנשים מזקני ישראל לדרש
3.2 את יהוה וישבו לפני: ויהי דבר יהוה אלי לאמר: בן אדם דבר את זקני ישראל
ואמרת אליהם כה אמר אדני יהוה הלדרש אתי אתם באים חי אני אם אדרש
4 לכם נאם אדני יהוה: התשפט אתם התשפוט בן אדם את תועבת אבותם
ה הודיעם: ואמרת אליהם כה אמר אדני יהוה ביום בחרי בישראל ואשא ידי לזרע
בית יעקב ואודע להם בארץ מצרים ואשא ידי להם לאמר אני יהוה אלהיכם:
6 ביום ההוא נשאתי ידי להם להוציאם מארץ מצרים אל ארץ אשר נתתי להם
7 ארץ זבת חלב ודבש צבי היא לכל הארצות: ואמר אליהם איש שקוצי עיניו
8 השליכו ובגלולי מצרים אל תטמאו אני יהוה אלהיכם: וימרו בי ולא אבו לשמע
אלי איש את שקוצי עיניהם לא השליכו ואת גלולי מצרים לא עזבו ואמר לשפך
9 חמתי עליהם לכלות אפי בהם בתוך ארץ מצרים: ואעש למען שמי לבלתי החל
לעיני הגוים אשר המה בתוכם אשר נודעתי אליהם לעיניהם להוציאם מארץ
י.11 מצרים: ואוציאם מארץ מצרים ואבאם אל המדבר: ואתן להם את חקותי ואת
12 משפטי הודעתי אותם אשר יעשה אותם האדם וחי בהם: וגם את שבתותי נתתי
13 להם להיות לאות ביני וביניהם לדעת כי אני יהוה מקדשם: וימרו בי בית ישראל
במדבר בחקותי לא הלכו ואת משפטי מאסו אשר יעשה אותם האדם וחי בהם
14 ואת שבתתי חללו מאד ואמר לשפך חמתי עליהם במדבר לכלותם: ואעשה למען
טו שמי לבלתי החל לעיני הגוים אשר הוצאתים לעיניהם: וגם אני נשאתי ידי להם
במדבר לבלתי הביא אותם אל הארץ אשר נתתי להם ארץ זבת חלב ודבש צבי

(α) 19,9 יבאהו במצדות
(β) 14 פריה

20,16 היא לכל הארצות׃ יען במשפטי מאסו ואת חקותי לא הלכו בהם ואת שבתותי
17 חללו כי אחרי גלוליהם לבם הלך׃ ותחס עיני עליהם משחתם ולא עשיתי אותם
18 כלה במדבר׃ ואמר אל בניהם במדבר בחוקי אבותיכם אל תלכו ואת משפטיהם
19 אל תשמרו ובגלוליהם אל תטמאו׃ אני יהוה אלהיכם בחקותי לכו ואת משפטי
כ שמרו ועשו אותם׃ ואת שבתותי קדשו והיו לאות ביני וביניכם לדעת כי אני
21 יהוה אלהיכם׃ וימרו בי הבנים בחקותי לא הלכו ואת משפטי לא שמרו לעשות
אותם אשר יעשה אתם האדם וחי בהם את שבתותי חללו ואמר לשפך חמתי
22 עליהם לכלות אפי בם במדבר׃ והשבתי את ידי ואעש למען שמי לבלתי החל לעיני
23 הגוים אשר הוצאתי אתם לעיניהם׃ גם אני נשאתי את ידי להם במדבר להפיץ
24 אתם בגוים ולזרות אותם בארצות׃ יען משפטי לא עשו וחקותי מאסו ואת שבתותי
כה חללו ואחרי גלולי אבותם היו עיניהם׃ וגם אני נתתי להם חקים לא טובים
26 ומשפטים לא יחיו בהם׃ ואטמא אותם במתנותם בהעביר כל פטר רחם למען
אשמם למען אשר ידעו אשר אני יהוה׃
27 לכן דבר אל בית ישראל בן אדם ואמרת אליהם כה אמר אדני יהוה עוד
28 זאת גדפו אותי אבותיכם במעלם בי מעל׃ ואביאם אל הארץ אשר נשאתי את
ידי לתת אותה להם ויראו כל גבעה רמה וכל עץ עבות ויזבחו שם את זבחיהם
ויתנו שם כעס קרבנם וישימו שם ריח ניחוחיהם ויסיכו שם את נסכיהם׃[a]
ל לכן אמר אל בית ישראל כה אמר אדני יהוה הבדרך אבותיכם אתם
31 נטמאים ואחרי שקוציהם אתם זנים׃ ובשאת מתנתיכם בהעביר בניכם באש אתם
נטמאים ‹ב›כל גלוליכם עד היום ‹הזה› ואני אדרש לכם בית ישראל חי אני
32 נאם אדני יהוה אם אדרש לכם׃ והעלה על רוחכם היו לא תהיה אשר אתם
33 אמרים נהיה כגוים כמשפחות הארצות לשרת עץ ואבן׃ חי אני נאם אדני יהוה
34 אם לא ביד חזקה ובזרוע נטויה ובחמה שפוכה אמלוך עליכם׃ והוצאתי אתכם
מן העמים וקבצתי אתכם מן הארצות אשר נפוצתם בם ביד חזקה ובזרוע נטויה
לה ובחמה שפוכה׃ והבאתי אתכם אל מדבר העמים ונשפטתי אתכם שם פנים אל
36 פנים׃ כאשר נשפטתי את אבותיכם במדבר ארץ מצרים כן אשפט אתכם נאם
38.37 אדני יהוה׃ והעברתי אתכם תחת השבט והבאתי אתכם במס‹פ›ר[β]׃ וברותי
מכם המרדים והפושעים בי מארץ מגוריהם אוציא אותם ואל אדמת ישראל לא
39 יבוא‹ו› וידעתם כי אני יהוה׃ ואתם בית ישראל כה אמר אדני יהוה איש גלוליו
לכו עבדו ואחר אם אינכם שמעים אלי ואת שם קדשי לא תחללו עוד במתנותיכם
מ ובגלוליכם׃ כי בהר קדשי בהר מרום ישראל נאם אדני יהוה שם יעבדני כל בית
ישראל כל‹ה›[γ] שם ארצם ושם אדרוש את תרומתיכם ואת ראשית משאותיכם בכל
41 קדשיכם׃ בריח ניחח ארצה אתכם בהוציאי אתכם מן העמים וקבצתי אתכם מן
42 הארצות אשר נפצתם בם ונקדשתי בכם לעיני הגוים׃ וידעתם כי אני יהוה
בהביאי אתכם אל אדמת ישראל אל הארץ אשר נשאתי את ידי לתת אותה
43 לאבותיכם׃ וזכרתם שם את דרכיכם ואת כל עלילותיכם אשר נטמאתם בם
44 ונקטתם בפניכם בכל רעותיכם אשר עשיתם׃ וידעתם כי אני יהוה בעשותי אתכם
למען שמי לא כדרכיכם הרעים וכעלילותיכם הנשחתות בית ישראל נאם אדני יהוה׃

21,2.א ויהי דבר יהוה אלי לאמר׃ בן אדם שים פניך דרך תימנה והטף ‹אל› דרום
3 והנבא ‹אל› יער השדה נגב‹ה›׃ ואמרת ליער הנגב שמע דבר יהוה כה אמר אדני

(a) 20,29 ואמר אלהם מה הבמה אשר אתם הבאים שם ויקרא שמה במה עד היום הזה׃

(β) 37 תברית (γ) 20,מ בארץ

21 יהוה הנני מצית בך אש ואכלה בך כל עץ לח וכל עץ יבש לא תכבה להבת
4 שלהבת ונצרבו בה כל פנים מנגב צפונה: וראו כל בשר כי אני יהוה בערתיה
ה לא תכבה: ואמר אהה אדני יהוה המה אמרים לי הלא ממשל משלים הוא:
7.6 ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל ירושלם והטף על
8 מקדשיה והנבא על אדמת ישראל: ואמרת לאדמת ישראל כה אמר יהוה הנני
9 עליך והוצאתי חרבי מתערה והכרתי ממך צדיק ורשע: יען אשר הכרתי ממך
י צדיק ורשע לכן תצא חרבי מתערה על כל בשר מנגב צפונה: וידעו כל בשר
11 כי אני יהוה הוצאתי חרבי מתערה לא תשוב עוד: ואתה בן אדם האנח
12 בשברון מתנים ובמרירות תאנח לעיניהם: והיה כי יאמרו אליך על מה אתה
נאנח ואמרת על שמועה כי באה ונמס כל לב ורפו כל ידים וכהתה כל רוח
וכל ברכים תלכנה מים הנה באה ונהיתה נאם אדני יהוה:
14.13 ויהי דבר יהוה אלי לאמר: בן אדם הנבא ואמרת כה אמר יהוה אמר

חרב חרב — 21,16 ויתן אתה למרוט
הוחדה וגם מרוטה: — לתפש בכף
טו למען טבח טבחה הוחדה — היא הוחדה[β] והיא מרטה
למען היה לה ברק מרטה[α]: — לתת אותה ביד הורג:

17 זעק והילל בן אדם כי היא היתה בעמי היא בכל נשיאי ישראל מגורי אל חרב
19.18 היו את עמי לכן ספק על ירך: כי בחן .... נאם אדני יהוה: ואתה
בן אדם הנבא והך כף על כף .... חרב חללים היא חרב חלל
כ הגדול החדרת להם: למען למוג לב והרבה המכשלים על כל שעריהם נתתי
21 אבחת חרב אח עשויה לברק מעטה לטבח: התאחדי הימיני השימי השמילי
22 אנה פניך מעדות: וגם אני אכה כפי אל כפי והנחתי חמתי אני יהוה דברתי:
24.23 ויהי דבר יהוה אלי לאמר: ואתה בן אדם שים לך שנים דרכים לבוא חרב
כה מלך בבל מארץ אחד יצאו שניהם ויד[γ] בראש דרך עיר ברא | דרך עיר
26 תשים לבוא חרב את רבת בני עמון ואת יהודה ואת ירושלם בצורה: כי עמד
מלך בבל אל אם הדרך בראש שני הדרכים לקסם קסם קלקל בחצים שאל
27 בתרפים ראה בכבד: בימינו היה הקסם ירושלם[δ] לפתח פה ברצח להרים קול
28 בתרועה לשום כרים על שערים לשפך סללה לבנות דיק: והיה כקסום שוא
בעיניהם[ε] והוא מזכיר עון להתפש:
29 לכן כה אמר אדני יהוה יען הזכרכם עונכם בהגלות פשעיכם להראות
ל חטאותיכם בכל עלילותיכם יען הזכרכם בכף תתפשו: ואתה חלל רשע נשיא
31 ישראל אשר בא יומו בעת עון קץ: כה אמר אדני יהוה הסיר המצנפת והרים
32 העטרה זאת לא זאת השפלה הגבה והגבה השפיל: עוה עוה עוה אשימנה
גם זאת לא היה עד בא אשר לו המשפט ונתתיו:
33 ואתה בן אדם הנבא ואמרת כה אמר אדני יהוה אל בני עמון ואל חרפתם
34 ואמרת חרב חרב פתוחה לטבח מרוטה[η] למען הכיל ברק: בחזות לך שוא בקסם
לה לך כזב לתת אותך אל צוארי חללים רשעים אשר בא יומם בעת עון קץ: השב
36 אל תערה במקום אשר נבראת בארץ מכרותיך אשפט אתך: ושפכתי עליך זעמי
37 באש עברתי אפיח עליך ונתתיך ביד אנשים בערים חרשי משחית: לאש תהיה
לאכלה דמך יהיה בתוך הארץ לא תזכרי כי אני יהוה דברתי:

(α) 21,10 או נשיש שבט בני מאסת כל עץ • (β) 16 חרב • (γ) 24 ברא
(δ) 27 לשום כרים • (ε) 28 להם • (ζ) שבעי שבעות להם • (η) 33 להכיל

ויהי דבר יהוה אלי לאמר׃ ואתה בן אדם התשפט התשפט את עיר הדמים 22,2.א
והודעתה את כל תועבותיה׃ ואמרת כה אמר אדני יהוה עיר שפכת דם בתוכה 3
לבוא עתה ועשתה גלולים עליה לטמאה׃ בדמך אשר שפכת אשמת ובגלוליך 4
אשר עשית טמאת ותקריבי יומיך ותביא עתך ᵅ על כן נתתיך חרפה לגוים
וקלסה לכל הארצות׃ הקרבות והרחקות ממך יתקלסו בך טמאת השם רבת ה
המהומה׃ הנה נשיאי ישראל איש לזרעו היו בך למען שפך דם׃ אב ואם הקלו 7.6
בך לגר עשו בעשק בתוכך יתום ואלמנה הונו בך׃ קדשי בזית ואת שבתתי 8
חללת׃ אנשי רכיל היו בך למען שפך דם ועל ההרים אכלו בך זמה עשו בתוכך׃ 9
ערות אב גלה בך טמאת הנדה ענו בך׃ ואיש את אשת רעהו עשה תועבה 11.י
ואיש את כלתו טמא בזמה ואיש את אחתו בת אביו ענה בך׃ שחד לקחו בך 12
למען שפך דם נשך ותרבית לקחת ותבצעי רעיך בעשק ואתי שכחת נאם אדני
יהוה׃ והנה הכיתי כפי על בצעך אשר עשית ועל דמיך אשר היו בתוכך׃ 13
היעמד לבך אם תחזקנה ידיך לימים אשר אני עשה אותך אני יהוה דברתי 14
ועשיתי׃ והפיצותי אותך בגוים וזריתיך בארצות והתמתי טמאתך ממך׃ ונחלתי בך 16.טו
לעיני גוים וידעת כי אני יהוה׃

ויהי דבר יהוה אלי לאמר׃ בן אדם היו לי בית ישראל לסיג כלם נחשת 18.17
ובדיל וברזל ועופרת בתוך כור סגים כסף היו׃ לכן כה אמר אדני יהוה יען 19
היות כלכם לסגים לכן הנני קבץ אתכם אל תוך ירושלם׃ קבצת כסף ונחשת כ
וברזל ועופרת ובדיל אל תוך כור לפחת עליו אש להנתיך כן אקבץ באפי
ובחמתי והנחתי והתכתי אתכם׃ וכנסתי אתכם ונפחתי עליכם באש עברתי 21
ונתכתם בתוכה׃ כהתוך כסף בתוך כור כן תתכו בתוכה וידעתם כי אני יהוה 22
שפכתי חמתי עליכם׃

ויהי דבר יהוה אלי לאמר׃ בן אדם אמר לה את ארץ לא מטהרה היא 24.23
לא גשמה ביום זעם׃ אשר נשיאיה בתוכה כארי שואג טרף טרף נפש אכלו כה
חסן ויקר יקחו אלמנותיה הרבו בתוכה׃ כהניה חמסו תורתי ויחללו קדשי בין 26
קדש לחל לא הבדילו ובין הטמא לטהור לא הודיעו ומשבתותי העלימו עיניהם
ואחל בתוכם׃ שריה בקרבה כזאבים טרפי טרף לשפך דם לאבד נפשות למען 27
בצע בצע׃ ונביאיה טחו להם תפל חזים שוא וקסמים להם כזב אמרים כה אמר 28
אדני יהוה ויהוה לא דבר׃ עם הארץ עשקו עשק וגזלו גזל ועני ואביון הונו 29
ואת הגר עשקו בלא משפט׃ ואבקש מהם איש גדר גדר ועמד בפרץ לפני בעד ל
הארץ לבלתי שחתה ולא מצאתי׃ ואשפך עליהם זעמי באש עברתי כליתים דרכם 31
בראשם נתתי נאם אדני יהוה׃

ויהי דבר יהוה אלי לאמר׃ בן אדם שתים נשים בנות אם אחת היו׃ 23,2.א
ותזנינה במצרים בנעוריהן ᵝ שמה מעכו שדיהן ושם עשו דדי בתוליהן׃ ושמותן 4.3
אהלה הגדולה ואהליבה אחותה ותהיינה לי ותלדנה בנים ובנות ᵞ׃ ותזן ה
אהלה תחתי ותעגב על מאהביה על אשור קרובים׃ לבשי תכלת פחות 6
וסגנים בחורי חמד כלם פרשים רכבי סוסים׃ ותתן תזנותיה עליהם מבחר 7
בני אשור כלם ובכל אשר עגבה בכל גלוליהם נטמאה׃ ואת תזנותיה 8
ממצרים לא עזבה כי אותה שכבו בנעוריה והמה עשו דדי בתוליה וישפכו
תזנותם עליה׃ לכן נתתיה ביד מאהביה ביד בני אשור אשר עגבה עליהם׃ 9

(α) 22,4 שנותיך • (β) 23,3 זנו • (γ) 4ᵇ ושמותן שמרון אהלה וירושלם אהליבה

23.י המה גלו ערותה בניה ובנותיה לקחו ואותה בחרב הרגו ותהי שם לנשים
ושפוטים עשו בה׃
11 ותרא אחותה אהליבה ותשחת עגבתה ממנה ואת תזנותיה מזנוני אחותה׃
12 על בני אשור עגבה פחות וסגנים קרבים לבשי מכלול פרשים רכבי סוסים
14.13 בחורי חמד כלם׃ וארא כי נטמאה דרך אחד לשתיהן׃ ותוסף אל תזנותיה ותרא
טו אנשים מחקים על הקיר צלמי כשדיים חקקים בששר׃ חגורי אזור במתניהם
סרוחי טבולים בראשיהם מראה שלישים כלם דמות בני בבל כשדים ארץ מולדתם׃
17.16 ותעגב עליהם למראה עיניה ותשלח מלאכים אליהם כשדימה׃ ויבאו אליה בני
18 בבל למשכב דדים ויטמאו אותה בתזנותם ותטמא בם ותקע נפשה מהם׃ ותגל
תזנותיה ותגל את ערותה ותקע נפשי מעליה כאשר נקעה נפשי מעל אחותה׃
כ.19 ותרבה את תזנותיה לזכר את ימי נעוריה אשר זנתה בארץ מצרים׃ ותעגבה על
21 פלגשיהם אשר בשר חמורים בשרם וזרמת סוסים זרמתם׃ ותפקדי את זמת נעוריך
בעשות ממצרים דדיך למען שדי נעוריך׃
22 לכן אהליבה כה אמר אדני יהוה הנני מעיר את מאהביך עליך את אשר
23 נקעה נפשך מהם והבאתים עליך מסביב׃ בני בבל וכל כשדים פקוד ושוע וקוע
וכל בני אשור אותם בחורי חמד פחות וסגנים כלם שלשים וקרואים רכבי סוסים
24 כלם׃ ובאו עליך הצן רכב וגלגל ובקהל עמים צנה ומגן וקובע ישימו עליך
כה סביב ונתתי לפניהם משפט ושפטוך במשפטיהם׃ ונתתי קנאתי בך ועשו
אותך בחמה אפך ואזניך יסירו ואחריתך בחרב תפול המה בניך ובנותיך יקחו
27.26 ואחריתך תאכל באש׃ והפשיטוך את בגדיך ולקחו כלי תפארתך׃ והשבתי זמתך
ממך ואת זנותך מארץ מצרים ולא תשאי עיניך אליהם ומצרים לא תזכרי עוד׃
28 כי כה אמר אדני יהוה הנני נתנך ביד אשר שנאת ביד אשר נקעה נפשך מהם׃
29 ועשו אותך בשנאה ולקחו כל יגיעך ועזבוך ערם ועריה ונגלה ערות זנוניך וזמתך
ל.31 ותזנותיך׃ עשה אלה לך בזנותך אחרי גוים על אשר נטמאת בגלוליהם׃ בדרך
32 אחותך הלכת ונתתי כוסה בידך׃ כה אמר אדני יהוה כוס אחותך תשתי העמקה
33 והרחבה תהיה לצחק וללעג מרבה להכיל׃ שכרון ויגון תמלאי כוס שמה ושממה
34 כוס אחותך[a]׃ ושתית אותה ומצית[b] ושדיך תנתקי כי אני דברתי נאם אדני
לה יהוה׃ לכן כה אמר אדני יהוה יען שכחת אותי ותשליכי אותי אחרי גוך וגם את
שאי זמתך ואת תזנותיך׃
36 ויאמר יהוה אלי בן אדם התשפוט את אהלה ואת אהליבה והגד להן את
37 תועבותיהן׃ כי נאפו ודם בידיהן ואת גלוליהן נאפו וגם את בניהן אשר ילדו לי
38 העבירו להם לאכלה׃ עוד זאת עשו לי טמאו את מקדשי[c] ואת שבתותי חללו׃
39 ובשחטם את בניהם לגלוליהם ויבאו אל מקדשי ביום ההוא לחללו והנה כה עשו
מ בתוך ביתי׃ ואף כי תשלחנה לאנשים באים ממרחק אשר מלאך שלוח אליהם
41 והנה באו לאשר רחצת כחלת עיניך ועדית עדי׃ וישבת על מטה כבודה ושלחן
42 ערוך לפניה וקטרתי ושמני שמת עליה׃ וקול המון שליו בה ואל אנשים מרב
אדם[d] סובאים ממדבר ויתנו צמידים אל ידיהן ועטרת תפארת על ראשיהן׃[e]
44 ויבוא אליה כבוא אל אשה זונה כן באו אל אהלה ואל אהליבה אשת הזמה׃
מה ואנשים צדיקים המה ישפטו אותהם משפט נאפות ומשפט שפכות דם כי נאפת
46 הנה ודם בידיהן׃ כי כה אמר אדני יהוה העלה עליהם קהל ונתן אתהן לזעוה

(α) 23.33 שמרון • (β) 34 ואת חרשיה תגרמי • (γ) 38 ביום ההוא
(δ) 42 מובאים • (ε) 43 ואמר לבלה נאפים עת יזנה תזנותיה והיא׃

ולבו׃ ורגמו עליהן אבן ובראו אותהן בחרבותם בניהם ובנותיהם יהרגו ובתיהן 23,47
באש ישרפו׃ והשבתי זמה מן הארץ ונוסרו כל הנשים ולא תעשינה כזמתכנה׃ 48
ונתנו זמתכנה עליכן וחטאי גלוליכן תשאינה וידעתם כי אני אדני יהוה׃ 49

ויהי דבר יהוה אלי בשנה התשיעית בחדש העשירי בעשור לחדש לאמר׃ 24,א
בן אדם כתוב לך את שם היום[β] הזה סמך מלך בבל על ירושלם בעצם היום 2
הזה׃ ומשל אל בית המרי משל ואמרת אליהם כה אמר אדני יהוה שפת הסיר 3
שפת וגם יצק בו מים׃ אסף נתחיה אליה כל נתח טוב ירך וכתף מבחר עצמים 4
מלא׃ מבחר הצאן לקוח וגם דור העצמים תחתיה רתח רתחיה גם בשלו עצמיה ה
בתוכה׃

לכן כה אמר אדני יהוה אוי עיר הדמים סיר אשר חלאתה בה וחלאתה 6a
לא יצאה ממנה׃ כי דמה בתוכה היה על צחיח סלע שמתהו לא שפכתהו על 7
הארץ לכסות עליו עפר׃ להעלות חמה לנקם נקם נתתי את דמה על צחיח סלע 8
לבלתי הכסות׃ לכן כה אמר אדני יהוה אוי עיר הדמים גם אני אגדיל המדורה׃ 9
הרבה העצים הדלק האש התם הבשר והרקח המרקחה[γ]׃ לנתחיה לנתחיה הוציאה 6b.י
לא נפל עליה גורל׃ והעמידה על גחליה רקה למען תחם וחרה נחשתה ונתכה 11
בתוכה טמאתה תתם חלאתה׃ [δ]ולא תצא ממנה רבת חלאתה באש[ε]׃ 12
יען טהרתיך ולא טהרת מטמאתך לא תטהרי עוד עד הניחי את חמתי בך׃ 13
אני יהוה דברתי באה ועשיתי לא אפרע ולא אחוס ולא אנחם כדרכיך וכעלילותיך 14
שפטוך נאם אדני יהוה׃

ויהי דבר יהוה אלי לאמר׃ בן אדם הנני לקח ממך את מחמד עיניך 16.טו
במגפה ולא תספד ולא תבכה ולוא תבוא דמעתך׃ האנק דם מתים אבל לא 17
תעשה פארך חבוש עליך ונעליך תשים ברגליך ולא תעטה על שפם ולחם
אנשים לא תאכל׃ ואדבר אל העם בבקר ותמת אשתי בערב ואעש בבקר כאשר 18
צויתי׃ ויאמרו אלי העם הלא תגיד לנו מה אלה לנו כי אתה עשה׃ ואמר אליהם 19.כ
דבר יהוה היה אלי לאמר׃ אמר לבית ישראל כה אמר אדני יהוה הנני מחלל 21
את מקדשי גאון עזכם מחמד עיניכם ומחמל נפשכם ובניכם ובנותיכם אשר
עזבתם בחרב יפלו׃ ועשיתם כאשר עשיתי על שפם לא תעטו ולחם אנשים לא 22
תאכלו׃ ופאריכם על ראשיכם ונעליכם ברגליכם לא תספדו ולא תבכו ונמקתם 23
בעונתיכם ונהמתם איש אל אחיו׃ והיה יחזקאל לכם למופת ככל אשר עשה 24
תעשו בבאה וידעתם כי אני אדני יהוה׃

ואתה בן אדם הלוא ביום קחתי מהם את מעזם משוש תפארתם את מחמד כה
עיניהם ואת משא נפשם בניהם ובנותיהם׃ ביום ההוא יבוא הפליט אליך 26
להשמעות אזנים׃ ביום ההוא יפתח פיך את הפליט ותדבר ולא תאלם עוד והיית 27
להם למופת וידעו כי אני יהוה׃

ויהי דבר יהוה אלי לאמר׃ בן אדם שים פניך אל בני עמון והנבא עליהם׃ 25,2.א
ואמרת לבני עמון שמעו דבר אדני יהוה כה אמר אדני יהוה יען אמרך האח 3
על מקדשי כי נחל ועל אדמת ישראל כי נשמה ועל בית יהודה כי הלכו

(α) 23.47 קָהָל • (β) 24.2 את עצם היום • (γ) 24.י והעצמות יֵחרו
(δ) 24.12 תאנים הֶלְאֹת • (ε) 13.12 חלאתה׃ בטמאתך זמה

25,4 בנולה: לכן הנני נתנך לבני קדם למורשה וישבו טירותיהם בך ונתנו בך משכניהם
ה המה יאכלו פריך והמה ישתו חלבך: ונתתי את רבה לנוה גמלים ואת בני
6 עמון למרבץ צאן וידעתם כי אני יהוה: כי כה אמר אדני יהוה יען מחאך יד
7 ורקעך ברגל[α] ‹ו›שאטך בנפש ‹ע›ל אדמת ישראל: לכן הנני נטיתי את ידי
עליך ונתתיך לב‹ז› לגוים והכרתיך מן העמים והאבדתיך מן הארצות אשמידך
וידעת כי אני יהוה:
9.8 כה אמר אדני יהוה יען אמר מואב‹[β]› הנה ככל הגוים בית יהודה: לכן
הנני פתח את כתף מואב‹[γ]› מערים› מקצהו צבי ארץ בית הישימות בעל מעון
י וקרית‹י›מה: לבני קדם על בני עמון ‹ו›נתתיה למורשה למען לא תזכר בני עמון
11 בגוים: ובמואב אעשה שפטים וידעו כי אני יהוה:
12 כה אמר אדני יהוה יען עשות אדום בנקם נקם לבית יהודה ויאשמו אשום
13 ונקמו ‹נק›ם: לכן כה אמר אדני יהוה ונטתי ידי על אדום והכרתי ממנה אדם
14 ובהמה ונתתיה חרבה מתימן ודדנה בחרב יפלו: ונתתי את נקמתי באדם ביד
עמי ישראל ועשו באדום כאפי וכחמתי וידעו את נקמתי נאם אדני יהוה:
טו כה אמר אדני יהוה יען עשות פלשתים בנקמה וינקמו נקם בשאט בנפש
16 למשחית איבת עולם: לכן כה אמר אדני יהוה הנני נוטה ידי על פלשתים
17 והכרתי את כרתים והאבדתי את שארית חוף הים: ועשיתי בם נקמות גדלות
בתוכחות חמה וידעו כי אני יהוה בתתי את נקמתי בם:

26,2.א ויהי בעשתי עשרה שנה באחד לחדש היה דבר יהוה אלי לאמר: בן אדם
יען אשר אמרה צר על ירושלם האח נשברה דלתות העמים נסבה אלי אמלאה
3 החרבה: לכן כה אמר אדני יהוה הנני עליך צר והעליתי עליך גוים רבים כהעלות
4 הים ‹ג›ליו: ושחתו חומת צר והרסו מגדליה וסחיתי עפרה ממנה ונתתי אותה
ה לצחיח סלע: משטח חרמים תהיה בתוך הים כי אני דברתי נאם אדני יהוה
6 והיתה לבז לגוים: ובנותיה אשר בשדה בחרב תהרגנה וידעו כי אני יהוה:
7 כי כה אמר אדני יהוה הנני מביא ‹א›ל צר נבוכדראצר מלך בבל מצפון
8 מלך מלכים בסוס וברכב ובפרשים ו‹ב›קהל ‹עמ›ים רב‹י›ם: בנותיך בשדה בחרב
9 יהרג ונתן עליך דיק ושפך עליך סללה והקים עליך צנה: ומחי קבלו יתן בחמותיך
י ומגדלתיך יתץ בחרבותיו: משפעת סוסיו יכסך אבקם מקול פרש וגלגל ורכב
11 תרעשנה חומותיך בבואו בשעריך כמבואי עיר מבקעה: בפרסות סוסיו ירמס את
12 כל חוצותיך עמך בחרב יהרג ומצבות עזך לארץ תרד: ושללו חילך ובזזו רכלתך
13 והרסו חומותיך ובתי חמדתך יתצו ואבניך ועציך ועפרך בתוך מים ישימו: והשבתי
14 המון שיריך וקול כנוריך לא ישמע עוד: ונתתיך לצחיח סלע משטח חרמים תהיה
לא תבנה עוד כי אני יהוה דברתי נאם אדני יהוה:
טו כה אמר אדני יהוה לצור הלא מקול מפלתך באנק חלל בהרג הרג בתוכך
16 ירעשו האיים: וירדו מעל כסאותם כל נשיאי הים והסירו את מעיליהם ואת בגדי
17 רקמתם יפשטו חרדות ילבשו על הארץ ישבו וחרדו לרגעים ושממו עליך: ונשאו עליך
קינה ואמרו לך

איך [δ]‹נ›שבת מ‹י›ם   העיר ההללה[ε]
אשר נת‹נ›ה חתית‹ה›   לכל יושבי‹ה›:
18 עתה יחרדו האיים   יום מפלתך[ζ]

(α) 25,6 ותשמח בכל • (β) 8 ושעיר • (γ) 9 מהערים • (δ) 26,17 אבדת
(ε) 26,17 אשר היתה חזקה בים היא וישביה • (ζ) 18 ונבהלו האיים אשר בים מצאתך

כי כה אמר אדני יהוה בתתי אתך עיר נחרבת כערים אשר לא נושבו בהעלות‹י› 26,19
עליך את תהום וכסוך המים הרבים: והורדתיך א‹ל› יורדי בור אל עם עולם והושבתיך כ
בארץ תחתיות ‹כ›חרבות מעולם את יורדי בור למען לא תשבי ו‹לא› ‹ת›תיצ‹בי›
בארץ חיים: בלהות אתנך ואינך ותבקשי ולא תמצאי עוד לעולם נאם אדני יהוה: 21
ויהי דבר יהוה אלי לאמר: ואתה בן אדם שא על צר קינה: ואמרת לצור 27,3-א
הישבת‹י› על מבואת ים רכלת העמים אל איים רבים כה אמר אדני יהוה צור
את אמרת אני כלילת יפי: בלב ימים גבוליך בניך כללו יפיך: ברושים משניר ה.4
בנו לך את כל לחתי‹ך› ארז מלבנון לקחו לעשות תרן עליך: אלונים מבשן עשו 6
משוטיך קרשך עשו שן ‹ב›תאשרים‹ מאיי כתים: שש ברקמה ממצרים היה מפרשך 7
להיות לך לנס תכלת וארגמן מאיי אלישה היה מכסך:

ישבי צידון וארוד היו שטים לך חכמיך צור היו בך המה חבליך: זקני גבל 9.8
וחכמיה היו בך מחזיקי בדקך ● כל אניות הים ומלחיהם היו בך לערב מערבך:
‹כו›ש ולו‹ב› ופוט היו בחילך אנשי מלחמתך מגן וכובע תלו בך המה נתנו הדרך: י
בני ארוד‹י› על חומותיך סביב וגמדים במגדלותיך היו שלטיהם תלו על חומותיך 11
סביב המה כללו יפיך:

תרשיש סחרתך מרב כל הון בכסף ברזל בדיל ועופרת נתנו עזבוניך: יון 13.12
תובל ומשך המה רכליך בנפש אדם וכלי נחשת נתנו מערבך: מבית תוגרמה 14
סוסים[β] ופרדים נתנו עזבוניך: בני ‹ר›דן רכליך איים רבים ‹ס›חר‹ת› ידך קרנות טו
שן וה‹ה›בנים השיבו אשכרך: א‹ד›ם סחרתך מרב מעשיך בנפך ארגמן ורקמה 16
ובוץ וראמות וכדכד נתנו בעזבוניך: יהודה וארץ ישראל המה רכליך בחטי מנית 17
ופנג ודבש ושמן וצרי נתנו מערבך: דמשק סחרתך ברב מעשיך מרב כל הון 18
ביין חלבון וצמר צחר: ו‹ד›בעזבוניך ‹נ›תנו: ‹מ›אוזל ברזל עשות קדה וקנה במערבך 19
היה: דדן רכלתך בבגדי חפש לרכבה: ערב וכל נשיאי קדר המה סחרי ידך כ.21
בכרים ואילים ועתודים בם סחריך: [δ]שבא ורעמה המה רכליך בראש כל בשם 22
ובכל אבן יקרה וזהב נתנו עזבוניך: חרן וכנה ועדן‹י› אשור כלמד‹י›: המה רכליך 24.23
במכללים בגלומי תכלת ורקמה ובגנזי ברמים בחבלים חבשים וארזים ‹ב›ם רכלתך:
אניות תרשיש ‹רכל›יך ‹ב›מערבך ● ותמלאי ותכבדי מאד בלב ימים: כה

במים רבים הבאוך השטים אתך רוח הקדים שברך בלב ימים: הונך ועזבוניך 27.26
מערבך מלחיך וחבליך מחזיקי בדקך וערבי מערבך וכל אנשי מלחמתך אשר בך
ו‹כל› קהלך אשר בתוכך יפלו בלב ימים ביום מפלתך: לקול זעקת חבליך ירעשו 28
מ‹ג›ר‹ש›יך: וירדו מאניותיהם כל תפשי משוט מלחים כל חבלי הים ‹א›ל הארץ 29
יעמדו: והשמיעו עליך בקולם ויזעקו מרה ויעלו עפר על ראשיהם באפר יתפלשו: ל
והקריחו ‹א›ליך קרחה וחגרו שקים ובכו ‹א›ליך במר נפש מספד מר: ונשאו ‹א›ליך 32.31
בנ‹י›ה‹י›הם קינה וקוננו עליך

מי כצור כ‹ד›מה בתוך הים:
בצאת עזבוניך מימים השבעת עמים רבים 33
ברב הוניך ומערביך העשרת מלכי ארץ:
עת‹ה› נש‹ב›רת‹ ‹מ›ימים במעמקי מים 34
מערבך וכל קהלך בתוכ‹ך› נפלו:
כל ישבי האיים שממו עליך לה
ומלכיהם שערו שער רעמו פני‹ה›ם:
סחרים בעמים שרקו עליך 36
בלהות היית ואינך עד עולם:

(α) 27,11 וחילך ● (β) 14 ופרשים ● (γ) 19 ודן ויון ● (δ) 22 רכלי ● (ε) 23 רכלי שבא ● (ζ) רכלתך

28,2.א ויהי דבר יהוה אלי לאמר: בן אדם אמר לנגיד צר כה אמר אדני יהוה יען
גבה לבך ותאמר אֵל אני מושב אלהים ישבתי בלב ימים ואתה אדם ולא אל
4.3 ותתן לבך כלב אלהים: הנה חכם אתה מדנאל חכמים לא עממוך: בחכמתך
ה ובתבונתך עשית לך חיל ותעש זהב וכסף באוצרותיך: ברב חכמתך ברכלתך
6 הרבית חילך ויגבה לבבך בחילך: לכן כה אמר אדני יהוה יען תתך את לבבך
7 כלב אלהים: לכן הנני מביא עליך זרים עריצי גוים והריקו חרבותם על יפי
9.8 חכמתך וחללו יפעתך: לשחת יורידוך ומתה ממותי חלל בלב ימים: הָאמר תאמר
י אלהים אני לפני הרגך ואתה אדם ולא אל ביד מחלליך: מותי ערלים תמות ביד
זרים כי אני דברתי נאם אדני יהוה:
12.11 ויהי דבר יהוה אלי לאמר: בן אדם שא קינה על מלך צור ואמרת לו כה
13 אמר אדני יהוה אתה חותם תבנית מלא חכמה וכליל יפי: בעדן גן אלהים
היית כל אבן יקרה מסכתך אדם פטדה ויהלם תרשיש שהם וישפה ספיר נפך
14 וברקת וזהב מלאכת תפיך ונקביך בך ביום הבראך | את ה כרוב
טו נתתיך בהר קדש אלהים בתוך אבני אש התהלכת: תמים אתה בדרכיך מיום
16 הבראך עד נמצא עולתה בך: ברב רכלתך מלא תוכך חמס ותחטא ואחללך מהר
17 אלהים ואבדך ה כרוב[δ] מתוך אבני אש: גבה לבך ביפיך שחת חכמתך על
18 יפעתך על ארץ השלכתיך לפני מלכים נתתיך לראוה בך: מרב עוניך בעול
רכלתך חללת קדשיך ואוצא אש מתוכך היא אכלתך ואתנך לאפר על הארץ
19 לעיני כל ראיך: כל יודעיך בעמים שממו עליך בלהות היית ואינך עד עולם:

22.כ ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל צידון והנבא עליה: ואמרת
כה אמר אדני יהוה הנני עליך צידון ונכבדתי בתוכך וידעו כי אני יהוה בעשותי
23 בה שפטים ונקדשתי בה: ושלחתי בה דבר ודם בחוצותיה ונפלל חלל בתוכה
בחרב עליה מסביב וידעו כי אני יהוה:
24 ולא יהיה עוד לבית ישראל סלון ממאיר וקוץ מכאב מכל סביבתם השאטים
אותם וידעו כי אני אדני יהוה:
כה כה אמר אדני יהוה בקבצי את בית ישראל מן העמים אשר נפצו בם
26 ונקדשתי בם לעיני הגוים וישבו על אדמתם אשר נתתי לעבדי ליעקב: וישבו
עליה לבטח ובנו בתים ונטעו כרמים וישבו לבטח בעשותי שפטים בכל השאטים
אתם מסביבותם וידעו כי אני יהוה אלהיהם:

29,2.א בשנה העשרית בעשרי בשנים עשר לחדש היה דבר יהוה אלי לאמר: בן
3 אדם שים פניך על פרעה מלך מצרים והנבא עליו ועל מצרים כלה: דבר ואמרת
כה אמר אדני יהוה הנני עליך פרעה מלך מצרים התנים הגדול הרבץ בתוך יאריו
4 אשר אמר לי יארי ואני עשיתני: ונתתי חחים בלחייך והדבקתי דגת יאריך
בקשקשתיך והעליתיך מתוך יאריך ואת כל דגת יאריך בקשקשתיך תדבק:
ה ונטשתיך המדברה אותך ואת כל דגת יאריך על פני השדה תפול לא תאסף
6 ולא תקבר לחית הארץ ולעוף השמים נתתיך לאכלה: וידעו כל ישבי מצרים כי
7 אני יהוה יען היותך משענת קנה לבית ישראל: בתפשם בך בכף תרוץ ובקעת
8 להם כל כף ובהשענם עליך תשבר והעמדת להם כל מתנים: לכן כה אמר
9 אדני יהוה הנני מביא עליך חרב והכרתי ממך אדם ובהמה: והיתה ארץ מצרים
י לשממה וחרבה וידעו כי אני יהוה יען אמר יאר לי ואני עשיתי: לכן הנני

(α) 28,13 כוננו • (β) 14 ממשח הסוכך • (γ) 14 היית • (δ) 16 הסוכך

יעליך ועל יאריך ונתתי את ארץ מצרים לחרבות חרב שממה ממגדל לסונה 29
ועד גבול כוש׃ לא תעבר בה רגל אדם ורגל בהמה לא תעבר בה ולא תשב 11
ארבעים שנה׃ ונתתי את ארץ מצרים שממה בתוך ארצות נשמות ועריה בתוך 12
ערים מחרבות תהיין שממה ארבעים שנה והפצתי את מצרים בגוים וזריתים
בארצות׃

כי כה אמר אדני יהוה מקץ ארבעים שנה אקבץ את מצרים מן העמים 13
אשר נפצו שמה׃ ושבתי את שבות מצרים והשבתי אתם ארץ פתרוס יעל ארץ 14
מכורתם והיו שם ממלכה שפלה׃ מן הממלכות תהיה שפלה ולא תתנשא עוד טו
על הגוים והמעטתים לבלתי רדות בגוים׃ ולא יהיה עוד לבית ישראל למבטח 16
מזכיר עון בפנותם אחריהם וידעו כי אני אדני יהוה׃

ויהי בעשרים ושבע שנה בראשון באחד לחדש היה דבר יהוה אלי לאמר׃ 17
בן אדם נבוכדראצר מלך בבל העביד את חילו עבדה גדולה יעל צר כל ראש 18
מקרח וכל כתף מרוטה ושכר לא היה לו ולחילו מצר על העבדה אשר עבד
עליה׃ לכן כה אמר אדני יהוה הנני נתן לנבוכדראצר מלך בבל את ארץ מצרים[α] 19
ושלל שללה ובזז בזה והיתה שכר לחילו׃ פעלתו אשר עבד בה נתתי לו את כ
ארץ מצרים[β] נאם אדני יהוה׃

ביום ההוא אצמיח קרן לבית ישראל ולך אתן פתחון פה בתוכם וידעו כי 21
אני יהוה׃

ויהי דבר יהוה אלי לאמר׃ בן אדם הנבא ואמרת כה אמר אדני יהוה הילילו 30,2,א
הה ליום׃ כי קרוב יום וקרוב יום ליהוה יום ענן עת גוים יהיה׃ ובאה חרב 4.3
במצרים והיתה חלחלה בכוש בנפל חלל במצרים ולקחו המונה ונהרסו יסודותיה׃
כוש ופוט ולוב וכל הערב וכלוב הכרית[γ] אתם בחרב יפלו׃ כה אמר 6.ה
יהוה ונפלו סמכי מצרים וירד גאון עזה ממגדל סונה בחרב יפלו בה נאם אדני
יהוה׃ ונשמו בתוך ארצות נשמות ועריו בתוך ערים נחרבות תהיינה׃ וידעו כי 8.7
אני יהוה בתתי אש במצרים ונשברו כל עזריה׃ ביום ההוא יצאו מלאכים מלפני 9
בצים להחריד את כוש בטח והיתה חלחלה בהם ביום מצרים כי הנה באה׃
כה אמר אדני יהוה והשבתי את המון מצרים ביד נבוכדראצר מלך בבל׃ הוא 11.י
ועמו אתו עריצי גוים מובאים לשחת הארץ והריקו חרבותם על מצרים ומלאו
את הארץ חלל׃ ונתתי יארים חרבה ומכרתי את הארץ ביד רעים והשמתי ארץ 12
ומלאה ביד זרים אני יהוה דברתי׃

כה אמר אדני יהוה[δ] והשבתי אלילים מנף ונשיא בארץ מצרים לא יהיה 13
עוד ונתתי יראה בארץ מצרים׃ והשמתי את פתרוס ונתתי אש בצען ועשיתי 14
שפטים בנא׃ ושפכתי חמתי על סין מעוז מצרים והכרתי את המון נא׃ ונתתי 16.טו
אש במצרים חול תחיל סין ונא תהיה להבקע ונף צרי יומם׃ בחורי און 17
ופי בסת בחרב יפלו והנה בשבי תלכנה׃ ובתחפנחס חשך היום בשברי שם את 18
מטות מצרים ונשבת בה גאון עזה היא ענן יכסנה ובנותיה בשבי תלכנה׃
ועשיתי שפטים במצרים וידעו כי אני יהוה׃ 19
ויהי באחת עשרה שנה בראשון בשבעה לחדש היה דבר יהוה אלי לאמר׃ כ
בן אדם את זרוע פרעה מלך מצרים שברתי והנה לא חבשה לתת רפאות לשום 21
חתול לחבשה לחזקה לתפש בחרב׃

(α) 29,19 ונשא המנה • (β) 29.כ אשר עשו לי • (γ) 30,ה ובני ארץ • (δ) 13 והאבדתי גלולים

28,2.א ויהי דבר יהוה אלי לאמר: בן אדם אמר לנגיד צר כה אמר אדני יהוה יען
גבה לבך ותאמר אֵל אני מושב אלהים ישבתי בלב ימים ואתה אדם ולא אל
4.3 ותתן לבך כלב אלהים: הנה חכם אתה מדנאל חכמים לא עממוך: בחכמתך
ה ובתבונתך עשית לך חיל ותעש זהב וכסף באוצרותיך: ברב חכמתך ברכֻלתך
6 הרבית חילך ויגבה לבבך בחילך: לכן כה אמר אדני יהוה יען תתך את לבבך
7 כלב אלהים: לכן הנני מביא עליך זרים עריצי גוים והריקו חרבותם על יפי
9.8 חכמתך וחללו יפעתך: לשחת יורידוך ומתה ממותי חלל בלב ימים: הַאמר תאמר
י אלהים אני לפני הרגך ואתה אדם ולא אל ביד מחלליך: מותי ערלים תמות ביד
זרים כי אני דברתי נאם אדני יהוה:
12.11 ויהי דבר יהוה אלי לאמר: בן אדם שא קינה על מלך צור ואמרת לו כה
13 אמר אדני יהוה אתה חותם תבנית מלא חכמה וכליל יפי: בעֵדן גן אלהים
היית כל אבן יקרה מסֻכתך אדם פטדה ויהלם תרשיש שהם וישפה ספיר נפך
14 וברקת וזהב מלאכת תפיך ונקביך בך ביום הבראך | אַת הכרוב
טו נתתיך בהר קדש אלהים בתוך אבני אש התהלכת: תמים אתה בדרכיך מיום
16 הבראך עד נמצא עולתה בך: ברב רכֻלתך מלא תוכך חמס ותחטא ואחללך מהר
17 אלהים ואבדך הכרוב מתוך אבני אש: גבה לבך ביפיך שחת חכמתך על
18 יפעתך על ארץ השלכתיך לפני מלכים נתתיך לראוה בך: מרב עוניך בעול
רכֻלתך חללת מקדשיך ואוצא אש מתוכך היא אכלתך ואתנך לאפר על הארץ
19 לעיני כל ראיך: כל יודעיך בעמים שממו עליך בלהות היית ואינך עד עולם:

22.כ ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל צידון והנבא עליה: ואמרת
כה אמר אדני יהוה הנני עליך צידון ונכבדתי בתוכך וידעו כי אני יהוה בעשותי
23 בה שפטים ונקדשתי בה: ושלחתי בה דבר ודם בחוצותיה ונפלל חלל בתוכה
בחרב עליה מסביב וידעו כי אני יהוה:
24 ולא יהיה עוד לבית ישראל סלון ממאיר וקוץ מכאב מכל סביבתם השאטים
אותם וידעו כי אני אדני יהוה:
כה כה אמר אדני יהוה בקבצי את בית ישראל מן העמים אשר נפצו בם
26 ונקדשתי בם לעיני הגוים וישבו על אדמתם אשר נתתי לעבדי ליעקב: וישבו
עליה לבטח ובנו בתים ונטעו כרמים וישבו לבטח בעשותי שפטים בכל השאטים
אתם מסביבותם וידעו כי אני יהוה אלהיהם:

29,2.א בשנה העשרית בעשרי בשנים עשר לחדש היה דבר יהוה אלי לאמר: בן
3 אדם שים פניך אל פרעה מלך מצרים והנבא עליו ועל מצרים כלה: דבר ואמרת
כה אמר אדני יהוה הנני עליך פרעה מלך מצרים התנים הגדול הרבץ בתוך יאריו
4 אשר אמר לי יארי ואני עשיתני: ונתתי חחים בלחייך והדבקתי דגת יאריך
בקשקשתיך והעליתיך מתוך יאריך ואת כל דגת יאריך בקשקשתיך תדבק:
ה ונטשתיך המדברה אותך ואת כל דגת יאריך על פני השדה תפול לא תאסף
6 ולא תקבר לחית הארץ ולעוף השמים נתתיך לאכלה: וידעו כל ישבי מצרים כי
7 אני יהוה יען היותך משענת קנה לבית ישראל: בתפשם בך בכף תרוץ ובקעת
8 להם כל כתף ובהשענם עליך תשבר והעמדת להם כל מתנים: לכן כה אמר
9 אדני יהוה הנני מביא עליך חרב והכרתי ממך אדם ובהמה: והיתה ארץ מצרים
י לשממה וחרבה וידעו כי אני יהוה יען אמר יאר לי ואני עשיתי: לכן הנני

(α) 28,13 כוננו • (β) 14 ממשח הסכך • (γ) 14 היית • (δ) 16 הסוכך

עליך ועל יאריך ונתתי את ארץ מצרים לחרבות חרב שממה ממגדל לסונה 29
ועד גבול כוש׃ לא תעבר בה רגל אדם ורגל בהמה לא תעבר בה ולא תשב 11
ארבעים שנה׃ ונתתי את ארץ מצרים שממה בתוך ארצות נשמות ועריה בתוך 12
ערים מחרבות תהיין שממה ארבעים שנה והפצתי את מצרים בגוים וזריתים
בארצות׃

כי כה אמר אדני יהוה מקץ ארבעים שנה אקבץ את מצרים מן העמים 13
אשר נפצו שמה׃ ושבתי את שבות מצרים והשבתי אתם ארץ פתרוס על ארץ 14
מכורתם והיו שם ממלכה שפלה׃ מן הממלכות תהיה שפלה ולא תתנשא עוד טו
על הגוים והמעטתים לבלתי רדות בגוים׃ ולא יהיה עוד לבית ישראל למבטח 16
מזכיר עון בפנותם אחריהם וידעו כי אני אדני יהוה׃

ויהי בעשרים ושבע שנה בראשון באחד לחדש היה דבר יהוה אלי לאמר׃ 17
בן אדם נבוכדראצר מלך בבל העביד את חילו עבדה גדולה אל צר כל ראש 18
מקרח וכל כתף מרוטה ושכר לא היה לו ולחילו מצר על העבדה אשר עבד
עליה׃ לכן כה אמר אדני יהוה הנני נתן לנבוכדראצר מלך בבל את ארץ מצרים[α] 19
ונשא המנה ושלל שללה ובזז בזה והיתה שכר לחילו׃ פעלתו אשר עבד בה נתתי לו את כ
ארץ מצרים[β] נאם אדני יהוה׃
ביום ההוא אצמיח קרן לבית ישראל ולך אתן פתחון פה בתוכם וידעו כי 21
אני יהוה׃

ויהי דבר יהוה אלי לאמר׃ בן אדם הנבא ואמרת כה אמר אדני יהוה הילילו 30,2.א
הה ליום׃ כי קרוב יום וקרוב יום ליהוה יום ענן עת גוים יהיה׃ ובאה חרב 4.3
במצרים והיתה חלחלה בכוש בנפל חלל במצרים ולקחו המונה ונהרסו יסודותיה׃
כוש ופוט ולוד וכל הערב וכוב ובני ארץ הברית[γ] אתם בחרב יפלו׃ כה אמר ה.6
יהוה ונפלו סמכי מצרים וירד גאון עזה ממגדל סונה בחרב יפלו בה נאם אדני
יהוה׃ ונשמו בתוך ארצות נשמות ועריו בתוך ערים נחרבות תהיינה׃ וידעו כי 8.7
אני יהוה בתתי אש במצרים ונשברו כל עזריה׃ ביום ההוא יצאו מלאכים מלפני 9
בצים להחריד את כוש בטח והיתה חלחלה בהם ביום מצרים כי הנה באה׃
כה אמר אדני יהוה והשבתי את המון מצרים ביד נבוכדראצר מלך בבל׃ הוא י.11
ועמו אתו עריצי גוים מובאים לשחת הארץ והריקו חרבותם על מצרים ומלאו
את הארץ חלל׃ ונתתי יארים חרבה ומכרתי את הארץ ביד רעים והשמתי ארץ 12
ומלאה ביד זרים אני יהוה דברתי׃
כה אמר אדני יהוה[δ] והשבתי אלילים מנף ונשיא מארץ מצרים לא יהיה 13
עוד ונתתי יראה בארץ מצרים׃ והשמתי את פתרוס ונתתי אש בצען ועשיתי 14
שפטים בנא׃ ושפכתי חמתי על סין מעוז מצרים והכרתי את המון נא׃ ונתתי טו.16
אש במצרים חול תחיל סין ונא תהיה להבקע ונף צרי יומם׃ בחורי און 17
ופי בסת בחרב יפלו והנה בשבי תלכנה׃ ובתחפנחס חשך היום בשברי שם את 18
מטות מצרים ונשבת בה גאון עזה היא ענן יכסנה ובנותיה בשבי תלכנה׃
ועשיתי שפטים במצרים וידעו כי אני יהוה׃ 19
ויהי באחת עשרה שנה בראשון בשבעה לחדש היה דבר יהוה אלי לאמר׃ כ
בן אדם את זרוע פרעה מלך מצרים שברתי והנה לא חבשה לתת רפאות לשום 21
חתול לחבשה לחזקה לתפש בחרב׃

(α) 29,19 ונשא המנה • (β) 29,כ אשר עשו לי • (γ) 30,ה ובני ארץ • (δ) 13 והאבדתי גלולים

30,22 לכן כה אמר אדני יהוה הנני ·על פרעה מלך מצרים ושברתי את זרעתיו·
24.23 והפלתי את החרב מידו׃ והפצותי את מצרים בגוים וזריתם בארצות׃ וחזקתי
את זרעות מלך בבל ונתתי את חרבי בידו ושברתי את זרעות פרעה ונאק נאקות
כה חלל לפניו׃ והחזקתי את זרעות מלך בבל וזרעות פרעה תפלנה
וידעו כי אני יהוה בתתי חרבי ביד מלך בבל ונטה אותה ·על ארץ מצרים׃
26 והפצותי את מצרים בגוים וזריתי אותם בארצות וידעו כי אני יהוה׃
31,א ויהי באחת עשרה שנה בשלישי באחד לחדש היה דבר יהוה אלי לאמר׃
2 בן אדם אמר אל פרעה מלך מצרים ואל המונו אל מי דמית בגדלך׃
3 הנה[β] ארז בלבנון יפה ענף·[γ]· וגבה קומה ובין עבתים היתה צמרתו׃
4 מים גדלוהו תהום רממתהו את נהרתיה הל·[δ]·כ·ה· סביבות מטעו· ואת תעלתיה
ה שלחה אל כל[δ] שדהו·׃ על כן גבהה· קמתו מכל עצי השדה ותרבינה סרעפתיו
6 ותארכנה פארת·[ε]· ממים רבים בשלחו·׃ | ·קננו כל עוף השמים ותחת פארתיו
7 ילדו כל חית השדה ובצלו ישבו ·קהל גוים רבים׃ וייף בגדלו בארך דליותיו
8 כי היה שרשו ·על מים רבים׃ ארזים לא עממהו בגן אלהים ברושים לא דמו
אל סעפתיו וערמנים לא היו כפארתיו כל עץ בגן אלהים לא דמה אליו ביפיו |·[ζ]·
9 ברב דליותיו ויקנאהו כל עצי עדן אשר בגן האלהים׃
י לכן כה אמר אדני יהוה יען אשר גבה· בקומה ויתן צמרתו אל בין עבותים[η]׃
12.11 ואתנהו ביד אל גוים·[θ]·׃ ויכרתהו זרים עריצי גוים ויטשהו ·על ההרים ובכל
גאיות נפלו דליותיו ותשברנה פארתיו בכל אפיקי הארץ וירדו מצלו כל עמי
13 הארץ·׃ על מפלתו ישכנו כל עוף השמים ו·על פארתיו היו כל חית השדה׃
14 למען אשר לא יגבהו בקומתם כל עצי מים ולא יתנו את צמרתם אל בין
עבתים[κ] כל שתי מים כי כלם נתנו למות אל ארץ תחתית בתוך בני אדם אל
יורדי בור׃
טו כה אמר אדני יהוה ביום רדתו שאלה האבלתי·[λ]· עליו את תהום ואמנע
נהרותיה ויכלאו מים רבים ואקדר עליו לבנון וכל עצי השדה עליו עלפה׃
16 מקול מפלתו הרעשתי גוים בהורדי אתו שאלה את יורדי בור וינחמו בארץ·[μ]· כל
17 עצי עדן מבחר וטוב לבנון כל שתי מים׃ גם הם אתו ירדו שאלה את· חללי חרב
וזרעו· ישבו· בצלו בתוך גוים ·אבדו·׃
18 אל מי דמית·[ν]· בכבוד ובגדל בעצי עדן והורדת את עצי עדן אל ארץ תחתית
בתוך ערלים תשכב את חללי חרב
הוא פרעה וכל המונו·[ο]· נאם אדני יהוה׃

32,א ויהי ב·ע·שתי עשרה שנה בשני עשר חדש באחד לחדש היה דבר יהוה אלי
2 לאמר׃ בן אדם שא קינה על פרעה מלך מצרים ואמרת אליו ·אל· כפיר גוים
·הדמית ואתה כתנים בימים ותגח בנ·ח·רותיך ותדלח מים ברגליך ותרפס נהרותם׃
4.3 כה אמר אדני יהוה ופרשתי עליך את רשתי·[ξ]· והעל·ית·ך בחרמי׃ ונטשתיך בארץ
על פני השדה אטילך והשכנתי עליך כל עוף השמים והשבעתי ממך ·[π]·כל יחית
6.ה הארץ׃ ונתתי את בשרך על ההרים ומלאתי הגאיות ·רמ·תך׃ והשקיתי ארץ

(α) 30,22 את החזקה ואת הנשברת • (β) 31,3 אשור • (γ) וחרש מצל • (δ) 4 עצי
(ε) 31,6 בסעפתיו • (ζ) 9 יפה עשיתיו • (η) 31,י ורם לבבו בגבהו
(θ) 11 עשו יעשה לו כרשעו גרשתיהו • (ι) 12 ויטשהו • (κ) 14 ולא יעמדו אליהם בגבהם
(λ) טו כפתי • (μ) 16 תחתית • (ν) 18 ככה • (ξ) 32,3 בקהל (ο) עמים רבים

צָפָתךְ[a] ואפקים ימלאון ממך׃ וכסיתי בכבותך שמים והקדרתי את ככביהם שמש 32,7
בענן אכסנו וירח לא יאיר אורו׃ כל מאורי אור בשמים אקדירם עליך ונתתי 8
חשך על ארצך נאם אדני יהוה׃ והכעסתי לב עמים רבים בהביאי שִׁבְרךָ בגוים 9
אל ארצות אשר לא ידעתם׃ והשמותי עליך עמים רבים ומלכיהם ישערו עליך י
שער בעופפי חרבי על פניהם וחרדו לרגעים איש לנפשו ביום מפלתך׃
כי כה אמר אדני יהוה חרב מלך בבל תבואך׃ בחרבות גבורים אפיל המונך 12.11
עריצי גוים כלם ושדדו את גאון מצרים ונשמד כל המונה׃ והאבדתי את כל 13
בהמתה מעל מים רבים ולא תדלחם רגל אדם עוד ופרסות בהמה לא תדלחם׃
אז אשקיע מימיהם ונהרותם כשמן אוליך נאם אדני יהוה׃ בתתי את ארץ מצרים 14.טו
שְׁמָמה ונשמה ארץ ממלאה בהכותי את כל יושבי בה וידעו כי אני יהוה׃
קינה היא וקוננוה בנות הגוים תקוננה אותה על מצרים ועל כל המונה 16
תקוננה אותה נאם אדני יהוה׃
ויהי בשתי עשרה שנה ‹בראשון› בחמשה עשר לחדש היה דבר יהוה אלי 17
לאמר׃ בן אדם נְהֵה על המון מצרים והורדהו ‹אֹתה› ובנות גוים אַדִּרם אל ארץ 18
תחתיות את יורדי בור׃
ממי נעמת רְדה והָשְׁכבה את ערלים׃ בתוך חללי חרב[β] ‹ז› ‹שכב› ‹אֹתה› 19.כ
וכל המונך׃ ידברו לו אֵלֵי גבורים מתוך שאול את עזריו ‹ירדו› ‹שכבו› ‹את› 21
הערלים ‹בתוך› חללי חרב׃ שָׁם אשור וכל קהלה סביבותיו קִבְרֹתָיו כלם חללים 22
‹נפלים בחרב׃ אשר נתנו קברתיה בירכתי בור[δ] אשר נתנו חִתִּיתם בארץ חיים׃ 23
שם עילם וכל המונה סביבות קְבֻרתה כֻּלם חללים ‹נפלים בחרב אשר ירדו 24
ערלים אל ארץ תחתיות אשר נתנו חִתִּיתם בארץ חיים וישאו כלמתם את יורדי
בור׃[ε] שם משך תֻּבל וכל המונה סביבותיו ‹קִבְרֹתֶיה› כֻּלם ערלים ‹חללי חרב כי 26
נתנו חִתִּיתם בארץ חיים׃ ולא ישכבו את גבורים נפלים מעֲרֵלים אשר ירדו 27
שאול בכלי מלחמתם ויתנו את חרבותם תחת ראשיהם ותהי ‹צִנֹּתם על עצמותם
כי חִתִּית גבורים בארץ חיים׃ ואתה בתוך ערלים[ζ] ‹תשכב את חללי חרב׃ 28
שמה אדום מלכיה וכל נשיאיה אשר נתנו בגבורתם את חללי חרב המה את 29
ערלים ישכבו ואת ירדי בור׃ שמה נסיכי צפון כֻּלם וכל צידני אשר ירדו[η] חללים ל
בחִתִּיתם ‹בגבורתם[θ]› וישכבו ‹את› ערלים את חללי חרב וישאו כלמתם את יורדי
בור׃ אותם יראה פרעה ונִחם על כל ‹חילו› נאם אדני יהוה׃ כי נתתי את חִתִּיתו 32.31
בארץ חיים והֻשְׁכב בתוך ערלים את חללי חרב פרעה וכל המונו[ι] נאם אדני
יהוה׃

ויהי דבר יהוה אלי לאמר׃ בן אדם דבר אל בני עמך ואמרת אליהם ארץ 33.2.א
כי אביא עליה חרב ולקחו עם הארץ איש אחד מקציהם ונתנו אתו להם לצפה׃
וראה את החרב באה על הארץ ותקע בשופר והזהיר את העם׃ ושמע השמע 4.3
את קול השופר ולא נזהר ותבוא חרב ותקחהו דמו בראשו יהיה׃ את קול ה

(α) 32.6 מִדָּמך אל ההרים (β) 32.כ יפלו (γ) חרב נתנה

(δ) 23 ויהי קְהָלה סביבות קְבֻרתה כֻּלם חללים נפלים בחרב

(ε) כה בתוך חללים נתנו משכב לה בכל המונה סביבותיו קִבְרֹתֶה כֻּלם ערלים חללי חרב כי נתן חִתִּיתם בארץ חיים וישאו כלמתם את יורדי בור בתוך חללים נתן׃

(ζ) 28 תשבר • (η) 32.ל את • (θ) בושים • (ι) 31 חללי חרב פרעה וכל חילו

33.6 השופר שמע ולא נזהר דמו בו יהיה והוא ‹הזהיר› נפשו מלט: והצפה כי יראה
את החרב באה ולא תקע בשופר והעם לא נזהר ותבוא חרב ותקח מהם נפש
הוא בעונו נלקח ודמו מיד הצפה אדרש:
7 ואתה בן אדם צפה נתתיך לבית ישראל ושמעת מפי דבר והזהרת אתם
8 ממני: באמרי לרשע[א] מות תמות ולא דברת להזהיר רשע מדרכו הוא[ב] בעונו
9 ימות ודמו מידך אבקש: ואתה כי הזהרת רשע מדרכו לשוב ממנה ולא שב
י מדרכו הוא בעונו ימות ואתה נפשך הצלת: ואתה בן אדם אמר אל בית ישראל
11 כן אמרתם לאמר כי פשעינו וחטאתינו עלינו ובם אנחנו נמקים ואיך נחיה: אמר
אליהם חי אני נאם אדני יהוה אם אחפץ במות הרשע כי אם בשוב רשע מדרכו
וחיה שובו שובו מדרכיכם הרעים ולמה תמותו בית ישראל:
12 ואתה בן אדם אמר אל בני עמך צדקת הצדיק לא תצילנו ביום פשעו
ורשעת הרשע לא יכשל בה ביום שובו מרשעו ‹וצדקת הצדיק› לא יוכל
13 לחיות בה ביום חטאתו: באמרי לצדיק חיה ‹תחיה› והוא בטח על צדקתו
14 ועשה עול כל צדקתיו לא תזכרנה ובעולו אשר עשה בו ימות: ובאמרי לרשע
טו מות תמות ושב מחטאתו ועשה משפט וצדקה: חבל ישיב[ג] גזלה ישלם בחקות
16 החיים הלך לבלתי עשות עול חיו יחיה לא ימות: כל חטאתיו אשר חטא לא
17 תזכרנה לו משפט וצדקה עשה חיו יחיה: ואמרו בני עמך לא יתכן דרך אדני
19.18 והמה דרכם לא יתכן: בשוב צדיק מצדקתו ועשה עול ומת בהם: ובשוב רשע
כ מרשעתו ועשה משפט וצדקה עליהם הוא יחיה: ואמרתם לא יתכן דרך אדני
איש כדרכיו אשפוט אתכם בית ישראל:
21 ויהי ב‹ע›שתי עשרה שנה בעשרי בחמשה לחדש לגלותנו בא אלי הפליט
22 מירושלם לאמר הכתה העיר: ויד יהוה היתה ‹אלי› בערב לפני בוא הפליט ויפתח
23 את פי עד בוא אלי בבקר ויפתח פי ולא נאלמתי עוד: ויהי דבר יהוה אלי
24 לאמר: בן אדם ישבי החרבות האלה על אדמת ישראל אמרים לאמר אחד היה
כה אברהם ויירש את הארץ ואנחנו רבים לנו נתנה הארץ למורשה: לכן אמר
אליהם כה אמר אדני יהוה על הדם תאכלו ועיניכם תשאו אל גלוליכם ודם
26 תשפכו והארץ תירשו: עמדתם על חרבכם עשיתם תועבה ואיש את אשת רעהו
27 טמאתם והארץ תירשו: כה תאמר אליהם כה אמר אדני יהוה חי אני אם לא
אשר בחרבות בחרב יפלו ואשר על פני השדה לחיה נתתיו לאכלו ואשר במצדות
28 ובמערות בדבר ימותו: ונתתי את הארץ שממה ומשמה ונשבת גאון עזה ושממו
29 הרי ישראל מאין עובר: וידעו כי אני יהוה בתתי את הארץ שממה ומשמה על
כל תועבתם אשר עשו:
ל ואתה בן אדם בני עמך הנדברים בך אצל הקירות ובפתחי הבתים ודבר‹ו›[ד]
31 איש את אחיו לאמר באו נא ושמעו מה הדבר היוצא מאת יהוה: ויבואו אליך
כמבוא עם וישבו לפניך[ה] ושמעו את דבריך ואותם לא יעשו כי ‹כזבים בפיהם›[ו]
32 ‹ו›אחרי בצעם לבם הלך: והנך להם כשיר ענבים יפה קול ומטב נגן ושמעו את
33 דבריך ועשים אינם אותם: ובבאה הנה באה וידעו כי נביא היה בתוכם:
34.2.א ויהי דבר יהוה אלי לאמר: בן אדם הנבא על רועי ישראל הנבא ואמרת
אליהם[ז] כה אמר אדני יהוה הוי רעי ישראל אשר היו רעים אותם הלוא הצאן
3 ירעו הרעים: את ה‹חלב› תאכלו ואת הצמר תלבשו הבריאה תזבחו הצאן לא
4 תרעו: את הנחלות לא חזקתם ואת החולה לא רפאתם ולנשברת לא חבשתם

(א) 33.8 רשע • (ב) רשע • (ג) 33.טו רשע • (ד) 33.ל חד את אחד
(ה) 31 עמי • (ו) המה עשים • (ז) 34.2 לרעים

ואת הנדחת לא השבתם ואת האבדת לא בקשתם ו·ה·חזקה רדיתם·[α]· בפרך׃ 34
ותפוצינה מבלי רעה ותהיינה לאכלה לכל חית השדה·[β]·׃ ישגו צאני בכל ההרים 6.ה
ועל כל גבעה רמה ועל כל פני הארץ נפצו·[γ]· ואין דורש ואין מבקש׃ לכן רעים 7
שמעו את דבר יהוה׃ חי אני נאם אדני יהוה אם לא יען היות צאני לבז 8
ותהיינה צאני לאכלה לכל חית השדה מאין רעה ולא דרשו ·ה·רעים· את צאני
וירעו הרעים אותם ואת צאני לא רעו׃ לכן הרעים שמעו דבר יהוה׃ כה אמר 9.י
אדני יהוה הנני ·על הרעים ודרשתי את צאני מידם והשבתים מרעות צאנ·· ולא
ירעו עוד הרעים אותם והצלתי צאני מפיהם ולא תהיין להם לאכלה׃
כי כה אמר אדני יהוה הנני אני ודרשתי את צאני ובקרתים׃ כבקרת רעה 12.11
עדרו ביום היות·[δ]· צאנו נפרשות ·[ביום ענן וערפל]· כן אבקר את צאני והצלתי
אתהם מכל המקומת אשר נפצו שם[]׃ והוצאתים מן העמים וקבצתים מן הארצות 13
והביאותים אל אדמתם ורעיתים ·על הרי ישראל באפיקים ובכל מושבי הארץ׃
במרעה טוב ארעה אתם ובהרי מרום ישראל יהיה נוהם שם תרבצנה בנוה טוב 14
ומרעה שמן תרעינה ·על הרי ישראל׃ אני ארעה צאני ואני ארביצם נאם אדני טו
יהוה׃ את האבדת אבקש ואת הנדחת אשיב ולנשברת אחבש ואת החולה אחזק 16
ואת השמנה ואת החזקה אשמ·ר· ארענה במשפט׃ ואתנה צאני כה אמר אדני 17
יהוה הנני שפט בין שה לשה לאילים ולעתודים׃ המעט מכם המרעה הטוב 18
תרעו ויתר מרעיכם תרמסו ברגליכם ומשקע מים תשתו ואת הנותרים ברגליכם
תרפשון׃ וצאני מרמס רגליכם תרעינה ומרפש רגליכם תשתינה׃ 19
לכן כה אמר אדני יהוה·[ε]· הנני אני ושפטתי בין שה בריה ובין שה רזה׃ כ
יען בצד ובכתף תהדפו ובקרניכם תנגחו כל הנחלות עד אשר הפיצותם אותנה 21
אל החוצה׃ והושעתי לצאני ולא תהיינה עוד לבז ושפטתי בין שה לשה׃ והקימתי 23.22
עליהם רעה אחד ורעה אתהן את עבדי דויד הוא ירעה אתם והוא יהיה להן
לרעה׃ ואני יהוה אהיה להם לאלהים ועבדי דוד נשיא בתוכם אני יהוה דברתי׃ 24
וכרתי להם ברית שלום והשבתי חיה רעה מן הארץ וישבו במדבר לבטח וישנו כה
ביע·רים׃ ונתתי אותם ·סביבות גבעתי·[ζ]· והורדתי הגשם בעתו גשם· ברכה·[η]·׃ 26
ונתן עץ השדה את פריו והארץ תתן יבולה והיו על אדמתם לבטח וידעו כי 27
אני יהוה בשברי את מטות עלם והצלתים מיד העבדים בהם׃ ולא יהיו עוד בז 28
לגוים וחית הארץ לא תאכלם וישבו לבטח ואין מחריד׃ והקמתי להם מטע ·של·ם 29
ולא יהיו עוד אספי רעב בארץ ולא ישאו עוד כלמת הגוים׃ וידעו כי אני יהוה ל
אלהיהם·[θ]· והמה עמי בית ישראל נאם אדני יהוה׃ ·[ι]·צאני צאן מרעיתי·[κ]· אתם 31
·אני אלהיכם נאם אדני יהוה׃
ויהי דבר יהוה אלי לאמר׃ בן אדם שים פניך ·אל הר שעיר והנבא עליו׃ 35,2.א
ואמרת לו כה אמר אדני יהוה הנני ·עליך הר שעיר ונטיתי ידי עליך ונתתיך 3
שממה ומשמה׃ עריך חרבה אשים ואתה שממה תהיה וידעת כי אני יהוה׃ יען 4.ה
היות לך איבת עולם ותגר את בני ישראל על ידי חרב בעת אידם בעת עון קץ׃
לכן חי אני נאם אדני יהוה·[λ]· אם לא ·ל·דם אש·מ·ת ודם ירדפך׃ ונתתי את הר 7.6
שעיר לשממה ומשמה והכרתי ממנו עבר ושב׃ ומלאתי את הריו חלליו גבעותיך 8
וגיאותיך וכל אפיקיך חללי חרב יפלו בהם׃ שממות עולם אתנך ועריך לא 9
ת·שבנה וידעת· כי אני יהוה׃ יען אמרך את שני הגוים ואת שתי הארצות לי י

(α) 34,4 אתם 1 • (β) ה.34 ותפוצינה • (γ) 6 צאני • (δ) 12 בתוך
(ε) כ אליהם • (ζ) 26 ברכה • (η) יהיו • (θ) 34,ל אתם
(ι) 31 ואתן • (κ) אדם • (λ) 35,6 כי לדם אשמת ודם ירדפך

35,11 תהיינה וירשתיה ויהוה שם היה׃ לכן חי אני נאם אדני יהוה ועשיתי־ך כאפך
12 וכקנאתך אשר עשית׳ משנאתיך בם ונודעתי ב־ך׳ כאשר אשפטך׃ וידעת כי
אני יהוה שמעתי את כל נאצותיך אשר אמרת על הרי ישראל לאמר שממ־ה
13 לנו נתנו לאכלה׃ ותגדילו עלי בפיכם והעתרתם עלי דבריכם אני שמעתי׃
טו.14 כה אמר אדני יהוה׃ כשמחת[β] ׳לארצי׳ על אשר שממה כן אעשה לך
שממה תהיה הר שעיר וכל אדום כלה וידעו כי אני יהוה׃
36,א ואתה בן אדם הנבא ׳על הרי ישראל ואמרת הרי ישראל שמעו דבר יהוה׃
2 כה אמר אדני יהוה יען אמר האויב עליכם האח ׳שממות עולם למורשה היתה
3 לנו׃ לכן הנבא ואמרת כה אמר אדני יהוה יען ׳וביען ׳שמם׳ ושאף אתכם
4 מסביב להיותכם מורשה לשארית הגוים ותעלו על שפת לשון ודבת עם׃ לכן
הרי ישראל שמעו דבר אדני יהוה כה אמר אדני יהוה להרים ולגבעות לאפיקים
ולגאיות ולחרבות השממות ולערים הנעזבות אשר היו לבז וללעג לשארית הגוים
ה אשר מסביב׃ לכן כה אמר אדני יהוה אם לא באש קנאתי דברתי על שארית
הגוים ועל אדום כלה אשר נתנו את ארצי להם למורשה בשמחת[γ] לב׳
6 בשאט נפש למען ׳מגרשה ׳לבז׳׃ לכן הנבא על אדמת ישראל ואמרת להרים
ולגבעות לאפיקים ולגאיות כה אמר אדני יהוה הנני בקנאתי ובחמתי דברתי יען
7 כלמת גוים נשאתם׃ לכן כה אמר אדני יהוה אני נשאתי את ידי אם לא הגוים
8 אשר לכם מסביב המה כלמתם ישאו׃ ואתם הרי ישראל ענפכם תתנו ופריכם
9 תשאו לעמי ישראל כי קרבו לבוא׃ כי הנני אליכם ופניתי אליכם ונעבדתם
י ונזרעתם׃ והרביתי עליכם אדם כל בית ישראל כלה ונשבו הערים והחרבות
11 תבנינה׃ והרביתי עליכם אדם ובהמה ורבו ופרו והושבתי אתכם כקדמותיכם
12 והיטבתי ׳לכם׳ מראשתיכם וידעתם כי אני יהוה׃ והולכתי עליכם אדם את עמי
ישראל וירשוך והיית להם לנחלה ולא תוסף עוד לשכלם׃
14.13 כה אמר אדני יהוה יען אמרים לכם אכלת אדם את־ ומשכלת גויך היית׃ לכן
טו אדם לא תאכלי עוד וגויך לא תשכלי עוד נאם אדני יהוה׃ ולא אשמיע ׳עליך
עוד כלמת הגוים וחרפת עמים לא תשאי עוד וגויך לא תשכלי עוד נאם אדני יהוה׃
17.16 ויהי דבר יהוה אלי לאמר׃ בן אדם בית ישראל ישבים על אדמתם ויטמאו
18 אותה בדרכם ובעלילותם כטמאת הנדה היתה דרכם לפני׃ ואשפך חמתי עליהם על
19 הדם אשר שפכו על הארץ ובגלוליהם טמאוה׃ ואפיץ אתם בגוים ויזרו בארצות
כ כדרכם וכעלילותם שפטתים׃ ויבואו אל הגוים אשר באו שם ויחללו את שם
21 קדשי באמרם[δ] עם יהוה אלה ומארצו יצאו׃ ואחמל על שם קדשי אשר
22 חללהו בית ישראל בגוים אשר באו שמה׃ לכן אמר לבית ישראל כה אמר אדני
יהוה לא למענכם אני עשה בית ישראל כי אם לשם קדשי אשר חללתם בגוים
23 אשר באתם שם׃ וקדשתי את שמי הגדול המחלל בגוים אשר חללתם בתוכם
24 וידעו הגוים כי אני יהוה נאם אדני יהוה בהקדשי בכם לעיניהם׃ ולקחתי
אתכם מן הגוים וקבצתי אתכם מכל הארצות והבאתי אתכם אל אדמתכם׃
כה וזרקתי עליכם מים טהורים וטהרתם מכל טמאותיכם ומכל גלוליכם אטהר אתכם׃
26 ונתתי לכם לב חדש ורוח חדשה אתן בקרבכם והסרתי את לב האבן מבשרכם
27 ונתתי לכם לב בשר׃ ואת רוחי אתן בקרבכם ועשיתי את אשר בחקי תלכו
28 ומשפטי תשמרו ועשיתם׃ וישבתם בארץ אשר נתתי לאבתיכם והייתם לי לעם
29 ואנכי אהיה לכם לאלהים׃ והושעתי אתכם מכל טמאותיכם וקראתי אל הדגן

(α) 35,14 כשמח כל הארץ שממה אעשה לך
(β) 35,טו לנחלת בית ישראל
(γ) 36,ה כל
(δ) 36,כ להם

והרביתי אתו ולא אתן עליכם רעב: והרביתי את פרי העץ ותנובת השדה למען ל,36
אשר לא תקחו עוד חֶרפת רעב בגוים: וזכרתם את דרכיכם הרעים ומעלליכם 31
אשר לא טובים ונקטתם בפניכם על עֲונתיכם ועל תועבתיכם: לא למענכם אני 32
עשה נאם אדני יהוה יִוָּדע לכם בושו והכלמו מדרכיכם בית ישראל:
כה אמר אדני יהוה ביום טהרי אתכם מכל עֲונותיכם והושבתי את הערים 33
ונבנו החֳרבות: והארץ הנשמה תֵּעבד תחת אשר היתה שְׁמָמה לעיני כל עובר: 34
ואמרו הארץ הלֵּזו הנשמה היתה כגן עדן והערים החֳרבות והנשמות והנהרסות לה
בצורות יָשָׁבו: וידעו הגוים אשר ישארו סביבותיכם כי אני יהוה בניתי הנהרסות 36
נטעתי הנשמה אני יהוה דברתי ועשיתי:
כה אמר אדני יהוה עוד זאת אדרש לבית ישראל לעשות להם ארבה אתם 37
כצאן אדם: כצאן קדשים כצאן ירושלם במועדיה כן תהיינה הערים החֳרבות 38
מלֵאות צאן אדם וידעו כי אני יהוה:
היתה עלי יד יהוה ויוציאני ברוח‹α› ויניחני בתוך הבקעה והיא מלֵאה א,37
עצמות: והעבירני עליהם סביב סביב והנה רבות מאד על פני הבקעה והנה 2
יְבֵשׁות מאד: ויאמר אלי בן אדם התחיינה העצמות האלה ואמר אדני יהוה אתה 3
ידעת: ויאמר אלי הנבא על העצמות האלה ואמרת אליהם העצמות היְבֵשׁות 4
שמעו דבר יהוה: כה אמר אדני יהוה לעצמות האלה הנה אני מביא בכם רוח ה
וחייתם: ונתתי עליכם גידים והעלֵתי עליכם בשר וקרמתי עליכם עור ונתתי 6
בכם רוח וחייתם וידעתם כי אני יהוה: ונבאתי כאשר צֻוֵּתי ויהי‹β› כהנבאי 7
והנה רעש ותקרבו עצמות עצם אל עצמו: וראיתי והנה עליהם גדים ובשר עלה 8
וי‹קר›ם עליהם עור מלמעלה ורוח אין בהם: ויאמר אלי הנבא אל הרוח הנבא בן 9
אדם ואמרת אל הרוח כה אמר אדני יהוה מארבע רוחות באי הרוח ופחי
בהרוגים האלה ויחיו: והנבאתי כאשר צִוני ותבוא בהם הרוח ויחיו ויעמדו על י
רגליהם חיל גדול מאד מאד: ויאמר אלי בן אדם העצמות האלה כל בית ישראל 11
המה הנ‹ם› אמרים יבשו עצמותינו ואבדה תקותנו נגזרנו לנו: לכן הנבא ואמרת 12
אליהם כה אמר אדני יהוה הנה אני פתח את קברותיכם והעליתי אתכם
מקברותיכם‹γ› והבאתי אתכם אל אדמת ישראל: וידעתם כי אני יהוה בפתחי 13
את קברותיכם ובהעלותי אתכם מקברותיכם‹δ›: ונתתי רוחי בכם וחייתם והנחתי 14
אתכם על אדמתכם וידעתם כי אני יהוה דברתי ועשיתי נאם יהוה:
ויהי דבר יהוה אלי לאמר: ואתה בן אדם קח לך עץ אחד וכתב עליו טו,16
ליהודה ולבני ישראל חברו‹ו› ולקח עץ אחד וכתוב עליו ליוסף‹ε› וכל בית ישראל
חבר‹ו›: וקרב אתם אחד אל אחד לך ‹לעץ אחד› והיו ‹לאחדים› בידך: וכאשר יאמרו 18.17
אליך בני עמך לאמר הלוא תגיד לנו מה אלה לך: דבר אליהם כה אמר אדני 19
יהוה הנה אני לקח את עץ יוסף אשר ביד אפרים ושבטי ישראל חבר‹ו› ונתתי
אתם על‹η› עץ יהודה‹θ› ‹ו›היו ‹לעץ אחד›‹ι› בידי: והיו העצים אשר תכתב עליהם כ
בידך לעיניהם: ודבר אליהם כה אמר אדני יהוה הנה אני לקח את בני ישראל 21
מבין הגוים אשר הלכו שם וקבצתי אתם מסביב והבאתי אותם אל אדמתם:
ועשיתי אתם לגוי אחד בארץ בהרי ישראל ומלך אחד יהיה לכלם‹κ› ולא יהיו 22
עוד לשני גוים ולא יֵחצו עוד לשתי ממלכות‹λ›: ולא יטמאו עוד בגלוליהם 23
ובשקוציהם ובכל פשעיהם והושעתי אתם מכל מושבתיהם אשר חטאו בהם

(α) 37.א יהוה • (β) 7 קול • (γ) 12 עמי • (δ) 13 עמי • (ε) 16 עץ אפרים • (ζ) 17 לאחרים • (η) 19 את • (θ) ועשיתם • (ι) אחד • (κ) 22 למלך • (λ) עור

37,24 ומֹדרתי אותם והיו לי לעם ואני אהיה להם לאלהים: ועבדי דוד מלך עליהם
כה ורועה אחד יהיה לכלם ובמשפטי ילכו וחקותי ישמרו ועשו אותם: וישבו על הארץ
אשר נתתי לעבדי ליעקב אשר ישבו בה אבותי·ה·ם וישבו עליה המה ובניהם
26 ובני בניהם עד עולם ודוד עבדי נשיא להם לעולם: וכרתי להם ברית שלום
ברית עולם יהיה אותם ונתתים והרביתי אותם ונתתי את מקדשי בתוכם לעולם:
28.27 והיה משכני עליהם והייתי להם לאלהים והמה יהיו לי לעם: וידעו הגוים כי אני
יהוה מקדש את ישראל בהיות מקדשי בתוכם לעולם:

38,2.א ויהי דבר יהוה אלי לאמר: בן אדם שים פניך אל גוג ארץ המגוג נשיא
3 ראש משך ותבל והנבא עליו: ואמרת כה אמר אדני יהוה הנני ·עליך גוג נשיא
4 ראש משך ותבל: [α]והוצאתי אותך ואת כל חילך סוסים ופרשים לבשי מכלול
ה כלם קהל רב צנה ומגן תפשי חרבות כלם: פרס כוש ופוט אתם כלם מגן וכובע:
7.6 גמר וכל אגפיה בית תוגרמה ירכתי צפון ואת כל אגפיו עמים רבים אתך: הכן
8 והכן לך אתה וכל קהלך הנקהלים עליך והיית ל·· למשמר: מימים רבים תפקד
באחרית השנים תבוא ·על ארץ משובבת מחרב·· מקבצת מעמים רבים[β] וישבו
9 לבטח כלם: ועלית כשואה תבוא כענן לכסות הארץ[γ] אתה וכל אגפיך ועמים
רבים אתך:
י כה אמר אדני יהוה והיה ביום ההוא יעלו דברים על לבבך וחשבת מחשבת
11 רעה: ואמרת אעלה על ארץ פרזות אבוא השקטים ישבי לבטח כלם ישבים
12 באין חומה ובריח ודלתים אין להם: לשלל שלל ולבז בז להשיב ידך על חרבות
13 נושבות ו·על עם מאסף מגוים עשה מקנה וקנין ישבי על טבור הארץ: שבא ודדן
וסחרי·· תרשיש וכל כפריה יאמרו לך הלשלל שלל אתה בא הלבז בז הקהלת
14 קהלך לשאת כסף וזהב לקחת מקנה וקנין לשלל שלל גדול: לכן הנבא בן אדם
ואמרת לגוג כה אמר אדני יהוה הלוא ביום ההוא בשבת עמי ישראל לבטח
טו תע·ר··: ובאת ממקומך מירכתי צפון אתה ועמים רבים אתך רכבי סוסים כלם קהל
16 גדול וחיל רב: ועלית על עמי ישראל כענן לכסות הארץ באחרית הימים תהיה
והביאותיך על ארצי למען דעת הגוים אתי בהקדשי בך לעיניהם[δ]:
17 כה אמר אדני יהוה ·אתה הוא אשר דברתי בימים קדמונים ביד עבדי
18 נביאי ישראל הנבאים בימים ההם שנים להביא אותך עליהם: והיה ביום ההוא
19 ביום בוא גוג על אדמת ישראל נאם אדני יהוה תעלה חמתי באפי: ובקנאתי
באש עברתי דברתי אם לא ביום ההוא יהיה רעש גדול על אדמת ישראל:
כ ורעשו מפני דגי הים ועוף השמים וחית השדה וכל הרמש הרמש על האדמה
וכל האדם אשר על פני האדמה ונהרסו ההרים ונפלו המדרגות וכל חומה לארץ
21 תפול: וקראתי עליו לכל · הר·ד·· נאם אדני יהוה חרב איש באחיו תהיה:
22 ונשפטתי אתו בדבר ובדם וגשם שוטף ואבני אלגביש אש וגפרית אמטיר עליו
23 ועל אגפיו ועל עמים רבים אשר אתו: והתגדלתי והתקדשתי ונודעתי לעיני גוים
רבים וידעו כי אני יהוה:
39,א ואתה בן אדם הנבא על גוג ואמרת כה אמר אדני יהוה הנני ·עליך גוג
2 נשיא ראש משך ותבל: ושבבתיך וששאתיך והעליתיך מירכתי צפון והבאותיך

(α) 38,4 ושובבתיך ונתתי חחים בלחייך
(β) 8 על הרי ישראל אשר היו לחרבה תמיד והיא מעמים הוצאה
(γ) 9 תהיה
(δ) 16 גוג

39,4.3 על הרי ישראל: והכיתי קשתך מיד שמאולך וחציך מיד ימינך אפיל: על הרי
ישראל תפול אתה וכל אגפיך ועמים אשר אתך לעיט צפור כל כנף וחית השדה
6.ה נתתיך לאכלה: על פני השדה תפול כי אני דברתי נאם אדני יהוה: ושלחתי
7 אש במגוג ובישבי האיים לבטח וידעו כי אני יהוה: ואת שם קדשי אודיע בתוך
עמי ישראל ולא אחל את שם קדשי עוד וידעו הגוים כי אני יהוה קדוש בישראל:
9.8 הנה באה ונהיתה נאם אדני יהוה הוא היום אשר דברתי: ויצאו ישבי ערי
ישראל ובערו והשיקו בנשק ומגן וצנה בקשת ובחצים ובמקל יד וברמח ובערו
י בהם אש שבע שנים: ולא ישאו עצים מן השדה ולא יחטבו מן היערים כי בנשק
יבערו אש ושללו את שלליהם ובזזו את בזזיהם נאם אדני יהוה:
11 והיה ביום ההוא אתן לגוג מקום שם קבר בישראל גיא ‹עֹבְרים קדמת הים›[α]
12 וקברו שם את גוג ואת כל המונה וקראו גיא המון גוג: וקברום בית ישראל
13 למען טהר את הארץ שבעה חדשים: וקברו כל עם הארץ והיה להם לשם יום
14 הכבדי נאם אדני יהוה: ואנשי תמיד יבדילו עברים בארץ מקברים‹›[β] את הנותרים
טו על פני הארץ לטהרה מקצה שבעה חדשים יחקרו: ועברו העברים בארץ וראה
16 עצם אדם ובנה אצלו ציון עד קברו אתו המקברים אל גיא המון גוג:[γ] וטהרו
הארץ:
17 ואתה בן אדם כה אמר אדני יהוה אמר לצפור כל כנף ולכל חית השדה
הקבצו ובאו האספו מסביב על זבחי אשר אני זבח לכם זבח גדול על הרי ישראל
18 ואכלתם בשר ושתיתם דם: בשר גבורים תאכלו ודם נשיאי הארץ תשתו אילים
19 כרים ועתודים פרים מריאי בשן כלם: ואכלתם חלב לשבעה ושתיתם דם לשכרון
כ מזבחי אשר זבחתי לכם: ושבעתם על שלחני סוס ורכב גבור וכל איש מלחמה
נאם אדני יהוה:
21 ונתתי את כבודי בגוים וראו כל הגוים את משפטי אשר עשיתי ואת ידי
22 אשר שמתי בהם: וידעו בית ישראל כי אני יהוה אלהיהם מן היום ההוא והלאה:
23 וידעו הגוים כי בעונם גלו בית ישראל על אשר מעלו בי ואסתר פני מהם
24 ואתנם ביד צריהם ויפלו בחרב כלם: כטמאתם וכפשעיהם עשיתי אתם ואסתר
פני מהם:
כה לכן כה אמר אדני יהוה עתה אשיב את שבית יעקב ורחמתי כל בית
26 ישראל וקנאתי לשם קדשי: ונשו את כלמתם ואת כל מעלם אשר מעלו בי
27 בשבתם על אדמתם לבטח ואין מחריד: בשובבי אותם מן העמים וקבצתי אתם
28 מארצות איביהם ונקדשתי בם לעיני ‹הגוים›[δ]: וידעו כי אני יהוה אלהיהם בהגלותי
29 אותם אל הגוים וכנסתים אל אדמתם ולא אותיר עוד מהם שם: ולא אסתיר
עוד פני מהם אשר שפכתי את רוחי על בית ישראל נאם אדני יהוה:

40,א בעשרים וחמש שנה לגלותנו ‹בראש›[ε] ‹השנה›[ε] בעשור לחדש בארבע עשרה שנה
2 אחר אשר הכתה העיר בעצם היום הזה היתה עלי יד יהוה ויבא ‹אתי›[ζ] | במראות
אלהים‹›[η] אל ארץ ישראל ויניחני אל הר גבה מאד ועליו כמבנה עיר ‹מנגב›:
3 ויביא אותי שמה והנה איש מראהו כמראה נחשת ופתיל פשתים בידו וקנה
4 המדה והוא עמד בשער: וידבר אלי האיש בן אדם ראה בעיניך ובאזניך שמע

(α) 39,11 וחסמת היא את העברים • (β) 14 את העברים • (γ) 16 וגם שם עיר המונה
(δ) 27 רבים • (ε) 40,א השנה • (ζ) שמה • (η) 2 הביאני

40 ושים לבך לכל אשר אני מראה אותך כי למען הראותך הבאתה הנה הגד את
כל אשר אתה ראה לבית ישראל:
ה והנה חומה מחוץ לבית סביב סביב וביד האיש קנה המדה שש אמות
באמה וטפח וימד את רחב הבנין קנה אחד וקומתו קנה אחד:
6 ויבואני אל שער אשר פניו דרך הקדימה ויעל במעלתיו וימד את סף
7 השער קנה אחד רחב[α]: והתא קנה אחד ארך וקנה אחד רחב ובין התאים חמש
9 אמות וסף השער מאצל אלם השער מהבית קנה אחד:[β] וימד את אלם השער
י שמנה אמות ואיליו שתים אמות ואלם השער מהבית: ותאי השער דרך הקדים
שלשה מפה ושלשה מפה מדה אחת לשלשתם ומדה אחת לאילים מפה ומפו:
12.11 וימד את רחב פתח השער עשר אמות[γ]: וגבול לפני התאות אמה אחת ומפה
13 ואמה אחת[δ] מפה והתא שש אמות מפו ושש אמות מפו: וימד את השער מגג
14 התא לגגו רחב עשרים וחמש אמות פתח נגד פתח: וימד את האולם
טו עשרים אמה ואל אלם השער החצר סביב סביב: ומעל פני האיתון השער
16 עד לפני אלם השער הפנימי חמשים אמה: וחלונות אטמות אל התאים ואל
איליהם לפנימה לשער סביב סביב וכן לאלמות חלונות סביב סביב לפנימה
ואל איל תמרים:
17 ויביאני אל החצר החיצונה והנה לשכות ורצפה עשוי לחצר סביב
18 שלשים לשכות אל הרצפה: והרצפה אל כתף השערים לעמת ארך השערים
19 הרצפה התחתונה: וימד רחב מלפני השער התחתונה לפני החצר הפנימי מחוץ
מאה אמה[ε]:
כ ויביאני אל השער אשר פניו דרך הצפון לחצר החיצונה ומדד ארכו ורחבו:
21 ותאיו שלושה מפו ושלשה מפו ואיליו ואלמו היה כמדת השער הראשון
22 חמשים אמה ארכו ורחב חמש ועשרים באמה: וחלוניו ואילמו ותימריו כמדת
23 השער אשר פניו דרך הקדים ובמעלות שבע יעלו בו ואילמו לפניהם: ושער לחצר
הפנימי נגד השער לצפון כשער לקדים וימד משער אל שער מאה אמה:
24 ויולכני דרך הדרום והנה שער דרך הדרום ומדד איליו ואילמו כמדות
כה האלה: וחלונים לו ולאילמו סביב סביב כהחלנות האלה חמשים אמה ארך
26 ורחב חמש ועשרים אמה: ומעלות שבעה עליתו ואילמו לפניהם ותמרים לו
27 אחד מפו ואחד מפו אל איליו: ושער לחצר הפנימי דרך הדרום וימד משער
אל השער[ζ] מאה אמות:
28 ויביאני אל חצר הפנימי בשער הדרום וימד את השער הדרום כמדות האלה:
29 ותאו ואיליו ואלמו כמדות האלה וחלונות לו ולאלמו סביב סביב חמשים אמה
31 ארך ורחב עשרים וחמש אמות:[η] ואילמו אל חצר החצונה ותמרים אל איליו
ומעלות שמונה מעליו:
32 ויביאני אל החצר הפנימי דרך הקדים וימד את השער כמדות האלה:
33 ותאיו ואיליו ואלמו כמדות האלה וחלונות לו ולאלמו סביב סביב ארך חמשים
34 אמה ורחב חמש ועשרים אמה: ואלמו לחצר החיצונה ותמרים אל איליו מפו
ומפו ושמנה מעלות מעליו:
36.לה ויביאני אל שער הצפון ומדד כמדות האלה: תאיו איליו ואלמו כמדות

(α) 40.6 ואת סף אחד קנה אחד רחב • (β) 8 וימד את אלם השער מהבית קנה אחד:
(γ) 11 ארך השער שלוש עשרה אמות • (δ) 12 גבול • (ε) 19 הקדים והצפון
(ζ) 27 דרך הדרום • (η) 40.ל ואלמות סביב סביב ארך חמש ועשרים אמה ורחב חמש אמות:

האלה וחלונות לו ולאלמו סביב סביב ארך חמשים אמה ורחב חמש ועשרים 40
אמה: ואלמו לחצר החיצונה ותמרים אל איליו מפו ומפו ושמנה מעלות 37
מעליו:

ולשכה ופתחה באלים השער שם ידיחו את העלה: ובאלם השער שנים 39.38
שלחנות מפו ושנים שלחנות מפה לשחוט עליהם העולה והחטאת והאשם: ואל מ
הכתף מחוצה לפתח השער הצפונה שנים שלחנות ואל הכתף האחרת אשר
לאלם השער שנים שלחנות: ארבעה שלחנות מפה וארבעה שלחנות מפה לכתף 41
השער שמונה שלחנות עליהם ישחטו: וארבעה שלחנות[β] אבני גזית ארך אמה 42
אחת וחצי ורחב אמה אחת וחצי וגבה אמה אחת עליהם יניחו את הכלים
אשר ישחטו את העולה בם והזבח: והשפתים טפח אחד מוכנים בבית סביב 43
סביב ואל השלחנות לבשר הקרבן:

ויביאני חוצה לשער[γ] והנה לשכות שתים בחצר הפנימי אחת אל כתף 44
שער הצפון ופניה דרך הדרום אחת אל כתף שער הדרום ופניה דרך הצפון:
וידבר אלי זה הלשכה אשר פניה דרך הדרום לכהנים שמרי משמרת הבית: מה
והלשכה אשר פניה דרך הצפון לכהנים שמרי משמרת המזבח המה בני צדוק 46
הקרבים מבני לוי אל יהוה לשרתו:

וימד את החצר ארך מאה אמה ורחב מאה אמה מרבעת והמזבח לפני 47
הבית:

ויבאני אל אלם הבית וימד איל אלם חמש אמות מפה וחמש אמות מפה 48
ורחב השער ארבע עשרה אמה וכתפות השער שלש אמות מפו ושלש אמות
מפו: ארך האלם עשרים אמה ורחב שתי עשרה אמה ובמעלות עשר יעלו 49
אליו ועמדים אל האילים אחד מפה ואחד מפה:

ויביאני אל ההיכל וימד את האילים שש אמות רחב מפו ושש אמות רחב 41,א
מפה[δ]: ורחב הפתח עשר אמות וכתפות הפתח חמש אמות מפו וחמש אמות 2
מפו וימד ארכו ארבעים אמה ורחב עשרים אמה:

ובא לפנימה וימד איל הפתח שתים אמות והפתח שש אמות ורחב כתפות 3
הפתח שבע אמות: וימד את ארכו עשרים אמה ורחב עשרים אמה אל פני 4
ההיכל ויאמר אלי זה קדש הקדשים:

וימד קיר הבית שש אמות ורחב הצלע ארבע אמות סביב סביב לבית סביב: ה
והצלעות צלע אל צלע שלשים ישלוש פעמים ומגרעות בקיר אשר לבית לצלעות 6
סביב סביב להיותם אחוזים ולא יהיו אחוזים בקיר הבית: והרחב נוסף למעלה 7
למעלה לצלעות כי מוסף מהקיר למעלה למעלה סביב סביב לבית[ε]
ומן התחתונה יעלה על התיכונה ומן התיכונה על העליונה[ζ]: וסביב 8
לבית גבה סביב סביב מוסדות הצלעות מלו הקנה שש אמות אצילה:
רחב הקיר אשר לצלע אל החוץ חמש אמות ואשר מנח חמש אמות 9
בין צלעות אשר לבית | ובין הלשכות רחב עשרים אמה סביב לבית סביב י
סביב: ופתח הצלע למנח פתח אחד דרך הצפון ופתח אחד לדרום ורחב מקום 11
המנח חמש אמות סביב סביב:

והבנין אשר אל פני הגזרה פאת דרך הים רחב שבעים אמה וקיר הבנין 12
חמש אמות רחב סביב סביב וארכו תשעים אמה:

ומדד את הבית ארך מאה אמה והגזרה והבניה וקירותיה ארך מאה אמה: 13

(α) 40,מ לעולה • (β) 42 לעולה • (γ) 44 הפנימי

(δ) 41,א רחב האהל • (ε) 7 על כן רחב לבית למעלה • (ζ) לתיכונה

41,טו.14 ורחב פני הבית והגזרה לקדים מאה אמה׃ ומדד ארך הבנין על פני הגזרה
אשר על אחריה ואתוקיה מפו ומפו מאה אמה׃
16 וההיכל והפנימי והאלם[α] | הספים והחלונים השקפים והאטמים סביב
17 לשלשתם׃ והבית חפוי עץ סביב סביב מהארץ עד החלונות[β] | ומהפתח ועד
18 הבית הפנימי ולחוץ ועל כל הקיר סביב סביב בפנימי ובהיכל[δ] | ועשוי כרובים
19 ותמרים ותמרה בין כרוב לכרוב׃ ושנים פנים לכרוב | ופני אדם אל התמרה מפו
כ ופני כפיר אל התמרה מפו׃ עשוי על כל הבית סביב סביב | מהארץ ועד[ε] הספן
21 הכרובים והתמרים עשוים׃ וקיר[ζ] | ההיכל רבעה׃
22 ולפני הקדש מראה כמראה | מזבח עץ שלוש אמות גבה וארכו שתים
אמות ורחבו שתים אמות ומקצעתיו לו וארנו וקירתיו עץ וידבר אלי זה
השלחן אשר לפני יהוה׃
24.23 ושתים דלתות להיכל ולקדש׃ ושתים צלעות[θ] מוסבות לדלתות שתים לדלת
כה אחת ושתים לדלת אחרת׃ ועשויה אליהן כרובים ותמרים כאשר עשוים
26 לקירות ועב עץ על פני האולם מהחוץ׃ וחלונים אטמות ותמרים מפו ומפו על
כתפות האולם׃

42,א ויוציאני אל החצר החיצונה[λ] דרך הצפון ויבאני אל הלשכה אשר נגד
2 הגזרה ואשר נגד הבנין אל הצפון׃ אל פני ארך אמות המאה פאת הצפון והרחב
4.3 חמשים אמות׃ אתיק אל פני אתיק בשלשים׃ ולפני הלשכות מהלך עשר אמות
ה רחב[ξ] וארך אמה מאה ופתחיהם לצפון׃ והלשכות העליונת קצרות כי יאכלו
6 אתיקים מהנה מהתחתנות ומהתיכונות בנין׃ כי משלשות הנה ואין להן עמודים
7 כעמודי החצות על כן נאצל מהתחתנות ומהתיכנות מהארץ׃ וגדר אשר
לחוץ לעמת הלשכות דרך החצר החצונה על פני הלשכות ארכו חמשים אמה׃
8 כי ארך הלשכות אשר לחצר החצונה חמשים אמה והנה על פני ההיכל מאה
9 אמה׃ ומתחת הלשכות האלה המבוא מהקדים לבאו להנה מהחצר החצנה׃
י בראש גדר החצר
11 דרך הדרום על פני הגזרה ועל פני הבנין לשכות׃ ודרך לפניהם כמראה
הלשכות אשר דרך הצפון כארכן[ο] כרחבן וכל מוצאיהן וכמשפטיהן ופתחיהן |
12 ולדרום פתח בראש דרך[σ] בפני הגדרת החיצונה דרך הקדים בבואן׃
13 ויאמר אלי לשכות הצפון ולשכות הדרום אשר על פני הגזרה הנה לשכות
הקדש אשר יאכלו שם הכהנים אשר קרובים ליהוה קדשי הקדשים שם יניחו
קדשי הקדשים והמנחה והחטאת והאשם כי המקום קדש׃[τ]
טו וכלה את מדות הבית הפנימי והוציאני דרך השער אשר פניו דרך הקדים
17.16 ומדדו סביב סביב׃ מדד רוח הקדים[υ] חמש מאות קנים בקנה המדה סביב | ומדד

(α) 41,טו החצר • (β) 16 והחלנות מכסות • (γ) 17 על מעל • (δ) מדות
(ε) כ מעל הפתח • (ζ) ההיכל • (η) 21 מזוזת • (θ) 24 לדלתות שתים
(ι) כה אל דלתות ההיכל • (κ) 26 וצלעות הבית והעבים • (λ) 42,א הדרך • (μ) 2 אל פני
(ν) 42,3 נגד העשרים אשר לחצר הפנימי ונגד רצפה אשר לחצר החיצונה • (ξ) 4 אל הפנימית
(ο) 11 כן • (π) וכל • (ρ) 12 וכפתחי הלשכות אשר דרך • (σ) דרך
(τ) 14 בבאם הכהנים ולא יצאו מהקדש אל החצר החיצונה ושם יניחו בגדיהם אשר ישרתו בהן כי קדש הנה ולבשו בגדים אחרים וקרבו אל אשר לעם׃
(υ) 16 בקנה המדה • (φ) קנים

רוח הצפון חמש מאות‹ª› בקנה המדה []: ‹ו›סבב אל רוח הים ‹ו›מדד חמש מאות‹β› 42,19
בקנה המדה: ‹[ו›סב‹ב]› אל‹› רוח הדרום ‹ו›מדד חמש מאות‹γ› בקנה המדה: לארבע 18.כ
רוחות מדד‹› חומה לו סביב סביב ארך חמש מאות ורחב חמש מאות להבדיל
בין הקדש לחל:

ויולכני אל השער^δ אשר פנה דרך הקדים: והנה כבוד אלהי ישראל בא 43,2.א
מדרך הקדים וקולו כקול מים רבים והארץ האירה מכבדו: ^εהמראה אשר ראיתי 3
כמראה אשר ראיתי בבא‹י› לשחת את העיר‹ζ› כמראה אשר ראיתי ‹ע›ל נהר כבר
ואפל ‹ע›ל פני: וכבוד יהוה בא אל הבית דרך שער אשר פניו דרך הקדים: 4
ותשאני רוח ותבאני אל החצר הפנימי והנה מלא כבוד יהוה הבית: ואשמע 6.ה
מדבר אלי מהבית ו‹ה›איש היה עמד אצלי: ויאמר אלי בן אדם ‹זה› מקום כסאי 7
ו‹זה› מקום כפות רגלי אשר אשכן שם בתוך בני ישראל לעולם ולא יטמאו עוד
בית ישראל שם קדשי המה ומלכיהם בזנותם ובפגרי מלכיהם^η: בתתם ספם 8
את ספי ומזוזתם אצל מזוזתי והקיר ביני וביניהם וטמאו את שם קדשי בתועבותם
אשר עשו ואכל אותם באפי: עתה ירחקו את זנותם ופגרי מלכיהם ממני ושכנתי 9
בתוכם לעולם:

‹ו›אתה בן אדם הגד את בית ישראל את הבית^θ ומ‹ר›את‹ו› ‹ו›תכנ‹י›ת‹ו›: י
ו^ιנכלמו מכל אשר עשו ‹ו›צרת‹› הבית ותכונתו ומוצאיו ומובאיו וכל צורת‹יו› 11
ואת כל חקתיו^κ וכל תורת‹יו› הודע אותם וכתב לעיניהם וישמרו את כל צורתיו^λ
ואת כל חקתיו ועשו אותם:

זאת תורת הבית על ראש ההר כל גבלו סביב סביב קדש קדשים הנה זאת 12
תורת הבית:

ואלה מדות המזבח באמות אמה אמה וטפח ‹ה›חיק ‹ה›אמה ‹ג›בה‹› ואמה 13
רחב וגבולה ‹ע›ל שפתה סביב זרת ‹ה›את‹ת› וזה גב‹ה› המזבח: ‹מ›ראש ה‹ח›יק^μ עד 14
העזרה התחתונה שתים אמות ורחב אמה אחת ומהעזרה הקטנה עד העזרה
הגדולה ארבע אמות ורחב ‹ה›אמה: וה‹א›ר‹י›אל ארבע אמות ומהאר‹י›אל ולמעלה טו
הקרנות א‹ר›ב‹ע›: והאר‹י›אל שתים עשרה ארך בשתים עשרה רחב רבוע ‹ע›ל 16
ארבעת רבעיו: והעזרה ארבע עשרה ארך בארבע עשרה רחב ‹ע›ל ארבעת רבעיה 17
והגבול סביב אותה חצי האמה והחיק לה אמה סביב ומעלתהו ‹פ›נות קדים:

ויאמר אלי בן אדם כה אמר אדני יהוה אלה חקות המזבח ביום העשותו 18
להעלות עליו עולה ולזרק עליו דם: ונתת‹ה› אל הכהנים הלוים אשר הם מזרע 19
צדוק הקרבים אלי נאם אדני יהוה לשרתני פר בן בקר לחטאת: ולקח‹ו› מדמו כ
ונת‹נו› על ארבע קרנתיו ו‹ע›ל ארבע פנות העזרה ו‹ע›ל הגבול סביב וחטא‹ו›
אותו וכפר‹ו›הו: ולקח‹ו› את ‹ה›פר החטאת ושרפו במפקד הבית מחוץ למקדש: 21
וביום השני ‹י›ק‹ח›ו‹› שעיר עזים תמים לחטאת וחטאו את המזבח כאשר חטאו 22
בפר: ‹ו›בכלות‹ם› מחטא ‹י›קריב‹ו› פר בן בקר תמים ואיל מן הצאן תמים: 23
והקר‹ב›ו‹ם› לפני יהוה והשליכו^ν עליהם מלח והעלו אותם עלה ליהוה: שבעת 24.כה
ימים ‹י›עש‹ו› שעיר חטאת ליום ופר בן בקר ואיל מן הצאן תמימים יעשו | שבעת 26
ימים ‹י›כפרו את המזבח וטהרו אתו ומלאו יד‹יו›: ויכלו את הימים והיה ביום 27
השמיני והלאה יעשו הכהנים על המזבח את עולותיכם ואת שלמיכם ורצאתי
אתכם נאם אדני יהוה:

(α) 42.17 קנים • (β) 19 קנים • (γ) 18 קנים • (δ) 43.א שער • (ε) 3 וכמראה
(ζ) 43.3 ומראות • (η) 7 ‹ב›במותם • (θ) 43.י ויכלמו מעונותיהם • (ι) את
(κ) 11 אם • (λ) וכל צורתו • (μ) 14 הארץ • (ν) 24 הכהנים

44,2.א וישׁב אתי דרך שער המקדש החיצון הפֹּנה קדים והוא סגור׃ ויאמר אלי[α]
השער הזה סגור יהיה לא יפתח ואיש לא יבא בו כי יהוה אלהי ישראל בא בו
3 והיה סגור׃ א·ת· הנשיא[β] הוא ישׁב בו לאכול לחם לפני יהוה מדרך אולם השער
יבוא ומדרכו יֵצא׃
4 ויביאני דרך שער הצפון ·על פני הבית וארא והנה מלא כבוד יהוה את
ה ·ה·בית[γ] ואפל ·על פני׃ ויאמר אלי[δ] בן אדם שׂים לבּך וראה בעיניך ובאזניך שמע
את כל אשר אני מְדַבר אתך לכל חֻקּות בית יהוה ולכל תורת·ו ושׂמת לבּך
למבוא הבית בכל מוצאי המקדש׃
6 ואמרת אל ·בית ה·מרי אל בית ישראל כה אמר אדני יהוה רב לכם מכל
7 תועבתיכם בית ישראל׃ בהביאכם בני נֵכר ערלי לב וערלי בשׂר להיות במקדשי
לחַלְּלוֹ· בהקריבכם את לחמי חֵלב ודם ו·ת·פֵרו את בריתי ·ב·כל תועבתיכם׃
9.8 ולא שמרתם משמרת קדשי ותשׂימו·ם· לשמרי משמרתי במקדשי·[ε] לכ·ן· | כה
אמר אדני יהוה כל בן נכר ערל לב וערל בשׂר לא יבוא אל מקדשי ·ב·כל בן
י נכר אשר בתוך בני ישראל׃ כי אם הלוִים אשר רחקו מעלי בתעות ישראל
11 אשר תעו מעלי אחרי גלוליהם ונשׂאו עֲונם׃ והיו במקדשי משָׁרתים פקֻדות ·על
שערי הבית ומשָׁרתים את הבית המה ישחטו את העלה ואת הזבח לעם והמה
12 יעמדו לפניהם לשָׁרתם׃ יען אשר ישרתו אתם לפני גלוליהם והיו לבית ישראל
13 למכשול עָון על כן נשׂאתי ידי עליהם נאם אדני יהוה ונשׂאו עֲונם׃ ולא יגשו אלי
לכַהֵן לי ולָגשת ·אל כל קדשי אל קדשי הקדשים ונשׂאו כלמתם ·ב·תועבותם
14 אשר עשו׃ ונתתי אותם שמרי משמרת הבית לכל עבדתו ולכל אשר יֵעשׂה בו׃
טו והכֹּהנים הלוים בני צדוק אשר שמרו את משמרת מקדשי בתְעות בני
ישראל מעלי המה יקרבו אלי לשרתֵני ועמדו לפני להקריב לי חלב ודם נאם
16 אדני יהוה׃ המה יבאו אל מקדשי והמה יקרבו אל שלחני לשרתני ושמרו את
17 משמרתי׃ והיה בבואם אל שערי החצר הפנימית[ζ] בגדי פִשתים ילבשו ולא יעלה
18 עליהם צמר בשרתם בשערי החצר הפנימית·[η]׃ פארי פשתים יהיו על ראשם
19 ומכנסי פשתים יהיו על מתניהם·׃ ובצאתם אל החצר החיצונה[θ] אל העם יפשטו
את בגדיהם אשר המה משָׁרתים בם והניחו אותם בלשכת הקדש ולבשו
כ בגדים אחרים ולא יקדשו את העם בבגדיהם׃ וראשם לא יגלחו ופרע·ם· לא
21 ישלחו כסום יכסמו את ראשיהם׃ ויין לא ישתו כל כהן בבואם אל החצר
22 הפנימית׃ ואלמנה וגרושה לא יקחו להם לנשים כי אם בתולת מזרע·[ι] ישראל
23 והאלמנה אשר תהיה אלמנה מכהן יקחו׃ ואת עמי יורו בין קדש לחל ובין טמֵא
24 לטהור יודיעֻם׃ ועל ריב המה יעמדו ל·מ·שפט במשפטי ·ו·שפטֻהו ואת תורתי
כה ואת חֻקֹּתי בכל מועדי ישמרו ואת שבתותי יקדשו׃ ואל מת אדם לא יבוא·׃
לטֻמאה כי אם לאב ולאם ולבן ולבת לאח ולאחות אשר לא היתה לאיש יטמאו׃
27.26 ואחרי ט·מא·ו שבעת ימים יספרו לו ·טהר·׃ וביום בֹּאו·[κ] אל החצר הפנימית
לשָׁרת בקדש יקריב חטאתו נאם אדני יהוה׃
28 ו·לא· ·תהי·ה להם ·נחלה אני נחלתם ואחזה לא תתנו להם בישראל אני
29 אחֻזתם׃ המנחה והחטאת והאשם המה יאכלום וכל חֵרם בישראל להם יהיה׃
ל וראשית כל בכּורי כל וכל תרומת כל מכל תרומותיכם לכהנים יהיה וראשית

(α) 44,2 יהוה • (β) 3 נשיא • (γ) 4 יהוה • (δ) 44,ה יהוה
(ε) 7 · את ביתי • (ζ) 17 וביתה • (η) 18 לא יחגרו ביזע
(θ) 19 אל החצר החיצונה • (ι) 22 בית • (κ) 27 אל הקדש

עריסותיכם תתנו לכהן להניח ברכה ·אל ביתך: כל נבלה וטרפה מן העוף ומן 44,31
הבהמה לא יאכלו הכהנים:

ובהפילכם את הארץ בנחלה תרימו תרומה ליהוה קדש מן הארץ ארך 45,א
חמשה ועשרים אלף[α] ורחב עשר·ים· אלף קדש הוא בכל גבולה סביב: ומן 3
המדה הזאת תמוד ארך חמשה· ועשרים אלף ורחב עשרת אלפים[β]·[γ]· קדש קדשים |·[δ]·
מן הארץ·: הוא לכהנים משרתי המקדש יהיה הקרבים לשרת את יהוה והיה להם 4
מקום לבתים ו·למגרשים·: יהיה מזה אל הקדש חמש מאות בחמש מאות מרבע 2
סביב וחמשים אמה מגרש לו סביב: וחמשה ועשרים אלף ארך ועשרת אלפים ה
רחב יהיה ללוים משרתי הבית להם לאחזה ·ל·ערים לש·ב·ת: ואחזת העיר תתנו 6
חמשת אלפים רחב וארך חמשה ועשרים אלף לעמת תרומת הקדש לכל בית
ישראל יהיה: ולנשיא מזה ומזה לתרומת הקדש ולאחזת העיר ·אל פני תרומת 7
הקדש ו·אל פני אחזת העיר מפאת ים ימה ומפאת קדמ·· קדימה וארך לעמ··ת
אחד החלקים מגבול ים אל גבול קדים· | ה·ארץ·: ו·היה לו לאחזה בישראל ולא 8
יונו עוד נשיאי ·ישראל· את עמי והארץ יתנו לבית ישראל לשבטיהם:

כה אמר אדני יהוה רב לכם נשיאי ישראל חמס ושד הסירו ומשפט וצדקה 9
עשו הרימו גרשתיכם מעל עמי נאם אדני יהוה: מאזני צדק ואיפת צדק ובת י
צדק יהי לכם: האיפה והבת תכן אחד יהיה לשאת מעשר החמר הבת ועשירת 11
החמר האיפה אל החמר יהיה מתכנתו: והשקל עשרים גרה ·חמשה· שקלים 12
חמשה ועשר·ה· שקלים עשרה וחמש·ים· שקל המנה יהיה לכם:

זאת התרומה אשר תרימו ששית האיפה מחמר החטים וששית·· האיפה 13
מחמר השערים: וחק השמן[ι] מעשר הבת מן הכר עשרת הבתים ·הכר·[ζ]: ושה 14.טו
אחת מן הצאן מן המאתים מ·כל· מש·פחות· ישראל למנחה ולעולה ולשלמים
לכפר עליהם נאם אדני יהוה: כל העם·[η]· יהיו אל התרומה הזאת לנשיא בישראל: 16
ועל הנשיא יהיה העולות והמנחה והנסך בחגים ובחדשים ובשבתות בכל מועדי 17
בית ישראל הוא יעשה את החטאת ואת המנחה ואת העולה ואת השלמים לכפר
בעד בית ישראל:

כה אמר אדני יהוה בראשון באחד לחדש תקח פר בן בקר תמים וחטאת 18
את המקדש: ולקח הכהן מדם החטאת ונתן ·אל מזוזת הבית ו·אל ארבע פנות 19
העזרה למזבח ועל מזוזת שער החצר הפנימית: וכן תעשה בשב··ע·· ב·אחד ל·חדש כ
מאיש שגה ומפתי וכפרתם את הבית:

בראשון בארבעה עשר יום לחדש יהיה לכם ··חג ·הפסח שבע··ת ימים מצות 21
יאכל: ועשה הנשיא ביום ההוא בעדו ובעד כל עם הארץ פר חטאת: ושבעת ימי 23.22
החג יעשה עולה ליהוה שבעת פרים ושבעת אילים תמימים ליום שבעת הימים
וחטאת שעיר עזים ליום: ומנחה איפה לפר ואיפה לאיל יעשה ושמן הין לאיפה: 24
בשביעי בחמשה עשר יום לחדש בחג יעשה כאלה שבעת הימים כחטאת כה
כעלה וכמנחה וכשמן:

כה אמר אדני יהוה שער החצר הפנימית הפנה קדים יהיה סגור ששת ימי 46,א
המעשה וביום השבת יפתח וביום החדש יפתח: ובא הנשיא דרך אולם השער 2
מחוץ ועמד על מזוזת השער ועשו הכהנים את עולתו ואת שלמיו והשתחוה על
מפתן השער ויצא והשער לא יסגר עד הערב: והשתחוו עם הארץ פתח השער 3
ההוא בשבתות ובחדשים לפני יהוה: והעלה אשר יקרב הנשיא ליהוה ביום 4

(α) 45,א ארך * (β) 3 ובו יהיה (γ) המקדש * (δ) 4 קדש.
(ι) 14 הבת השמן * (ζ) כי עשרת הבתים חמר * (η) 16 הארץ

46,ה השבת ששה כבשים תמימם ואיל תמים: ומנחה איפה לאיל ולכבשים(α) מתת ידו
6 ושמן הין לאיפה: וביום החדש פר בן בקר תמי·ם וששת כבשים ואיל תמימם
7 יהיו: ואיפה לפר ואיפה לאיל יעשה מנחה ולכבשים כאשר תשיג ידו ושמן הין
לאיפה:
9.8 ובבוא הנשיא דרך אולם השער יבוא ובדרכו יצא: ובבוא עם הארץ לפני
יהוה במועדים הבא דרך שער צפון להשתחות יצא דרך שער נגב והבא דרך
שער נגב יצא דרך שער צפון· לא ישוב דרך השער אשר בא בו כי נכחו יצא·:
י והנשיא בתוכם בבואם יבוא ובצאתם יצא·:
11 ובחגים ובמועדים תהיה המנחה איפה לפר ואיפה לאיל ולכבשים מתת ידו
12 ושמן הין לאיפה: וכי יעשה הנשיא נדבה עולה או שלמים נדבה ליהוה ופתח
לו את השער הפנה קדים ועשה את עלתו ואת שלמיו כאשר יעשה ביום השבת
ויצא וסגר את השער אחרי צאתו:
13 וכבש בן שנתו תמים ·י·עשה עולה ליום ליהוה בבקר בבקר ·י·עשה אתו:
14 ומנחה ·י·עשה עליו בבקר בבקר ששית האיפה ושמן שלישית ההין לרס את
טו הסלת מנחה ליהוה חק·ו·ת·(β)· תמיד: ·י·עשו· את הכבש ואת המנחה ואת השמן
בבקר בבקר עולת תמיד:
16 כה אמר אדני יהוה כי יתן הנשיא מתנה לאיש מבניו ·מ·נחלתו היא לבניו
17 תהיה אחזתם היא בנחלה: וכי יתן מתנה מנחלתו לאחד מעבדיו והיתה לו עד
18 שנת הדרור ושב·ה· לנשיא אך נחלת· בניו להם תהיה: ולא יקח הנשיא מנחלת
העם להונתם(γ) מאחזתו ינחל את בניו למען אשר לא יפצו עמי איש מאחזתו:
19 ויביאני במבוא אשר על כתף השער אל ·ה·לשכות הקדש אל הכהנים הפנות
כ צפונה והנה שם מקום בירכת·י·ם ימה: ויאמר אלי זה המקום אשר יבשלו שם
הכהנים את האשם ואת החטאת ·ו·אשר יאפו ·שם· את המנחה לבלתי הוציא אל
21 החצר החיצונה לקדש את העם: ויוציאני אל החצר החיצונה ויעברני אל ארבעת
22 מקצועי החצר והנה חצר במקצע החצר חצר במקצע החצר: בארבעת מקצעות
23 החצר חצרות קט·ר·ות ארבעים ארך ושלשים רחב מדה אחת לארבעתם·(δ)·: וטור
24 סביב ·ל·הם סביב לארבעתם ומבשלות עשוי מתחת הטירות סביב: ויאמר אלי
אלה בית המבשלים אשר יבשלו שם משרתי הבית את זבח העם:
47,א וישבני אל פתח הבית והנה מים יצאים מתחת מפתן הבית קדימה כי פ·
2 הבית קדים והמים ירדים·(ε)· מכתף הבית הימנית מנגב למזבח: ויוציאני דרך שער
צפונה ויסבני דרך חוץ אל שער החוץ ·ד·הפונה ·ד·רך קדים והנה מים מפכים מן
3 הכתף הימנית: בצאת האיש קדים וקו בידו וימד אלף באמה ויעברני במים מי
4 אפסים: וימד אלף ויעברני במים מי· ברכים וימד אלף ויעברני ·במים· מי
ה מתנים: וימד אלף נחל אשר לא אוכל לעבר כי גאו המים מי שחו נחל אשר
7.6 לא יעבר: ויאמר אלי הראית בן אדם ויולכני וישבני ·על· שפת הנחל: (ζ)והנה ·ע·ל
8 שפת הנחל עץ רב מאד מזה ומזה: ויאמר אלי המים האלה יוצאים אל הגלילה
הקדמונה וירדו על הערבה ובאו הימה אל המ·י·ם· ה·ח·מוצ·י·ם ונרפאו המים:
9 והיה כל נפש חיה אשר ישרץ אל כל אשר יבוא שם ·ה·נחל· וחיה והיה הדגה
י רבה מאד(η): והיה יעמדו עליו דוגים מעין גדי ועד עין עגלים משטוח לחרמים יהי·ה·[]
11 תהיה דגת·ו·[·(θ)·]· כדגת הים הגדול רבה מאד: ·ו·בצ·ת·י·ו ונבאיו ·ו·לא ירפאו למלח

(α) ה.46 מנחה • (β) 14 עולם • (γ) 18 מאחזתם
(δ) 22 מהקצעות • (ε) א.47 מתחת • (ζ) 7 בשובני
(η) 47.9 כי באו שמה המים האלה וירפאו וחי כל אשר־יבוא שמה הנחל • (θ) י.47 למינה·

47,12 נתנו׃ ועל הנחל יעלה על שפתו מזה ומזה כל עץ מאכל לא יבול עלהו ולא
יתם פריו לחדשיו יבכר כי מימיו מן המקדש המה יוצאים והיה פריו למאכל
ועלהו לתרופה׃
13 כה אמר אדני יהוה גה הגבול אשר תתנחלו את הארץ לשני עשר שבטי
14 ישראל(α)׃ ונחלתם אותה איש כאחיו אשר נשאתי את ידי לתתה לאבתיכם ונפלה
הארץ הזאת לכם בנחלה׃
טו וזה גבול הארץ לפאת צפונה מן הים הגדול הדרך חתלן לבוא חמת
16 צדדה׃ ברותה סברים אשר בין גבול דמשק ובין גבול חמת חצר התיכון אשר אל
17 גבול חורן׃ והיה גבול מן הים חצר עינון גבול דמשק(β) וצפונה צפונה(γ) ואת פאת צפון׃
18 ופאת קדים מבין חורן ומבין דמשק ומבין הגלעד ומבין ארץ ישראל הירדן
מגבול על הים הקדמוני תמדו ואת פאת קדימה׃
19 ופאת נגב תימנה מתמר עד מי מריבות קדש נחלה אל הים הגדול ואת
פאת תימנה נגבה׃
כ ופאת ים הים הגדול מגבול עד נכח לבוא חמת זאת פאת ים׃
22.21 וחלקתם את הארץ הזאת לכם לשבטי ישראל׃ והיה תפלו אותה בנחלה
לכם ולהגרים הגרים בתוככם אשר הולדו בנים בתוככם והיו לכם כאזרח בבני
23 ישראל אתכם יפלו בנחלה בתוך שבטי ישראל׃ והיה בשבט אשר גר הגר
אתו שם תתנו נחלתו נאם אדני יהוה׃
48,א ואלה שמות השבטים מקצה צפונה אל יד דרך חתלן לבוא חמת חצר
2 עינן גבול דמשק צפונה(δ) אל יד חמת והיו לו פאת קדים הים דן אחד׃ ועל גבול דן
3 מפאת קדים ועד פאת ימה אשר אחד׃ ועל גבול אשר מפאת קדימה ועד פאת
4 ימה נפתלי אחד׃ ועל גבול נפתלי מפאת קדמה ועד פאת ימה מנשה אחד׃
6.ה ועל גבול מנשה מפאת קדמה ועד פאת ימה אפרים אחד׃ ועל גבול אפרים מפאת
7 קדים ועד פאת ימה ראובן אחד׃ ועל גבול ראובן מפאת קדים ועד פאת ימה
יהודה אחד׃
8 ועל גבול יהודה מפאת קדים ועד פאת ימה תהיה התרומה אשר תרימו
חמשה ועשרים אלף רחב וארך כאחד החלקים מפאת קדימה ועד פאת ימה
9 והיה המקדש בתוכו׃ התרומה אשר תרימו ליהוה ארך חמשה ועשרים אלף
י ורחב עשרת אלפים׃ ולאלה תהיה תרומת הקדש לכהנים צפונה חמשה ועשרים
אלף וימה רחב עשרת אלפים וקדימה רחב עשרת אלפים ונגבה ארך חמשה
11 ועשרים אלף והיה מקדש יהוה בתוכו׃ לכהנים המקדשים מבני צדוק אשר שמרו
12 משמרתי אשר לא תעו בתעות בני ישראל כאשר תעו הלוים׃ והיתה להם
13 תרומיה מתרומת הארץ קדש קדשים אל גבול הלוים׃ והלוים לעמת גבול
הכהנים חמשה ועשרים אלף ארך ורחב עשרת אלפים כל ארך חמשה ועשרים
14 אלף ורחב עשרת אלפים׃ ולא ימכרו ממנו ולא ימר ולא יעביר ראשית
הארץ כי קדש ליהוה׃
טו וחמשת אלפים הנותר ברחב על פני חמשה ועשרים אלף חל הוא לעיר
16 למושב ולמגרש והיתה העיר בתוכה׃ ואלה מדותיה פאת צפון חמש מאות
וארבעת אלפים ופאת נגב חמש(ε) מאות וארבעת אלפים ומפאת קדים חמש מאות
17 וארבעת אלפים ופאת ימה חמש מאות וארבעת אלפים׃ והיה מגרש לעיר צפונה
חמשים ומאתים ונגבה חמשים ומאתים וקדימה חמשים ומאתים וימה חמשים

(α) 47.13 יוסף חבלים (β) 17 וצפון (γ) וגבול חמת
(δ) 48.א אל יד חמת והיו לו (ε) 16 חכש

48,18 ומאתים׃ והנותר בארך לְעֻמַּת תרומת הקדש עשרת אלפים קדימה ועשרת אלפים
19 יָמָּה ·ᵃהיה לעִ·ר·ᵃ והיתה תבואת·ᵃ ללחם לעבדי העיר׃ והעבד העיר יעבדוהו
מכל שבטי ישראל׃
כ כל התרומה חמשה ועשרים אלף בחמשה ועשרים אלף רביעית תרימו
את תרומת הקדש ·ᵃא·ת· אֲחֻזַּת העיר׃
21 והנותר לנשיא מזה ומזה לתרומת הקדש ולאֲחֻזַּת העיר ·קדימה· ·עַל פני חמשה
ועשרים אלף תרומה עד גבול קדימה וימה על פני חמשה ועשרים אלף עַ·ד· גבול
22 ימה לְעֻמַּת חלקים לנשיא והיתה תרומת הקדש ומקדש הבית(β)׃ ו·ᵃאֲחֻזַּת הלוים
·ᵃאֲחֻזַּת העיר בתוך אשר לנשיא יהיה בין גבול יהודה ובין גבול בנימן לנשיא
יהיה׃
24.23 ויתר השבטים מפאת קדמה עד פאת ימה בנימן אחד׃ ועל גבול בנימן
כה מפאת קדימה עד פאת ימה שמעון אחד׃ ועל גבול שמעון מפאת קד·מה עד פאת
26 ימה יששכר אחד׃ ועל גבול יששכר מפאת קדימה עד פאת ימה זבולן אחד׃
27 ועל גבול זבולן מפאת קדמה עד פאת ימה גד אחד׃
28 ועל גבול גד אל פאת נגב תימנה ·ᵃיהיה ·ה·גבול מִתָּמָר מי מריבת קָדֵשׁ
נחלה עַ·ד· הים הגדול׃
29 זאת הארץ אשר תפילו ·ב·נחלה לשבטי ישראל ואלה מחלקתם נאם אדני
יהוה׃
ל ואלה תוצאת העיר ·[ושערי העיר על שמות שבטי ישראל]· מפאת צפון חמש
31 מאות וארבעת אלפים מדה׃ [] ·ᵃשערים שלושה׃ שער ראובן אחד שער יהודה
32 אחד שער לוי אחד׃ ו·עַ·ל פאת קדימה חמש מאות וארבעת אלפים ושערים
33 שלשה ·ᵃשער יוסף אחד שער בנימן אחד שער דן אחד׃ ופאת נגבה חמש מאות
וארבעת אלפים מִ·דּ·ה ושערים שלשה שער שמעון אחד שער יששכר אחד שער
34 זבולן אחד׃ ·ᵃפאת ימה חמש מאות וארבעת אלפים ·ᵃשערי·ᵃם שלשה שער גד
לה אחד שער אשֵׁר אחד שער נפתלי אחד׃ סביב שמנה עשר אלף ושם העיר מיום
יהוה שמה׃

(α) 48,18 תרומת הקדש (β) 22 בתוכה (γ) 31 צפונה

Critical Notes on Ezekiel

1 (1-3) A double introduction, the history of which is uncertain. V. 1 has been regarded as a fragment (initial ויהי) obscure by reason of the loss of what once preceded it (SPINOZA, *Tract. Theol.-Pol.* 10, 12.13). It may be in a sense a fragment, but is not on that account necessarily spurious; *cf.* Jer. 1,4, in which the ויהי refers not to vv. 1-3, but to some fact in the writer's mind, or to some utterance not recorded. MERX (JPT 9,73) thinks that the verse is misplaced, belonging by its date (30th year) after 29,17 (27th year). CORNILL rejects it on account of the supposed strangeness of the expression ואני (but this is the regular form of introduction of the subordinate explanatory clause), the supposed incorrectness of בתוך הגולה (but the bank of the river was *among the captives*, 3,15), and the initial ויהי. According to EWALD vv. 2.3 interrupt the connection; but, as they give a necessary chronological datum, they must be regarded as an insertion by the Prophet himself. The two vv. (omitting 3^b) have in fact the appearance of a gloss on v. 1. The expression *on the fifth of the month* (in which the month itself is strangely omitted) seems to be quoted and explained, the name of the Prophet is given, and the Chebar is described as being in Chaldea. Such a statement is usually (as in Jeremiah) prefixed to the prophecy; here it is inserted in the middle of a sentence, and is better taken out of the text and placed in the margin. See PETERS, *Journ. Bibl. Lit.*, Vol. 2, Part 1, pp. 38.40 [and WINCKLER, *AT Untersuchungen*, 1892, pp. 94--96]. PETERS further, from 𝔊 καὶ ἐγένετο, acutely takes the impossible היה (v. 3) as corruption of ויהי, likewise quoted by the scribe from v. 1. This, indeed, presupposes an inversion of the order of the glosses, and it may be simpler to take היה (which is ignored by 𝔖𝔗𝔙) as doublet of following הָיָה (so CORN.), but then the καὶ ἐγένετο is not accounted for. CORN., though he omits v. 1, adopts from it and inserts (v. 2) the number of the month (רביעי). HAUPT suggests that the היה דבר יהוה וגו׳ of v. 3 may be gloss on ותהי וגו׳ of the same verse; this gives a natural connection between text and gloss, but (if היה be regarded as corruption of ותהי) does not so satisfactorily explain 𝔊 καὶ ἐγένετο, which more naturally = ויהי.

In 𝔐 3^b, ותהי עליו שם יד יהוה, the reading of 𝔊 עלי is preferable; the Prophet's own expression (3,14.22; 8,1) is thus put into his mouth. 𝔐 שם, ^ 𝔊, is doubtful. The omission of vv. 2.3^a is strongly favored by the fact that elsewhere throughout the Book (24,24 is not really an exception) the Prophet writes in the first person.

The number *thirty* in verse 1 must be left as an unsolved problem. It is

1 not probable that the verse gives any other reckoning than that which is found everywhere else in the Book, that is, from the deportation of Jehoiachin. But the date *thirtieth year* is too late: c. 8, which presupposes the vision of c. 1, falls in the 6th year; the concluding section, cc. 40-48, in the 25th year; and 29,17 (27th year) is merely an added remark. May it be that v. 1 did not originally give the year, which was then supplied by a scribe in v. 2, and later got into v. 1 in corrupt form? Possibly, also, an original ה, = 5, was changed into ל, = 30; WINCKLER (see above, p. 41, l. 20) suggests השלישי or הרביעי in place of שלשים. The change to 30 may be the emendation of a scribe to bring the 70 years of Jer. 25,11 into accord with the 40 years of Ezek. 4,6 (*cf.* BERTHOLET *ad loc.*). If *thirty* be retained, it must be understood as referring to a Babylonian epoch rather than to the finding of the Book of the Law (2 K 22), B.C. 621.

[The cuneiform name of the נהר כבר is *nâr Kabari*, that is, *The Great River* or *The Grand Canal*. It occurs on a contract-tablet from Nippur (SE of Babylon), dated in the 41th year of Artaxerxes I., 4th day of the 1st month, *i. e.* March 424 B.C. It may have been the present *Shaṭṭ en-Nil*, the large navigable canal (about 120 feet wide) which divides the mounds of Nippur into two approximately even halves. See GESEN.-BUHL.[13], p. xi and *cf.* English Translation of *Ezekiel*, p. 93, ll. 16 ff. — P. H.]

(4) Before ענן insert ו, with 𝔊. In the order of the details 𝔊 differs from 𝔐, but offers no advantage over it.

𝔐 מתלקחת; 𝔊 ἐξαστράπτον (and so 𝔖), perhaps = מתלהבת (GRÄTZ, *Emendationes*); 𝔍 *involvens*. On a possible stem לחק *gleam* or *burn* see P. RUBEN, *Crit. Remarks* (London, 1896), p. 15.

𝔐 מתוך האש is an unnecessary gloss on מתוכה; 𝔊 has this and other additions.

(5) 𝔐 דמות; 𝔊 ὡς ὁμοίωμα.

𝔐 אדם; read אחת, after the norm of v. 16; 𝔐 אדם (and so 𝔊) does not accord with the following description. For 𝔐 להנה 𝔊 has ἐπ' αὐτοῖς (עליהן?), giving the sense: *a general human form was impressed on them.* For defense of this sense see HITZIG and CORNILL.

(6) 𝔐 להם, ^ 𝔊, superfluous, and perhaps better omitted. 𝔗 adds a computation of the whole number of faces (64) and sides (256). WINCKLER, *Altorient. Forsch.*, 1,347-349, omits v. 6^a as gloss, on the ground that the creatures cannot have more than one face each; but why cannot this freedom be allowed a vision?

(7) 𝔐 ישרה; hardly שור (WINCKLER).

For 𝔐 וכף רגליהם ככף רגל עגל 𝔊 has καὶ πτερωτοὶ οἱ πόδες αὐτῶν, = וכנפים לרגליהם, an impossible reading. 𝔗 סגלגלן *round* (after which Rashi עגל, and *cf.* LEVY, *Chald. WB.*); 𝔄, στρόγγυλον. It is doubtful, however, whether 𝔗 and 𝔄 here rest on a Heb. text different from that of 𝔐; they may give free renderings of 𝔐, or they may have taken exception (as does CORN., who reads עֲגָלָה) to the introduction of an animal which was associated with idolatry (a sacrificial animal, however, Lev. 9,2). HITZ. omits the clause as lacking in 𝔊, doubtful in form, and interrupting the unity of vv. 6.7.

𝔐 נצצים; 𝔊 σπινθῆρες; EWALD = *feathers* or *wings* (*cf.* נצה, 17,3); F. PERLES, *Analekten zur Textkrit. d. AT*, p. 45, cites נוציץ (= נצה) from 𝔗 to Job 39,13, regards 𝔊 αἱ πτέρυγες αὐτῶν as representing נוציצם, and adopts this reading (*their wings were like shining bronze*). But 𝔗 here has part., as 𝔐, and the epithet *shining* is not specially appropriate for wings, even if נצץ (= נצה) could be proved to be Hebrew.

𝔐 קָלָל, only here and Dan. 10,6, a word of doubtful origin; 𝔊 apparently ἐξαστράπτων, 𝔗 מצלהב *shining*; 𝔍 *candentis*. CORN. identifies it with the ἐλαφραί of 𝔊, and connects it with כנפיהם, v. 8 (וכנ' קלות); but it is form and appearance that the verse is dealing with.

1 (8) K^e^thîb וידו is copyist's error; read Q^e^rê וִידֵי. 𝔊 χεὶρ.

(9) The last three words of v. 8 and the whole of v. 9 in 𝔐 consist of marginal annotations, and of phrases repeated from the following context (vv. 10-12). ופניהם is a scribe's title to v. 10, and וכנפיהם a similar title to v. 11; or, the last three words of v. 8 form a title to vv. 10. 11. The text of 𝔊 is simpler: καὶ τὰ πρόσωπα αὐτῶν τῶν τεσσάρων οὐκ ἐπεστρέφοντο ἐν τῷ βαδίζειν αὐτὰ ἕκαστον ἀπέναντι τοῦ προσώπου αὐτῶν ἐπορεύοντο. But this also seems to be repetition from v. 12, and here interrupts the description. See CORN., WINCKLER, *Altorient. Forsch.*, BERTHOLET.

(10) The verse is unsymmetrical and incomplete in form: we expect in connection with each face the designation of direction, and the expression לארבעתם. This last is lacking after the first face, and only two directions (*right* and *left*) are given. To supply another, WELLH. (in SMEND) changes ופניהם (v. 11) to לפנימה *inwards*, which, however, is hardly appropriate (מאחור would be more natural), and is not here in the right place. CORN., further, after the first face (אדם) inserts מקדם. It is better to leave 𝔐 as it is, or to make a complete conjectural reconstruction (so SIEGFRIED in KAUTZSCH). GRÄTZ inserts לפנים after אדם and מאחור after נשר. Adopting these forms we may further insert לארבעתם in the description of the first face; SIEGFR., rendering freely, and WINCKLER (see note on v. 6) omit the לאר' throughout.

(11) 𝔐 ופניהם, ∧ 𝔊, is scribal repetition from v. 9.
𝔐 איש; read אשה אל אֲחוֹתָהּ; the correct expression is given in the deleted repetition in v. 9; the איש of 𝔐, an easy corruption, is impossible.

(12) 𝔐 בלֶכְתָּן, ∧ 𝔊, perhaps scribal complement.

(13) 𝔐 ודמות is here meaningless; 𝔊 καὶ ἐν μέσῳ. Read ובתוך (or ובינות).
𝔐 מראיהם is a change made to bring the expression into accord with דמות. Read מראה with 𝔊.
In 𝔐 הלפידים the ה is possibly the generic article, but more probably scribal repetition of preceding ה.
The following expression, היא מתהַלֶּכֶת בין החַיּוֹת, is a marginal explanation of the torch-like coals of fire, introduced by the usual היא; see PETERS, *loc. cit.* The fem. participle may agree with אש, and the note may have been intended for that word (but *cf.* HITZ.). The coals appear, however, from 10,2, not to have been in motion; the annotator perhaps had in mind the flashes of lightning. 𝔊 omits היא, and makes the participle plural, as explanatory of לפידים, which is masc. (but *cf.* Jud. 4,4).

(14) 𝔐 + והחיות רצוא ושוב כמראֵה הַבָּזָק, ∧ 𝔊, is corrupt in form; רצוא is apparently for יצוא, but the infs. abs. are difficult; בזק is for בָּרָק. The motion described is improbable.

(15) 𝔐 + החיות, ∧ 𝔊, is an inapposite insertion not found in 10,9; the object of the vision is the אופנים, not the חיות.
Similarly 𝔐 אופן אֶחָד (though so found by 𝔊) is to be corrected after 10,9 (and so 1,16), to ארבעה אופנים.
𝔐 לארבעת פניו; 𝔊 τοῖς τέσσαρσι. Read לארבַּעְתָּן. The reading of 𝔐 is obscure and inappropriate; each wheel stood not by one of the faces, but by one of the creatures. CORN. suggests that the error came from a form לארבעתםן (ם corrected to ן, but not deleted) to which the following ו was attached; so פניו from פנו.

(16) To מראה prefix ו, with 𝔊.
𝔐 + ומַעֲשֵׂיהם (first occurrence), ∧ 𝔊, scribal addition lacking in 10,9, out of keeping with the following clause. 𝔐 אֶחָד, masc.; read fem. אחת.
𝔐 ומַרְאֵיהם, ∧ 𝔊, perhaps scribal complement, after preceding clause; but *cf.* 10,10. It may have been omitted by 𝔊 from its similarity to the following word.

(17) 𝔐 עַל, scribal error for אל; see v. 12. The sense required is not *on*, but *in the*

I *direction of*; the two prepositions appear to have been confused by scribes in the later language. 𝔊 follows 𝔐.

The בלכתם of clause ᵃ is omitted in 𝔊, perhaps by confusion with the second occurrence of the expression; though not necessary, it is proper.

(18) The original reading of v. 18ᵃ has been variously expanded by scribes here and in 10,12. The text of 𝔐, וגביהן וגבה להם ויראה להם וגבתם, seems to have arisen out of וגביהן וידיהן thus: (for להן) גבה להם is expansion and misunderstanding of preceding גביהן; יראה להם is expansion of יראהם (for יראהן), which is miswriting of ידיהן; גבתם (an erroneous grammatical form) is repetition of גביהן; *cf.* J. P. Peters, *loc. cit.* 𝔊 οὐδ' οἱ νῶτοι αὐτῶν καὶ ὕψος ἦν αὐτοῖς καὶ ἴδον αὐτὰ καὶ οἱ νῶτοι αὐτῶν, which is as little intelligible as 𝔐. Corn. וגבות להם ואראה להם והנה מלאות וגו', a reading which does not take sufficient account of 10,12.

(20) 𝔐 על; write אל, as in v. 12.

𝔐 + שָׁמָּה הרוח ללכת, copyist's repetition from preceding clause, is here unintelligible.

𝔐 + והאופנים יִנָּשְׂאוּ לְעֻמָּתָם, repeated from v. 21. 𝔊 reads יֵלכו האופנים וְיִנָּשְׂאוּ לעמתם, which is better than 𝔐, but has unnecessary repetition, the full description of the motion of the wheels being given in v. 21; the concluding formula, however, may well be repeated.

For sing. חיה, here and vv. 21.22, write plur., as the connection suggests; the sing. was understood by the Versions to mean *life*; in v. 22 they have plural.

(21) 𝔐 האופנים is lacking in 𝔊, except 𝔊[Mr 88], and might be omitted, especially as it is inserted also after ἐπορεύοντο (*cf.* v. 30) in some 𝔊 codd. (H-P 106.147.198).

(22) The insertion of כ (𝔊 ὡσεὶ) before רָקִיעַ is required by the whole tone of the description; the rendering of RV, *was the likeness of a firmament*, is syntactically impossible. The omission of the כ in 𝔐 is due to a realistic scribe who took the floor of the chariot to be the real רקיע (Cornill).

[The combination of קרח *crystal* with Assyr. *kirḥu* 'fortification' is, of course, impossible; nor is it certain that the first stem-consonant of the Assyrian word is a ק; in fact, it seems to be a כ; *cf.* Del. HW 353ᵇ. — P. H.]

𝔐 + הַנּוֹרָא, ‸ 𝔊, out of keeping with the tone of the context, addition by a scribe in the interests of mystery, perhaps after v. 18.

𝔐 על ראשיהם; 𝔊 ἐπὶ τῶν πτερύγων αὐτῶν. The רקיע rests not on the wings but on the heads of the חיות.

(23) 𝔐 יְשָׁרוֹת, apparently *constr. prægn.* = נְטוּיוֹת י' (the meaning of י' in v. 7 is somewhat different); 𝔊 ἐκτεταμέναι πτερυσσόμεναι. Hitzig writes נטויות; Cornill, after v. 11, פְּרוּדוֹת; Ewald, Grätz, after 3,13, משיקות; Winckler, פרשות.

𝔐 לְאִישׁ שְׁתַּיִם מְכַסּוֹת לְהֵנָּה וּלְאִישׁ שְׁתַּיִם מְכַסּוֹת לְהֵנָּה אֵת גְּוִיֹּתֵיהֶם, synctactically confused: 𝔊 gives the better reading ἑκάστῳ δύο ἐπικαλύπτουσαι τὰ σώματα αὐτῶν (so 𝔐 in v. 11). Read ולאיש שתים מכסות את גויתיהם. A clear text is also obtained by changing איש to אישה (the reference being to חַיָּה), and omitting את גויתיהם, which might be regarded as explanatory gloss after v. 11.

(24) אל is to be inserted before שדי, after 10,5. This and the following five words are omitted by 𝔊ⱽ; whether they belong to the original, or are the insertion of a scribe, is uncertain; *cf.* 3,13.

𝔐 הֲמֻלָּה was read הַמִּלָּה *word* by 𝔖𝔗 and many Greek Versions (see H-P). It occurs elsewhere only Jer. 11,16, where 𝔊 also (περιτομῆς) found it; 𝔍 *multitudinis* gives the early Rabbinical interpretation. It may be a scribal error for המון, or a collateral form of this latter. As the evidence stands, it seems safer not to reject it; it is omitted by Merx, JPT 9,69, Corn., Siegfr.; but Corn. retains it in Jer. 11,16. 𝔊 has κατέπαυον, = Qal תרפינה, here the preferable reading, since, as Corn. remarks, elsewhere (see v. 17) the masc. verb is used with חיות.

1 (25) V. 25 of 𝔐, ויהי קול מעל לרקיע אשר על ראשם בעמדם תרפינה כנפיהן, is scribal repetition from the preceding and succeeding context.

(26) After כסא insert עליו, with 𝔊, and omit the same word further on in the verse.

(27) 𝔐 כמראה אש בית לה סביב, ‸ 𝔊, omitted by CORN., perhaps scribal repetition in 𝔐, perhaps scribal omission in 𝔊. In any case the impossible בית must be changed to ונגה, after the last clause of the verse; the fire is not *within* the *ashmal*, but encloses it (v. 4). The בית comes from an Aramaizing scribe. GRÄTZ מבית.

2 (1) [For בן אדם *cf.* WELLHAUSEN, *Skizzen und Vorarbeiten*, part 6 (Berlin, 1899), p. 196. — P. H.]

(2) 𝔊 + καὶ ἀνέλαβέ με καὶ ἐξῆρέ με, gloss after 3,14. On the other hand, 𝔊 omits the כאשר דבר אלי of 𝔐. כ׳ here = *when*, elsewhere in Ezekiel = *as*. Before מדבר 𝔊 found קול.

(3) 𝔐 בני, but בית (so 𝔊) is Ezekiel's standing expression; see vv. 5.6.7.8.
𝔐 + אל גוים, ‸ 𝔊, a strange term; the sing. is often used in OT for Israel as a whole, and the plur. occurs in Ezek. (35,10; 37,22, but not 36,13.14) for the two branches of the nation; but the plur. is not used for the nation as a whole. The word was inserted by an editor, perhaps on account of the following plur. part.
𝔐 מָרדו; CORN. writes מָרו, unnecessarily.
𝔐 + פָשעו בי, interruptive gloss.

(4) 𝔐 + והבָנים קשֵׁי פנים וחזקי לב, ‸ 𝔊, gloss after 3,7, here an interruption of the sense. By omitting a different set of words we might read *the fathers rebelled against me, and the children are stubborn* &c. The present text of 𝔐 seems to have arisen from a coalescence of two parallel readings.
𝔐 אני שולח אותך אליהם, ‸ 𝔊, is repetition from v. 3, but here appropriate.

(5) Instead of 𝔐 היה, 𝔊 (followed by CORN.) had אתה, εἶ σύ, or perhaps היית. 𝔐 is better, for after the statement *thou art a prophet* the *in their midst* would be unnecessary and unnatural.

(6) 𝔊 μηδὲ ἐκστῇς ἀπὸ προσώπου αὐτῶν, where 𝔐 has מדבריהם; the wording of 𝔊 is apparently assimilation to the form of the latter part of the verse.
𝔊 διότι παροιστρήσουσι καὶ ἐπισυστήσονται ἐπὶ σὲ κύκλῳ, which CORN. adopts, but 𝔐 accords better with following ואת עַקְרַבִּים. For 𝔐 סרבים וסלונים GRÄTZ proposes צֹרבים כס׳ (21,3; Prov. 16,27).
𝔐 אל, scribal error for את *with*; CORN. בתוך, after 𝔊 ἐν μέσῳ.

(7) Before מְרִי insert בית, here necessary. So 𝔊𝔖; 𝔗 עם.

(8) 𝔐 שמע את אשר אני מדבר; 𝔊 ἄκουε τοῦ λαλοῦντος, against the other Versions and against the connection.

(9) 𝔐 בו, referring to יד, is strange, though יד is masc. in one other place (Ex. 17,12); we should probably read בה.

(10) 𝔐 אליה, not so good as עליה, as in 37,16-20. The material on which one writes is introduced by אל only in Jer. 30,2; 36,2; 51,60, and in these passages also we should write על. Before ספר the usual preposition is ב, as in Ezek. 13,9.

3 (1) 𝔐 את אשר תִמְצָא אכול, ‸ 𝔊, omitted by CORN., but supported by Jer. 15,16 (ORELLI), of which it is perhaps an imitation. 𝔗 *what is given thee receive, what is written in this roll*, a paraphrase of 𝔐.

(2) 𝔐 + הזאת, ‸ 𝔊, scribal repetition from preceding verse.

(3) 𝔊 takes בטנך (στόμα perhaps scribal error for σῶμα) and מעיך as nom. and the verbs as Qal and Nif., a good sense, though hardly preferable to 𝔐.
The apparently Aramaizing תאכַל should probably be pointed תאכֵל.
וְאָכְלָה, required by the connection; so 𝔊. The ־ָה of 𝔐 is euphonic (originally energic), as in Ex. 9,18; Num. 32,42; Jer. 44,19; Job 31,22; the accents

3 in these places are some disjunctive some conjunctive. [*Cf. Beitr. z. Assyr.* 1, 10. — P. H.]

(5) 𝔐 וכבדי לָשׁוֹן, ‸ 𝔊, but favored by the similar expression in the next verse. It is hardly insertion from Ex. 4, 10, rather it is a familiar expression.
𝔐 + אל בית ישראל, an inappropriate old gloss (found in 𝔊) which contradicts the whole context; it could be retained only by inserting before it כי אם.
With 𝔊 insert ו before לא. — 𝔐 עמקי ש' וכבדי ל', supported by 𝔊; ‸ CORN., SIEGFR., as repetition from v. 5; it is, however, a natural and probably original repetition.

(6) 𝔊 + οὐδὲ στιβαροὺς τῇ γλώσσῃ, seems to be doublet.
𝔐 + לא after אם, which yields no satisfactory sense; neither the adversative (*but*) nor the strong asseverative rendering is here in place. Better omit לא, with 𝔊𝔖𝔗𝔍 (SMEND); or, with GRÄTZ, write לו, and take the clause as expressing unreal condition; only the statement *foreign peoples would hear* brings out the contrast of v. 7. The apodosis here is without introductory ו; *cf.* DRIVER, *Tenses*, c. 11. For defense of rendering *but* for אם לא, see HITZ. D. H. MÜLLER (*Ezech.-Stud.*, p. 30) renders *If I* (emphatic) *had not sent thee to them, they would hear thee*, *i. e.*, they would receive the Prophet as friend, but not as divine messenger. But the text does not emphasize the pronoun, nor is this conception found elsewhere in prophetic writings. [לא = לו *forsooth*; see p. 63, l. 42. — P. H.]

(8) 𝔐 חזק, 𝔊 κατισχύσω, adopted by CORN. 𝔖 has verbs for both adjectives of the verse.

(9) 𝔐 נתתי מִצְחֶךָ, ‸ 𝔊. It is a natural complementary expression, and so far suspicious; but it is in Ezekiel's manner.

(11) 𝔐 אדני, ‸ 𝔊. On divine names in Ezekiel see CORN., *Ezech.* 172-5. The choice of names appears to be in general so arbitrary that I confine myself to noting the differences between 𝔐 and 𝔊.

(12) בְּרוּם, emendation, after 10,4, of S. D. LUZZATTO and HITZ. (CORN.) for the inappropriate 𝔐 ברוך. Latter may be scribal corruption; MERX (JPT 9,75) and GEIGER (*Urschrift* 318) regard it as intentional change to avoid an unworthy conception of JHVH, מקום, according to MERX, being taken as = *divinity*, and the verse thus seeming to say that God put off His Godhead. But המ' is used in Rabbin. literature not for *divinity*, but as a paraphrase for *God* (see *Shabb.* 13ᵇ, and the references in BUXT. *Lex.*), and such a usage is improbable for Ezekiel's time. D. H. MÜLLER (*Ezech.-Stud.*, p. 16) thinks that 𝔐 is sustained by the קדוש of Is. 6, 3.4, and that Ezekiel below lays stress rather on הנשא than on רום. But this does not relieve the text of its difficulties, or recognize the bearing of 10,4 on it.

(13) 𝔊 καὶ ἴδον φωνήν, where ἴδον seems to be for ἰδού (*cf.* 1,25) which is here possible, but unnecessary.
𝔊 τοῦ σεισμοῦ, for 𝔐 רעש, a very improbable rendering.

(14) 𝔐 ותקחני is thrown out by CORN. as being nowhere else used of the רוח; it is, however, no less fitting than נשא, and *cf.* 2,2; 11,1.
𝔐 + מר, ‸ 𝔊ⱽ𝔖, is inappropriate — the Prophet is neither *bitter* nor *sad*, only greatly moved; but מר might naturally be inserted by a scribe. Many 𝔊 codd. have μετέωρος, which may represent a corruption of מר (רם?), or may be insertion from next verse.

(15) [For תל אביב = Assyr. *til abûbi* see English Translation of *Ezekiel*, p. 97, l. 44. — P. H.]
𝔐 + הישבים, scribal complement; *cf.* 1,1.
𝔐 אל, copyist's error for על, which is Ezekiel's usage; 𝔊 ἐπί.
𝔐 + ואשר המה יושבים שם, in which the ו is copyist's error, and the rest gloss on כְּבָר. Qᵉrê adds to the confusion by writing וָאֵשֵׁב for ואשר. The Versions follow 𝔐 (𝔊 misreading several words). [The ו before אשר is the Waw explicativum (*that is, where they were dwelling*); see note on Is. 17,8; Jud. 17,3ᵇ. — P. H.]

3 𝔐 משמים, here stative; see GES.-KAUTZSCH^{26} § 53,e; Ew. § 122^{c}; there is no need to point as Polel (after Ezr. 9,3.4).

(16) 𝔐 ויהי; write היה, as in the Prophets generally, and everywhere else in Ezek., 26,1; 29,17 *et al.*; the פסקא in the middle of the verse perhaps led a scribe to make a new beginning (CORN.). GRÄTZ, taking the 'פ as sign of a lacuna, would supply ויאסרוני בַּעֲבוֹתִים; but this seems improbable.

(18) 𝔐 תמות, for which 𝔊 (θανατωθήσῃ) seems to have had תומת, which is the legal phrase, and *cf.* 18,13; but the Prophet may have varied his phraseology.
𝔐 + ולא הזהרתו, tautologous, and, from comparison of 33,8, better omitted. CORN. (against 𝔊) writes ולא נזהר, that is, *if he do not accept the divine warning*; but the point here and in c. 33 is manifestly the effect of the Prophet's warning. Before 𝔐 רשע (first occurrence) insert article.
𝔐 הרְשָׁעָה, ^ 𝔊, perhaps scribal insertion. — 𝔐 + רשע, scribal complement.

(19) 𝔐 הרשעה הוא, 𝔊 הרשע ההוא. The verse should perhaps be emended after 33,9; it has the appearance of having been expanded by scribes. The רשע of 𝔐 should have the article.

(20) 𝔐 ולא תזכ' צדק', ^ CORN. as being unsupported by the parallelism; but it seems to be in keeping with the context.

(21) In 𝔐 הזהרתו צדיק either ו or צדיק must be omitted (*cf.* v. 19). The latter seems to be a gloss, and the ו should be retained (against 𝔊).
𝔐 + צדיק (second occurrence), ^ 𝔊, scribal complement.
𝔐 והוא לא חָטָא חיו יִחיה כי נִזְהָר. The relation of this verse to the preceding demands the statement that the righteous man, if he sin, shall die (REUSS, CORN.). Read והוא חטא בחטאתו ימות; *cf.* 33,13.18. CORN. suggests that the present text is a correction to avoid the statement that a righteous man, though warned, might sin and die. The reading is old, being given by 𝔊.

(22) 𝔐 + שָׁם, ^ 𝔊; a reference to the place indicated in v. 15 would here be too remote.

(25) 𝔐 נָתְנוּ, and in next line: ואסָרוּךָ; but it is JHVH who binds him; the impersonal form of 𝔐 may be scribal change to avoid an unpleasant anthropomorphism. Read נתתי and ואסַרתיך. 𝔊𝔍 have pass. (δέδονται, *data*), which may be free rendering of 𝔐; CORN. נָתנוּ.

(27) 𝔐 אדני, ^ 𝔊.

4 (1) CORN. arranges the verses of c. 4 in the following order: 4.5.6.[^7].8.9.12.13.14.15.1.2.3.10.11.16.17, meaning to separate sharply the two symbolic acts (the siege of the city, and the bearing of the nation's sin): but it seems to be the Prophet's purpose to combine the two. In CORN.'s arrangement vv. 10.11 are out of place, since they do not naturally connect themselves with v. 3 (though they might well stand before v. 16), and in v. 4, with which he begins, the introductory בן אדם is wanting. See note on v. 12.
[לְבֵנָה means here, of course, a *clay tablet*, not *tile* (AV) or *Ziegelstein* (SIEGFRIED in KAUTZSCH); *cf.* BERTHOLET *ad loc.* and see English Translation of *Ezekiel*, p. 98, ll. 37 ff. — P. H.]
𝔐 + את ירושלם, gloss (though found in all Versions).

(2) [כרים has no connection with כר *lamb*; the Babylonian battering engine had no ram's head like the Roman *arietes*; see English Translation of *Ezekiel*, p. 103, l. 6. The stem seems to be כרר = Assyr. *karâru* 'to pull down, destroy' DEL. HW 355^{b}; contrast MEISSNER's *Supplement*, p. 50^{b}) or כר may be = Assyr. *kâru* 'wall' (DEL. HW 349^{b}). — P. H.]

(3) BÄR notes that הכינתה (with final ה) occurs only here; the ה is not original.

(4) 𝔐 שמתָּ ... עליו; read, with CORN., נשאת, and ^ 'ע, in accordance with 4^{b}.5.6; the attitude prescribed by 𝔐 is impossible. WELLH. (in SMEND) reads שמתי and

4 עליך, making JHVH lay the load; this removes the difficulty of posture, but the suggestion of the context is better.

(5) 𝔐 שלש מאות; read, with 𝔊, מאה (so all recent critics). The reading of 𝔐 arose from the desire (probably a teaching of the schools) to make the two terms of punishment represent the traditional abode in Egypt (390 + 40 = 430). The number 190 gives a possible chronology; the *term. a quo* is the capture of Samaria, B.C. 722, and the *term. ad quem* B.C. 557 (40 years from 597), which gives 165 years for the captivity of Israel; 390 is historically impossible, and the Prophet has an actual chronology in mind. In v. 4 𝔊 (except a few Cursives) has 150 after הימם, probably the addition of a 𝔊 scribe; the number is obtained by subtracting 40 from 190, which latter is held to include the captivity of Judah.

(6) 𝔐 + שנית, ‸ 𝔊^{AV}𝔖, scribal complement.

(7) Omitted by CORN. as presenting a physically impossible action (v. 8); but this is scarcely a difficulty, since it is not probable that the acts of the vision were really performed by the Prophet, nor is it clear that the posture was impossible. 𝔐 חשופה; 𝔊 στερεώσεις, = חזוק, and so 𝔗𝔖; 𝔍 *extentum* (*exertum*); Σ𝔖^{H} = 𝔐. The word, though somewhat strange, is intelligible.

(8) 𝔐 מצוריך is changed unnecessarily by CORN. to שכבך על צדך; a variation from the phraseology of v. 6 is not unnatural.

(9) 𝔐 חטין is hardly original (see 45,13); read חטים. 𝔐 שלש מאות; read, with 𝔊, מאה, as in v. 5.

(10) 𝔐 אשר תאכלנו, scribal expansion; read, with 𝔊, תאכל.

(12) 𝔐 תאכלנה; עשה is the appropriate verb, as in v. 15 (though אכל is possible). Read תעשינה. — 𝔐 והיא, ‸ 𝔊 (except H-P 62) 𝔖𝔍; anticipation for emphasis. 𝔐 צֵאת, according to GEIGER, *Urschr.* 410, intentional softening of the objectionable צֹאת.

(11) 𝔐, passing over v. 11, refers to v. 10; *thou shalt eat* (read *prepare*) *it*, that is, the food of v. 10. The reference to water in v. 16 makes it improbable that v. 11 is scribal insertion; it is better to invert, with HAUPT, the order of vv. 11.12. For CORNILL's treatment of the passage see note on v. 1.

(13) 𝔊 καὶ ἐρεῖς τάδε λέγει Κύριος ὁ θεὸς τοῦ Ισραηλ οὕτως φάγονται οἱ υἱοὶ τοῦ Ισραηλ ἀκάθαρτα ἐν τοῖς ἔθνεσιν, the second half of which is simpler than 𝔐, though not therefore necessarily original. The ויאמר יהוה of 𝔐 has its brusqueness in its favor, and there is no apparent reason for the אלהי ישראל of 𝔊. The יהוה, however, is better omitted, in accordance with v. 16, as *explicitum*.

(14) 𝔊 Κύριε θεὲ Ισραηλ; 𝔐 אדני יהוה. 𝔊 + ἐν ἀκαθαρσίᾳ after מְטֻמָּאָה, scribal complement.

(15) Kᵉthîb צפועי; read Qᵉrê צְפִיעֵי as the commoner substantive form, though Kᵉthîb is allowable. The word occurs only here in OT, and it is impossible to say what was the pronunciation in Ezekiel's time.

5 (1) 𝔊 ὑπὲρ ξυρόν, = מתער *sharper than a barber's razor*, an attractive reading, which, however, would require the omission of תקחנה לך (so actually 𝔖). The insertion of כ before תער (𝔖Θ𝔍), though permissible, is not necessary (see 4,12, and *cf.* GES.-KAUTZSCH^{26}, § 118, w). 𝔐 גלבים, GRÄTZ גלחים.

(2) 𝔐 באור, 𝔊 ἐν πυρί. We should expect אש, but the possibility of אור = *fire* is shown by Is. 47,14, and by Is. 31,9 (if the text be correct). 𝔊 makes four divisions by repeating the first of 𝔐. 𝔐 + תִּקַּח, superfluous, scribal addition (CORN.); prefix the ו to the following word. 𝔐 + וחרב אריק אחריהם, gloss, after v. 12, here an interruption of the description.

(4) 𝔐 + ממנו תצא אש, gloss, the omission of which is necessary if the next-following correction be adopted.

5 𝔊 + καὶ ἐρεῖς, = ואמרת, before אל כל בית י׳, which is required by the introductory formula of v. 5, according to Ezekiel's constant usage at the beginning of an exhortation (*cf.* 6,3; 13,2.3.18; 14,4; 16,3; 17,3, 20,3.27, *al.*). The כל is suspicious, not occurring elsewhere; perhaps scribal insertion to secure accordance with the ממנו תצא אש.

(5) 𝔐 ארני, ^ 𝔊ᵛ.

(6) To ארצות prefix the article as in 𝔊. 𝔊 ἐρεῖς = תאמר, for תָּמֶר.
𝔐 לְרִשְׁעָה, ^ CORN. as gloss, perhaps introduced to explain how Israel could be more disobedient than the nations who had not the Law. It is found in 𝔊 (𝔊ᵛ *al.*, τῇ ἀνόμῳ, H-P 23 *al.* εἰς ἀνομίαν), and in all other Versions, is not without force, and may be retained in spite of the break of symmetry which it produces.

(7) 𝔐 ארני, ^ 𝔊.
𝔐 הֲמָנְכֶם yields no sense, since a verb המן, if it existed, could only mean *to be tumultuous.* BÖTTCHER's emendation הַמֹּרֹת, Hif. inf. of מרה (followed by CORN., DAVIDSON, ORELLI, SIEGFR., BERTHOLET; and so apparently REUSS: *trotzig*) is easy and suitable. 𝔖 makes it from מנה, here unsuitable. 𝔊 ἡ ἀφορμὴ ὑμῶν *your occasion* (of sin); it is not clear what Hebrew word this represents; for a suggestion see CORNILL. GRÄTZ המירכם משפטי.
𝔐 + לא, the presumable sense being that Israel had not even done according to the just laws of the nations. Yet, after 11,12 (though this is lacking in 𝔊) it seems better, with 𝔖, REUSS, EWALD, SMEND, to omit the negative; the antithesis is between the good laws of JHVH and the evil practices of the nations.

(8) 𝔐 ארני, ^ 𝔊ᵛ.
𝔐 גם אני, ^ 𝔊. The גם implies a contrast, as in Jer. 7,11: *I, too,* (see your doings, and) *am against you.*

(9) 𝔐 יען; 𝔊ᴬⱽᴹʳ κατά, which CORNILL follows; H-P 23 *al.* διά.

(11) 𝔐 ארני, ^ 𝔊.
𝔐 בכל שִׁקּוּצַיִךְ, ^ 𝔊. The heaping up of synonyms is characteristic of Ezekiel, but the plus may here be due to a scribe.
𝔐 אֶגְרַע yields no satisfactory sense; *withdraw* (*my eye*) after Job 36,7 (GES., REUSS, ORELLI, RVᴹ) is against the context, in which the point is that his eye is not withdrawn; *diminish, take from* (the people), after Deut. 4,2 (RV, HÄVERNICK), is too feeble for the tone of the passage. The Versions also are unsatisfactory: 𝔊 (followed by 𝔖) κἀγὼ ἀπώσομαί σε, from גרש or מאס, supplying the object, a simple and attractive reading, but not in accord with the usage of Ezekiel, who never employs this form of threat: 𝔍 *confringam*, פרץ, or perhaps, as 𝔗 (קטף) and some MSS, גרע *cut off*, similarly inappropriate. EW., following 24,14, emends to לא אפרע *I will not forbear, go back*, which is appropriate and attractive; but the insertion of the negative is difficult, and the sense here is somewhat different from that of 24,14 in which JHVH's resolution not to recede from His threat is emphasized; HITZ. Nif. of פרע *I will give myself free rein*, after Prov. 29,18, a doubtful expression, used in Prov. in bad sense; CORN. אתגרה *I will bestir myself, enter the field*, which gives in itself a good sense, but is too military, and does not suit the following clause; a similar objection applies to אגע *I will strike* (*in*), proposed by SIEGFRIED (in KAUTZSCH's AT); DAVIDSON's עליך (v. 8; 21,8) is graphically easy, but from the connection we expect a verb here. From the formula in 8,18 (also referred to by DAV.) we get אֶעֱשֶׂה בְחֵמָה, which seems best to meet the conditions, in spite of its length; if בחמה had fallen out, אעשה might easily have been corrupted into אגרע.
On גם (twice) in this verse see note on v. 8.

(12) 𝔐 ימותו (𝔊 ἀναλωθήσεται, never elsewhere for מות), a doubtful detail (CORN.).

(13) 𝔐 והנחותי, וְהִנֶּחָמְתִּי, ^ 𝔊, the plus or minus of a scribe.

5 𝔐 ידעו is somewhat better, in this connection, than 𝔊 ἐπιγνώσῃ; the address in 2 pers. begins in the next verse.

(14) 𝔐 וּלְחָרְפָּה, ‸ 𝔊, which for the בגוים of 𝔐 had ובנתיך. Here are two different texts, each of which is possible, but the θυγατέρας of 𝔊 has not the same justification here as in 16,55. 'ולח may be repetition of preceding word, or insertion from v. 15.

(15) 𝔐 הָיְתָה, scribal error for היית (𝔊).

Of the four initial terms of 𝔐 only two are given by 𝔊, στενακτὴ καὶ δηλαιστή (which two are omitted is doubtful); and CORN. accordingly emends to שַׁמָּה וּמְשַׁמָּה, after 6,14. In view of the impassioned character of the discourse the abridgment of 𝔊 is at least doubtful; the מוסר might be changed to שמה so as to get a common phrase, but the strangeness of 'מ is in its favor. *Cf.* PAUL RUBEN, *Crit. Remarks*, p. 11, who takes 'מ (𝔗 צדו) as = *object of abhorrence*, a sense here appropriate, but hardly demonstrable; 'מ = *lesson, warning*. The *dismay* of 𝔗 is free rendering.

In [b] the same question arises as to ובתכחות חמה, ‸ 𝔊, which may be doubtfully retained.

𝔐 + אני יהוה דברתי, interruptive insertion, after v. 17.

(16) 𝔐 חִצֵּי, point חִצַּי, to agree with the following statement.

𝔐 + הָרָעָב, insertion from next clause. The general declaration *when I send my evil arrows* is first made, and the particulars are then given.

𝔐 הרעים, ‸ 𝔊.

𝔐 בהם; the connection requires the second person.

𝔐 + אשר אשלח אותם לשחתכם, ‸ 𝔊, doublet of preceding clause.

𝔐 ורעב אסף עליכם, ‸ 𝔊, a parallel clause to the following, but not superfluous.

(17) 𝔐 + רעב ו, interruptive repetition, from preceding verse.

6 (1) With this chapter *cf.* Lev. 26,25-40; the resemblances between the two passages are so numerous as to suggest that they belong to the same period.

(2) 𝔐 אליהם, write עליהם, in accordance with Ezekiel's usage after הִנָּבֵא, and with 𝔊 ἐπ' αὐτά.

(3) 𝔐 אדני (*bis*), ‸ 𝔊.

Kᵉthîb נאות (defective for ניאות), Qᵉrê גֵּאָית (*cf.* עֲיָרִים Jud. 10,4); better גֵּיאוֹת, as in 35,8.

𝔐 אִבַּדְתִּי; 𝔊 3 sing. fut. pass., = Heb. 3 plur., as the next two verbs.

(4) 𝔐 נִשְׁבְּרוּ, ‸ 𝔊, perhaps from scribal oversight; it is appropriate to חַמָּנֵיכֶם.

(5) 𝔐 + ונתתי את פִּגְרֵי בני ישראל לפני גלוליהם, ‸ 𝔊, scribal repetition of preceding clause; *cf.* Lev. 26,30.

(6) For 𝔐 הערים תֶּחֱרַבְנָה CORN. writes הַיְּעָרִים תחטבנה, in order to get a literal description of the desolation of the land; but the בָּמוֹת were also in the עָרִים, 1 S 9,12; *cf.* Ezek. 16,24.

𝔐 וְיֶאְשְׁמוּ and וְנִשְׁבְּתוּ, ‸ 𝔊, (which CORN. follows), perhaps scribal expansion. For יאשמו read יֵשַׁמּוּ (GRÄTZ, SIEGFRIED), with 𝔊. For נשבתו GRÄTZ suggests נשברו.

𝔐 ונמחו מעשיכם, ‸ 𝔊, and omitted by CORN. It is a proper general expression, and may have fallen out of 𝔊 by *homoeoteleuton*.

(7) 𝔐 בתוככם; better בתוכם (CORN.), the slain falling in the midst of the idols, as in v. 13. — After יהוה GRÄTZ adds דברתי.

(8) 𝔐 וְהוֹתַרְתִּי, ‸ 𝔊, yields no good sense, and breaks the connection. For 'וה Ew. (followed by SMEND) writes דברתי, which he attaches to v. 7: *ye shall learn that I, JHVH, have spoken.* The transition is perhaps best made (CORN.) by וְהָיָה, which might easily have fallen out owing to its similarity to the preceding יהוה; but it is a question whether we should not simply omit 'והו, and read (as in v. 13) *and*

6 *ye shall learn that I am JHVH when there shall be* &c. 𝔖 retains 'והי, and omits בהיות.

𝔐 הֲזֹרותיכם; the י is scribal miswriting.

(9) 𝔐 אשר (second occurrence), ‸ 𝔊, is scribal insertion.

𝔐 נשברתי *I have been broken*, is here unintelligible; 𝔊 ὀμώμοκα = נשבעתי. The simplest emendation is that of WELLH. in SMEND, וְשָׁבַרְתִּי. CORN. בשברי.

𝔐 + אשר סָר, ‸ 𝔊V, insertion for clearness, but unnecessary and contrary to OT usage; *cf.* Hos. 9,1 &c.

𝔐 אל הָרָעות אשר עשו, ‸ 𝔊, omitted by CORN. as scribal addition after 20,43; it is, however, in Ezekiel's manner. — Before לכל we should, perhaps, insert ו.

(10) V. 10 reads in 𝔊: καὶ ἐπιγνώσονται διότι ἐγὼ Κύριος λελάληκα. The plus of 𝔐 may be scribal insertion, though it is here not forced; *cf.* Jer. 35,17.

(11) 𝔐 ארני, ‸ 𝔊. — 𝔐 אל; read על, with 𝔊 ἐπί; *cf.* Jer. 4,28.

𝔐 + רָעות, ‸ 𝔊, superfluous, and contrary to the general rule of *stat. constr.* (*cf.* PHILIPPI, *Stat. Constr. im Hebr.*, pp. 8 f.). 𝔍 *abominationes malorum*; 𝔖 connects the two terms by ו; EW. takes 'ר as in apposition with 'תו; SMEND retains it as adj., citing Is. 28,1 (on which *cf.* EW. 289, PHILIPPI, *loc. cit.*); CORN., SIEGFR. ‸.

𝔐 אשר, ‸ 𝔊.

(12) The order of 𝔐 in the first two clauses of v. 12 is inverted in 𝔊.

𝔐 + הַנִּשְׁאָר, ‸ 𝔊, gloss to הַנָּצוּר, which was wrongly taken to be from נצר (HITZ.).

(13) 𝔐 ידעתם, as if address to the exiles; but the reference, as appears from v. 12, is to the people in Jerusalem. Read וְיָדְעוּ. 𝔊 has second person throughout this verse except in last clause. 𝔐 אל, scribal error for על.

𝔐 בכל רָאשׁי ההָרים and ותַחת כל אֵלָה עֲבֻתָּה, ‸ 𝔊. CORN. retains these, and rejects the other two phrases of 𝔐 as common expressions and therefore natural glosses. But the procedure of 𝔊 is best accounted for by retaining all of 𝔐, of which, we may suppose, the Hebrew text of 𝔊 had lost a part, or which the 𝔊 translator undertook to simplify; the fulness of 𝔐 is not unnatural.

(14)˙𝔐 דִּבְלָתָה is here inappropriate; there is no known place *Diblah* answering to the geographical requirements of the passage; the natural emendation is רבלתה (J. D. MICHAELIS); see Jer. 52,10, in which passage 𝔊 has the same miswriting, while 𝔐 is correct (ORELLI).

𝔐 ידעו, 𝔊 2. pers. plural.

7 (2) 𝔊 + εἰπόν before כה אמר, Greek complement, *cf.* 39,17 (SM.); EW., HITZ., CORN., SIEGFR. insert אמר; 39,17 has אמר after כה אמר א' י', not before it.

𝔐 ארני, ‸ 𝔊.

Insert בא, with 𝔊, after first קֵץ, which in 𝔐 is left suspended; *cf.* v. 6.

(3) In vv. 3-9 the order of 𝔊V differs from that of 𝔐, the verses standing as follows: 6 (3 words).7.8.9.3.4.5 (4 words), that is, vv. 3-5 are put after 6-9. The explanation of this diversity appears to be that 𝔐 section 2-9 consists of two parallel parts, 2-4 and 5-9, and the copyists early introduced confusion by mingling the two. 𝔊 omits parts of vv. 5.6; it is simpler to omit 8.9, which present a slightly expanded form of 3.4. We thus obtain a distinct form for 5-7, and the section 2-13 appears to consist of four similar dithyrambic utterances, 2-4, 5-7, 10.11, 12.13. HITZ. sees two recensions in 3-7 and 8-11. CORN. ‸ 3.4, and arranges the rest: 6 (part).7 (part).8.9.5.6 (part).10.7 (part).

𝔐 שלחתי; read שפכתי, as in v. 8 (so GRÄTZ).

(5) 𝔐 ארני, ‸ 𝔊.

𝔐 אחת, inappropriate; the rendering *an evil, a unique evil* is syntactically and lexicographically inadmissible; read, with 𝔖𝔗 ([illegible], בתר), תַּחת or אַחַר.

(6) For אליך of 𝔐 read עליך, after v. 2, and so בא for באה.

(7) 𝔐 אליך; read עליך.

7 𝔐 היום מְהוּמָה ולא הֵד הָרִים. Read יום מהומה על ההרים. This reading, requiring only a slight change of the Hebrew, agrees with the context and with the tone of the whole passage. The clause was early corrupted: הד is not a Heb. word, and if we read הֵידָד *shout* (Is. 16,9.10), the resulting sense is here out of place. 𝔊 οὐ μετὰ θορύβων οὐδὲ μετὰ ὠδίνων, perhaps = לא במהומה ולא בהֲרָהָרִים (SCHLEUSNER), corrupt and meaningless form of 𝔐. 𝔍 *gloriae* (הד) *montium*. 𝔖 omits. 𝔗 במצדי טוריא *in the strongholds of the mountains*, where מצד perhaps represents the same word in the Hebrew (see 33,27). The whole passage may be incomplete and corrupt; for other proposed readings see HITZ. and CORN.

𝔐 הצפירה; GRÄTZ הפְּקֻדָּה.

(8.9) 𝔐 + עתה מִקָּרוֹב אֶשְׁפּוֹךְ חֲמָתִי עליך וכִלֵּיתִי אַפִּי בך ושְׁפַטְתִּיךְ כדרכיך ונָתַתִּי עליך את כל תועבותיך ולא תָחוֹס עֵינִי ולא אֶחְמוֹל כדרכיך עליך אֶתֵּן ותועבותיך בתוכך תהיין וִידַעְתֶּם כי אני יהוה מַכֶּה. Omit these verses (8.9) as doublet of 3.4. The additions, consisting of familiar words and expressions, might easily be made by scribes. In the improbable מכה at the end (𝔊 ὁ τύπτων) there is perhaps the trace of a כי or a כה, (see beginning of v. 5, before which v. 9, as doublet of v. 4, seems to have stood). CORN. retains 8.9, and rejects 3.4; but the latter are to be preferred on account of their relative curtness.

(11) 𝔐 + לא מֵהֶם ולא מֵהֲמוֹנָם ולא מֶהֱמֵהֶם ולא נֹהַ בהם. The second clause, ^ 𝔊, is corrupt repetition of the first, and the first seems to be a corruption of the last clause of v. 7; 𝔊 καὶ οὐ μετὰ θορύβου οὐδὲ μετὰ σπουδῆς, *cf.* 𝔊 in v. 7: οὐ μετὰ θορύβων οὐδὲ μετὰ ὠδίνων. In any case 𝔐 is unintelligible. CORN. וקמל המטה מה הם ומה המונם *and the sceptre shall wither; what are they and what their pomp?* which is ingenious but introduces a conception foreign to the connection.

(12) 𝔐 אל, scribal error for על.

𝔐 כי חָרוֹן אל כל המונה, ^ 𝔊, omitted by CORN. as in any case superfluous. That it is old is shown by the corrupt repetition in next verse; it appears to be a refrain; *cf.* v. 14.

(13) 𝔐 חַיָּתָם, read חיתו. The clause (three words) is omitted by 𝔊, and is perhaps a gloss to the preceding clause. The sense of 𝔐 (sustained generally by the Versions) seems to be: the social life shall be broken up by exile; no exile shall return however long he live, and no one shall maintain his life in (or, by) his iniquity. Thought and wording are not clear, and CORN. entirely changes the text in [b] so as to read *and the buyer shall not keep what he has bought with his money*. SIEGFR. omits [b]. *Cf.* BERTHOLET.

𝔐 + כי חָזוֹן אל כל המונה לא ישוב, ^ 𝔊, corrupt repetition of preceding words (vv. 12.13).

𝔐 יִתְחַזָּקוּ, read the transitive יחזיק, necessary from the connection.

(14) 𝔐 תָּקְעוּ בַתָּקוֹעַ וְהָכִין הכל. A suspicious expression; תקוע occurs nowhere else in the sense of *horn*, *trumpet*, and הכל is difficult (𝔗 במני זינא *with arms*). Read with CORN., תקעו תקוע והכינו הכן, two infs. abs.

𝔐 אל, write על. — This last clause is lacking in 𝔊; see note on v. 12.

(16) 𝔐 כיוני הַגֵּאָיוֹת כלם הֹמוֹת. 𝔊V πάντας ἀποκτενῶ, = וכלם אמית; 𝔖 [illegible], whence HITZ. וכלם המתי, and CORN. וכֻלָּם המות. But the meaning seems to be, not that the fugitives are slain, but that they wander homeless like stray doves; *cf.* 1 S 26,20; Is. 38,14 [and PAUL RUBEN's *Crit. Remarks*, p. 6, l. 31. — P. H.]

(18) After 𝔐 בושה 𝔊 inserts ἐπ' αὐτούς, whence CORN. תעלה; the addition of 𝔊 seems to be merely the full writing of a scribe, = עליהם. 𝔐 is favored by the form of [b].

(19) 𝔐 כַּסְפָּם וּזְהָבָם לא יוכל לְהַצִּילָם ביום עֶבְרַת יהוה, ^ 𝔊, perhaps insertion from Zeph. 1,18. The immediate context here refers to the satisfaction of appetite; still a general affirmation of this sort is not out of place in the whole connection. The clause may have fallen out of 𝔊 through similarity of יהיה and יהוה [*cf.* Notes on Isaiah, p. 107, l. 42. — P. H.]

7 (20) 𝔐 וּצְבִי עֶדְיוֹ לְגָאוֹן שָׂמָהוּ, omitted by CORN. as feeble and interruptive. That it is old is shown by its presence in 𝔊, and the difficulties seem not great enough to call for its deletion. The charge is that they have made their wealth their pride, which was shown in ritual display, *cf.* v. 24; 24,21; 30,6. Point שָׂמֻהוּ.
𝔐 שִׁקּוּצֵיהֶם, ^ 𝔊, but Ezekielic; see 11,18. Prefix ו to 'ש.

(21) 𝔐 רְשָׁעֵי, 𝔊 τοῖς λοιμοῖς. Read, with CORN., עָרִיצֵי, *cf.* 28,7; 30,11; 31,12; 32,12.
𝔐 וחללוה; write Q^e^rê וְחִלְּלוּהוּ.

(22) 𝔐 וְחִלְּלוּ, 𝔊 μιαινοῦσι, and CORN. טִמְּאוּ, possible but unnecessary. CORN. takes the following verbs as preterits, and refers the pollution of the Temple to the Israelites, rendering: *and I turn my face from them, for they have defiled my precious treasure* (the Temple), *and entered it, and profaned it*, as in 23,39. This keeps the same reference for the pronouns throughout the verse, and gives in itself a good sense, offering a reason for the punishment in the idolatry of the people. Yet the reason is given in v. 23, and the connection favors the reference of the profanation of v. 22 to the invaders of the city.
The והסבתי פני מהם (ἅπαξ λεγ.) is to be understood of the Jews, the rest of the invaders. Point בָהּ.
For צפוני 𝔊 has ἐπισκοπήν, = פְּקֻדָּה or some form from צפה.
𝔐 פָּרִיצִים, omitted by CORN. as misplaced representative of עריצי, v. 21. 𝔊 ἀφυλάκτως may be free rendering of 𝔐 פריצים (SCHLEUSNER, who refers to 𝔊^A^ 23,39); CORN. takes it to be interpretation of the בוא (careless, irreverent entrance into the Temple).

(23) 𝔐 עֲשֵׂה הָרַתּוֹק *make the chain*, unintelligible. 𝔊 καὶ ποιήσουσι φυρμόν, the meaning of which is not clear; 𝔍 *fac conclusionem*; CORN. ערה ובקוק *raze and empty!* see HITZ. Some threat of punishment is involved, but the text is corrupt beyond emendation.
𝔐 מִשְׁפַּט, lacking in 𝔊 (πλήρης λαῶν), omitted by CORN., SIEGFR., but here not out of place; for the thought, *cf.* 22,25-27. GRÄTZ משפך.

(24) 𝔐 וְהֵבֵאתִי רָעֵי גוֹיִם וְיָרְשׁוּ אֶת בָּתֵּיהֶם, ^ 𝔊, whence it may have fallen out by *homœoteleuton*. The threat that their houses should be taken was not a small one.
𝔐 עַזִּים; read עֻזָּם; 𝔊 τῆς ἰσχύος αὐτῶν. — Instead of הִשְׁבַּתִּי 𝔊 points הָשְׁבַתִּי.

(26) 𝔐 אל, scribal error for עַל.
After 𝔐 מִנָּבִיא CORN. inserts וְלֹא יִמְצְאוּ, something like which is necessary; the complete expression is best obtained by supplying וְאֵין, see end of v. 25.

(27) 𝔐 + הַמֶּלֶךְ יִתְאַבָּל, ^ 𝔊, scribal doublet of following clause; Ezekiel always uses נשיא and never מלך of Zedekiah, who is here referred to.
𝔐 מִדַּרְכָּם; read 'כד, as in 𝔊, and 𝔐 7,3.8.9; 18,30, &c.; מן could not here introduce the instrument.

8 (1) 𝔐 בששי; 𝔊 πέμπτῳ. The date is uncertain. In 𝔊 the interval between 1,2 and 8,1 is 384 days, in 𝔐 413 days. SMEND thinks that the latter is correction introduced (after the change in 4,5 from 190 to 390) to gain the time required by 3,16 and 4,5.6 (= 397 days). But if the 40 of 4,6 be retained (as it is by SM.), the time required is 7 + 390 + 40, for which 𝔐 does not suffice (*cf.* DAVIDSON), unless (HITZ.) we suppose an intercalated month in the 5^th^ year. See note on 4,6. 𝔊 πέμπτῳ may be accidental assimilation to following πέμπτῃ. [*Cf.* WINCKLER, *l. c.*, 96.]
𝔐 שָׁם and אדני, ^ 𝔊.

(2) 𝔐 אשׁ, read אִישׁ, with 𝔊 ἀνδρός, as 1,26 (according to MERX, JPT 9,75, a recensional change).
ממראה stands in 𝔐 before the first ממתניו, but not before the second. We may omit it here, with 𝔊; or better, insert it before second 'מת, after 1,27, and in accordance with Ezekiel's general manner of describing the vision.

8 𝔐 זֹהַר, ‸ 𝔊; CORN. retains זהר as a rare word (only elsewhere in Dan. 12,3), and therefore not likely to be a gloss, and rejects כְּעֵין הַחַשְׁמַל. It seems better to follow 1,27, rejecting 𝔐 אש as superfluous, and changing זהר to אש; זהר may be regarded as a scribal variation, rare in OT, but probably not rare in the post-Biblical period. 𝔗 זיהורא.

𝔐 חַשְׁמַלָה, perhaps fem. paus. form (OLSH. § 133, STADE § 308, SIEGFR.-STADE, WB), more probably scribal error for חשמל, the ה coming from following וי.

On צִצִת for ציצית see note in BÄR-DELITZSCH.

(3) Before 𝔐 שער insert ה; 𝔊 τῆς πύλης.

𝔐 הפנימית (*the inner court*); omit the ending ת, שער being masc.; see 40,44; 46,1.

𝔐 הַמַּקְנֶה, write המקניא, Hif. of קנא; the word is perhaps a gloss on הקנאה; 𝔊 τοῦ κτωμένου, from קנה. See DE ROSSI's note. The clause beginning with אשר is bracketed by CORN. as prolepsis (see v. 5); it seems intended to indicate that the image had formerly stood here, but that the Prophet did not expect to see it still in its old place. GUNKEL, *Schöpf. u. Chaos*, p. 141, n., after ψ 68,31, (*the wild beast of the reed*), reads הקנה, taking סמל הק' as = the image of the Chaos-dragon (*Tiâmat*).

(5) 𝔐 המזבח; 𝔊 τῆς πρὸς ἀνατολάς = המזרח, but necessary introduction to v. 6. CORN. omits the last two words.

𝔐 סמל הקנאה הזה בבאה, ‸ 𝔊. הַזֶּה may be an insertion in recognition of the mention of the image in v. 3. — בָּאָה is ἅπαξ λεγ., and here perhaps gloss. GRÄTZ מבא.

(6) 𝔐 here הֲרֹאֶה, in v. 12 הֲרָאִיתָ; it is unnecessary to change here. K^e^thîb מהם; read, with Q^e^rê, מה הם.

𝔐 אשר בית י', ‸ 𝔊, but better retained, and the article should be prefixed to תועבות and גדלות.

𝔐 לרחקה *to go away*; 𝔊 τοῦ ἀπέχεσθαι; ΑΘ, τοῦ μακρυνθῆναι; read Piel with suff. לרחקני.

(7-9) An obscure passage, sustained by all Versions, except that 𝔊 omits in v. 7 from וא' to end (*and I looked, and lo, a hole in the wall*), and in v. 8 בקיר twice. The omission of the *hole* relieves the difficulty somewhat but not materially; CORN., further, by the deletion of v. 8, gets rid of the act of *digging*, but does not account for the presence of v. 8 in 𝔐. The process described, while obscure, is neither impossible nor improbable. *Cf.* HITZ., SMEND, BERTHOLET.

(10) 𝔐 כל תַּבְנִית רֶמֶשׂ ובהמה, ‸ 𝔊, but appropriate. That many animals were at this time held sacred by the Israelitish people is probable from the old worship of bulls and serpents, and from Is. 65,4; 66,3. (*Cf.* SMITH, *Rel. Sem.*², p. 357). GRÄTZ תבנית כל.

𝔐 שֶׁקֶץ; write שקוצים, after 𝔊, and insert before it כל from the connection. 𝔐 שקץ is syntactically hard.

(11) 𝔐 עֹמֵד, ‸ 𝔊. 𝔐 עֹמְדִים, 𝔊 עֹמֵד. 𝔊 states that Jaazaniah was standing before the Elders. But the statement of 𝔐, that the Elders were standing before the pictures, is important for the situation, though the sense in 𝔊 is good.

𝔐 עֲתַר, ‸ 𝔊; perhaps omitted by the Greek scribe as unnecessary.

(12) 𝔐 בַּחֹשֶׁךְ, ‸ 𝔊, which writes the following clause ἐν τῷ κοιτῶνι τῷ κρυπτῷ αὐτῶν. So 𝔖 ܒܬܘܢܐ ܡܛܫܝܐ; 𝔗 *sleeping-chamber*, אידרון בית משכביה. These renderings point to מִשְׁכָּבוֹ instead of 𝔐 מַשְׂכִּיתוֹ, but *sleeping-room* is out of the question; משכית may be taken as sing. collect., or may be pointed as plur., and for חדרי the sing. may be written as in 𝔊 (though this is not necessary). HITZ., CORN., SIEGFR. omit the clause as scribal addition; it is, however, a natural and effective touch.

𝔐 אמרים, write אמרו as in 9,9, or else supply המה.

(16) 𝔐 היכל, CORN. בית; but it is precisely the entrance to the building itself

8 (היכל) that is here meant, in contrast with the previously mentioned enclosure (בית).

On the spelling of אולם see BÖTTCHER, *Neue Ährenlese* (on Ezek. 40,16), LAG. *Mitth.* 1,100, and CORN.'s note here. The prevailing form in 𝔐 is אוּלָם or אֻלָם, rarely Qᵉrê אֵלָם. But in Ezek. 40,16-36 occur the forms אֵילָם and אֵלָם, and 𝔊ΘΆ² have αιλαμ (see FIELD, *Hexapla*). As the etymology of the word is uncertain, and the Masoretic and Græco-Jewish traditions of the form of technical architectural terms cannot be confidently relied on, we have little to guide us in the determination of the spelling. It is, however, to be observed that the 𝔐 text in which the form אֵילָם or אֵלָם occurs (found only in plur.) is specially corrupt, and the authority of 𝔊 in such a case is not great; it seems better, therefore, to write אוּלָם or אֻלָם. It is possible that the *ê* is a later pronunciation of *û*. [*Cf.* also HAUPT, *The Assyrian E-vowel*, Baltimore, 1887, p. 14, No. 9; DELITZSCH, HW 32; ZA 11,351, and for the change of *u* and *e*, Notes on Isaiah, p. 100, l. 32. — P. H.]

𝔐 כעשרים וחמשה, 𝔊 ὡς εἴκοσι; see 11,1. The numbers in Ezek., 𝔐 and 𝔊, are somewhat uncertain, and there is little ground here for choice; *twenty* may have been taken in 𝔊 as round number, or *twenty-five* in 𝔐 may be in imitation of 11,1.

𝔐 מִשְׁתַּחֲוִיתֶם, scribal error; omit the second ת.

𝔐 קֵדְמָה, ‸ 𝔊, perhaps scribal omission, the word being not absolutely necessary, and perhaps Heb. gloss.

(17) 𝔐 כי מלאו את הארץ חמס, deleted by GUNKEL, *Chaos*, p. 142, n., as incorrect gloss; חמס is not before referred to in c. 8, but is naturally suggested from c. 7.

𝔐 וַיָּשֻׁבוּ לְהַכְעִיסֵנִי, ‸ 𝔊ᵛ, but a natural heightening of the picture; *cf.* 16,26.

𝔐 אַפָּם. Read אפי, after the תִּקּוּנֵי סוֹפְרִים, and take זְמוֹרָה in sense of *stench*, or read זָרָה; the connection requires an expression of disgust or anger on JHVH's part. A reference to a ritual act is out of the question. *Cf.* Deut. 33,10; Am. 4,10. The Versions are discordant. 𝔗 *they send* (*shame*, בהתא, perhaps =) *a stench to their nostrils*; 𝔖 *they snort* (ܡܥܡܥܡܝܢ) *with their nostrils*, perhaps taking ז' as=*noise*; 𝔍 follows 𝔐. 𝔊ᵛ αὐτοὶ ὡς μυκτηρίζοντες *they are as scorners* [turn up their noses], which seems to be a free translation of an expression not understood. Possibly the Hebrew text of 𝔊 did not have זמורה (J. P. PETERS), and the translators supplied יד: *they put the hand to the nose*. But it would then be hard to account for the ז' of 𝔐; even to late emending scribes the connection would not suggest a Cyprian or Persian ritual act, which, moreover, would be alien to Israelitish ideas. 𝔊ᴬ αὐτοὶ ἐκτίνουσιν τὸ κλῆμα ὡς μυκτηρίζοντας, obviously a partial correction after 𝔐. Σ, freely, καὶ ὡς ἀφίεντες εἰσὶν ἦχον ὡς ᾆσμα διὰ τῶν μυκτήρων αὐτῶν. It is possible that זמרה here has the sense of *crepitus ventris*, *stench* (Qamḥi, Rashi). If this seem improbable, we may read זרה, as in Num. 11,20 (זרא). The change to אפי then becomes necessary. The coarseness of the expression is not an objection to it; but it is unnecessary to go to the length of the Jewish commentators translating ז' by *crepitus ventris* [*cf.* Hor. *Sat.* i, 9,69.70 *vin'tu curtis Judæis oppedere*=καταπέρδειν], or by *membrum virile*; see LEVY, NHWB. *Cf.* BUXTORF, *s. v.* זמרה, J. H. MICH., *Bibl. Heb.*, on this verse, and BREITHAUPT's note in his translation of Rashi. HITZ. takes ז' as=*sickle*: the Judeans, as it were, cut off their own noses. GUNKEL, *l. c.*, *they snort the snot* (זרמה) *from* (מעל) *their noses*.

(18) אחמל; HAHN, GINSBURG: אחמול.

וְקָרְאוּ באזני קול גדול ולא אשמע אותם, ‸ 𝔊ᵛ, perhaps expanded scribal repetition from following verse.

9 (1) 𝔐 פְּקֻדּוֹת, read sing., as in Is. 60,17; 𝔊 ἡ ἐκδίκησις; 𝔍 *visitationes*; 𝔖𝔗 render as concrete noun, as the connection suggests. CORN., SIEGFR. *the visitations of the*

9 *city are come near*. This sense is intelligible and appropriate, but it is to be observed that 'פ, when so used, is elsewhere sing., and is always preceded by יום, or עת, or שנת, except in Mic. 7,4, where the text is doubtful (מצפיך seems to be gloss), and that בוא would be more appropriate than קרב in this connection. קרבו may be pointed either as Qal or as Piel.
𝔐 וְאִישׁ כְּלִי מַשְׁחֵתוֹ בְּיָדוֹ, ‸ Corn., Grätz, Siegfr. as repetition from next verse, on the ground that no איש has been mentioned, פקדות being abstract. This difficulty disappears when 'פ is taken as concrete. The difference between 𝔊's renderings of the clause in vv. 1 and 2 is probably translator's variation.

(3) 𝔐 הכרוב and עליו; write plur., with 𝔊 and in accordance with the general usage in c. 10. [The name כרוב may be Babylonian; it does not mean *powerful*, however, but *propitious*, syn. *damqu*; cf. *šedu damqu, lamassu damqu* &c. — P. H.]
𝔐 קסת הספר; 𝔊 Ζώνην; Corn. הקסת, as in v. 11.

(4) 𝔐 + יהוה, ‸ 𝔊, superfluous.
Read Qᵉrê אליו instead of Kᵉthîb אלו.
𝔐 + בתוך ירושלם, scribal explanation; 𝔊 μέσην Ἰερουσαλημ, ‸ preceding clause.
𝔐 בתוכה; 𝔊 ἐν μέσῳ αὐτῶν.

(5) Read Qᵉrê אל and עֵינְכֶם instead of Kᵉthîb על and עיניכם.

(6) 𝔐 בתולה, omitted by Corn. as destroying the symmetry of the clause, and as included in the נשים, but here appropriate as complementary to בחור; see Jer. 51,22; Lam. 1,18; 2,21; Zech. 9,17; 2 Chr. 36,17; ψ 148,12. If any one of the five terms of 𝔐 is to be omitted, it should be זקן.
𝔐 הזקנים, omitted by Corn. as false gloss, on the ground that the reference must be to the men in 8,16, who are not called זקנים; these latter, however, may have been Elders (in the Prophet's view) as well as those in 8,11.

(7) 𝔐 צאו ויצאו והכו בעיר. The 'וי, ‸ 𝔊 (ἐκπορευόμενοι καὶ κόπτετε), interrupts the sense, and should be omitted. The command is given here, the fulfilment in v. 11. Corn. fills out 𝔐 by inserting והכו after צאו.
For 𝔐 חצרות write חוצות, with Corn., Siegfr., after 𝔊 ὁδούς; this accords better with the following statement, *they went forth, and smote in the city*.

(8) 𝔐 ונאשאר אני, ‸ 𝔊, omitted by Hitz. and Corn. as false form and unnecessary. Ewald וְאֶשָּׁאֵר. It is descriptively effective, yet not so obvious as to suggest a gloss. The order of words is strange; read ואני נשארתי (as in Is. 49,21), or, more simply, ואני נשאר (*cf.* ואני שכולה, Is. 49,21). The אני first perhaps fell out, and was then inserted in the wrong place. On the MSS readings see Bär and de Rossi. [The Kᵉthîb נאשאר can hardly be explained as *scriptio plena* for נִשְׁאָר; it seems to be a fusion of נשאר and אשאר (Hitzig); *cf.* König, *Lehrgeb.* 1,266.]
𝔐 אדני, ‸ 𝔊.
𝔐 + כל before שארית, ‸ 𝔊, unnecessary and inappropriate.

(9) Instead of דמים (Ginsb.) Bär writes חמס [*cf.* Gen. 6,11], against the MS evidence; see de Rossi. The Versions (𝔊 λαῶν = עמים, corruption of (ד)ר had דמים.
𝔐 מֻטֶּה; 𝔊 ἀδικίας καὶ ἀκαθαρσίας, = חמס וטמאה. Corn., after 7,23, writes חמס, Grätz טמאה. 𝔐 may be retained, = *injustice*, from נטה (*cf.* Ex. 23,2; Mal. 3,5), though the sense is doubtful. טמאה is here not appropriate, and חמס is graphically too remote from מטה.

(10) 𝔐 לא תָחוֹס עֵינִי; 𝔗 לא יחוס מימרי, to avoid the anthropomorphism; 𝔖, with similar freedom, ܠܐ ܐܚܘܣ ܥܠܝܟܘܢ, which Cornill adopts.

(11) Instead of 𝔐 Kᵉthîb כאשר Qᵉrê writes ככל אשר, which is found in no Version, and is unnecessary.

10 (1) This chapter presents serious difficulties: it has a fragmentary appearance, and it is not easy to explain the order of the verses. The chief difficulty lies in the parts relating to the Cherubs, vv. 1.8-22; but as these verses are obviously

10 intended to identify the *Creatures* of c. 1 with the *Cherubs* of the Temple, and are in general supported by the Versions, they must be retained (CORN. ^ vv. 8-17). The order in c. 10 differs from that in c. 1: 10,1 (*throne*)=1,26; 10,8 (*hand*)= 1,8; 10,9-13 (*wheels*)=1,15-18; 10,14 (*4 faces*)=1,10; 10,16.17 (*motion*)=1,19-21. C. 1 describes first *Creatures*, then *wheels* and *throne* (with *divine form*); c. 10 first *throne* (*divine form* in 8,2), then *wheels*, *Cherubs* — an exact reversal. D. H. MÜLLER, *Ezech.*, pp. 20 ff., explains this from the Prophet's different positions in the two cases: in c. 1 his attention is naturally, says MÜLLER, first attracted by the foundation of the vision, while in c. 10, the chariot being on the south of the Temple (v. 3), he could at first see only its top, since the corner of the Temple-wall intervened. More probably the diversity arises from the fact that c. 1 gives the formal description, while c. 10, presupposing c. 1, mentions only the points required by the writer's purpose. Thus, v. 8 (which, however, is probably a scribal insertion) accounts for the *hand* of v. 7; vv. 9-22 state the main resemblances between *Cherubs* and *Creatures*. Each chapter may be used for the criticism of the other, but absolute identity of the two cannot be assumed.

V. 1 seems doubly out of place: it separates 9,11 from 10,2, is remote from its own context vv. 9-22, and is best bracketed, with CORN., SIEGFR. It might be regarded as a fragmentary introduction to a new section (we expect the *man* on the throne, as in 1,26) in this fragmentary chapter; it may somehow be connected with the change of position of the chariot (v. 3); but its connection with the context is so loose that it is here unintelligible as a part of the narration, nor can it well be placed after v. 8. *Cf.* HITZIG, MÜLLER, BERTHOLET.

𝔐 אל; 𝔊 ἐπάνω; write על; CORN. מִמעל.

𝔐 כְּמַרְאֵה and נִרְאָה, ^ 𝔊; whether there is expansion in 𝔐 or compression in 𝔊 is uncertain.

(2) 𝔐 + ויאמר, after הבדים, scribal repetition.

𝔐 כרוב, sing; 𝔊 plur., here necessary.

(3) The suffix in בבאו is better omitted, with 𝔊; באו is perhaps from accidental inversion of the last two letters of בוא. Verses 3-5 are a parenthetical explanation of the situation, the narration of v. 2 being resumed in v. 6. Since 8,3.4 the cherub-chariot has changed its place from north side to south side, but the movement has not been mentioned (see v. 5).

(4) Instead of the וַיָּרָם of 𝔐 CORN., against 𝔊, writes וכבוד י' נעלה, after 𝔐 9,3, of which he regards our passage as the repetition, rendering *Now the Glory of JHVH had risen up from the Cherub.* This change simplifies the description; but, since there appear to be omissions in the Heb. text, it is perhaps better to retain 𝔐, with the understanding that the *Glory* has changed position since 9,3, though the fact is not mentioned.

𝔐 כרוב; write plur., as in v. 2.

𝔐 את הֶעָנָן והֶחָצֵר מָלְאָה, ^ CORN. on the ground that the obvious intention is to express the contrast that the cloud fills the court while the Glory of JHVH fills the Temple, though the converse is said in the text. The cloud, however, may be supposed to accompany the divine person to the threshold of the house, while His brightness shines over the court.

(5) For על מפתן write אל מ' as in 9,3.

The *sound of the wings* is apparently an allusion to the movement assumed in v. 3; according to HITZ. (on 1,24) it was produced by the flapping of the wings on the bodies when the chariot came to a stand.

אל שדי is characteristic of P, with which document Ezekiel has no little in common. The verse is regarded by CORN., SIEGFR. as a later addition.

D. H. MÜLLER (pp. 26 f.) holds that the Cherubs from which the כבוד rose (here and in 9,3) are those not of the chariot, but of the Temple, and that it is here

10 and now (and not in c. 1) that JHVH leaves His sanctuary in Jerusalem. But on this supposition it is not easy to explain the vision of c. 1. The Prophet is perhaps to be thought of as now standing in the outer court.

(6) 𝔐 + מבינות לכרובים, scribal insertion from the following verse.

(7) 𝔐 + הכרוב and מִבֵּינוֹת לכרובים, ^ 𝔊, which thus begins the verse as if with the statement that the man himself takes the fire, but in the second clause says that it was given him. As in the command of v. 2, of which this is the fulfilment, no intermediate person is mentioned, it seems better to omit such references here. In [b] we may read (after v. 2) וישא וימלא את חפניו ויצא, or, what is perhaps more probable, we may omit the clause וישא ויתן אל חפני לבש הבדים (so HITZ., CORN., SIEGFRIED). V. 8, which accounts for the Cherub's hand, must then be deleted. The procedure in v. 7 may have been suggested to a scribe by Is. 6,6, where, however, the circumstances are different.
Somewhere in this connection we should expect the man to return (as in 9,11) and report. His report is not mentioned, and seems to have fallen out of the text without leaving a trace behind. CORN. introduces an allusion to it by a transformation of 11,23.

(9) The section vv. 9-17 is omitted by CORN. and SIEGFR. as a scribal repetition out of c. 1, induced by the remark in 20-22. The variations between this description and that of c. 1 rather seem to indicate that this is from the hand of the Prophet, who is concerned to exhibit the identity of the Cherubs with the Creatures.
𝔐 הכרוב; omit the article (twice in v. 9).

(11) 𝔐 אחריו, 𝔊 הָאֶחָר, less well; we expect an indication of the direction of the motion.

(12) See note on 1,18. The original of 𝔐 is probably the same here as there, but here it has been further expanded, with the purpose of supplying the chariot completely with eyes: before וְגַבֵּיהֶם is placed וכל בְּשָׂרָם, and after וִידֵיהֶם is added וְכַנְפֵיהֶם; as the paragraph is occupied with the wheels, the assignment of eyes to the bodies and wings of the Cherubs is out of place.
𝔐 והאופנים and אופניהם, glosses, having no syntactical connection with the text.

(14) 𝔐 + (vv. 14.15) וארבעה פנים לאחד פני האחד פני הכרוב ופני השני פני ארם והשלישי פני אריה והרביעי פני נשר: וַיֵּרֹמּוּ הכרובים היא החיה אשר ראיתי בנהר כְּבָר. V. 14 is wanting in 𝔊[V], and the two verses interrupt the description of the wheels. The description of the cherub-faces is given below in vv. 21.22, and there is here besides the strange substitution of *cherub-face* for the *bull-face* of 1,10. Ezekiel does not identify the face of his Cherub with that of the bull either in c. 1 or in 41,19, and the Assyro-Babylonian bull-deities and lion-deities are human-faced. Verses 14.15 must be omitted here, nor is there any place in the chapter where they can be appropriately put; they are a scribal insertion, partly from c. 1, and partly from the context (15[b] from 20[a]). In any case, הכרוב should be changed to שור, and פני omitted before השני, and probably before האחד (in אוֹפַן אחד v. 9, the pointing of אופן is apparently scribal error). V. 14 is regarded as gloss by HITZ., SMEND, CORN., SIEGFR.

(17) 𝔐 + כי רוח החיה בָּהֶם, scribal insertion from 1,20; Ezekiel reserves the use of חיה till his identification of כרוב and חיה in v. 20 (CORN.), as in c. 1 he makes no mention of כרוב.

(18) 𝔐 מֵעַל מִפְתַּן הבית; 𝔊 ἀπὸ τοῦ οἴκου; but see 9,3; 10,4.

(19) 𝔐 בְּצֵאתָם, omitted by CORNILL as marring the parallelism.
𝔐 וַיַּעֲמֹד, sing.; write plural.

(21) Omit second אַרְבָּעָה of 𝔐, as in next clause.

(22) 𝔊 + ὑποκάτω τῆς δόξης τοῦ θεοῦ Ισραηλ, after רָאִיתִי, scribal insertion from v. 20.
𝔐 + מַרְאֵיהֶם, marginal remark which has got into the text.

11 (3) 𝔐 לא בקָרוב בנות בָתּים; 𝔊 οὐχὶ προσφάτως οἰκοδόμηνται αἱ οἰκίαι; Ew. adopts the interrogative form, and CORN. and SIEGFR. the whole reading of 𝔊, but the categorical rendering (HITZ., SMEND, DAVIDSON) agrees better with the context (expectation of war). The war-party says not *Our houses* (fortifications?) *are just rebuilt, we are safe*, but *This is no time for the peaceful occupation of housebuilding* (*cf.* Jer. 29,5), *war is imminent, we are safely enclosed in Jerusalem.*

(6) 𝔐 חלליכם; 𝔊 νεκροὺς ὑμῶν, and GRÄTZ גלוליכם.

𝔐 חלל; 𝔊 τραυματιῶν; CORN. הרוגים. 𝔐 repeats חלל as in 35,8; 𝔊 has rhetorical variation.

(7) 𝔐 ארני, ^ 𝔊.

𝔐 הוציא; read 1 p. אוציא, with 𝔊.

(8) 𝔐 ארני, ^ 𝔊.

(11) Verses 11.12 of 𝔐, ^ 𝔊, are an appendage (v. 10 ends with the formal concluding phrase), made from vv. 7.10 and 5,7, yet possibly added by the Prophet himself in a revision. They are regarded as spurious by HITZ., omitted by CORN., and bracketed by REUSS. A similar resumptive statement occurs in 13,15.

Before 𝔐 תִהְיוּ insert לא, the negative being here regular, if not necessary.

𝔐 אל, scribal error for עַל.

(13) 𝔐 ארני, ^ 𝔊. — Before כלה the interrog. ה may have fallen out, through preceding ה.

(15) Omit second אַחֶיךָ of 𝔐, ^ 𝔊; repetition of copyist, giving an emphasis unnatural in this connection.

𝔐 גְאֻלָּתֶךָ; 𝔊 αἰχμαλωσίας. Write גֹּלָתךָ (or גלותך), as the connection requires.

𝔐 רַחֲקוּ; point as perf. רָחֲקוּ (HITZ., after Rashi, Abarbanel). The Jerusalemites simply describe the fact, as appears from the following clause.

𝔐 הארץ, omitted by CORN. as *explicitum* which has entered the text from the margin. היא and הארץ exclude each the other. הארץ is supported by 𝔊, and is required by the connection, there being no antecedent to היא; the latter may be regarded as the insertion of an Aramaizing scribe. If the verse be a fragment, an antecedent to היא may have fallen out; but this is a conjecture not to be employed except on strong grounds.

(16) 𝔐 ארני, ^ 𝔊.

(17) 𝔐 + לכן אֱמֹר כה אמר ארני יהוה. This phrase, though found in all the Versions (except that 𝔖 omits אֱמֹר) is better omitted as an interruption of the discourse, probably a copyist's repetition from the preceding verse. If it be retained, the form of 𝔖 is better.

𝔐 אתכם (twice); 𝔊 αὐτούς. Read אתהם, as the connection requires.

𝔐 נְפֹצוֹתֶם; 𝔊 διέσπειρα αὐτούς. Read הֲפִצוֹתִים.

𝔐 לכם; read להם, after 𝔊.

(19) 𝔐 אֶחָד; 𝔊 ἑτέραν, = אחר; 𝔖 ܚܕܬܐ; 𝔗 דחיל may be corruption of חדת. Read חדש as in 36,26 (so CORN.). HITZ., SMEND, ORELLI, and SIEGFR., following 𝔊, write אחר, which also gives a good sense. *Cf.* the similar passage, Jer. 32,39, where 𝔐 has אחר, and 𝔊 ἑτέραν, but 𝔖 ܚܕܬܐ and 𝔗 חד. The confusion between the readings חדש, אחר and אחר began early.

𝔐 בְּקִרְבְּכֶם. Read בקרבָּם, as the connection requires, and so 𝔊.

(21) 𝔐 ואֶל לב, and so 𝔊, but the expression *their heart goes to the heart of their detestable things* is intolerable. 𝔍 *quorum cor post offendicula .. ambulat*; 𝔗 וכתר פולחן. These give the general sense, and so HITZ. ואַחַר, which SMEND accepts. But the Prophet passes in v. 21 to a class of persons different from those of v. 20, and the transition is better marked by CORN.'s emendation (adopted by DAVIDSON and SIEGFR.) ואלה אחרי *but as for these, their heart goes after their idols*. HITZ.'s reading is graphically easier, but leaves the sentence incomplete. One Heb. MS has כל instead of לב, an unsatisfactory scribal attempt at emendation. GRÄTZ ואלה אל כל.

11 (22) After 𝔐 כַּנְפֵיהֶם CORN. inserts וַיָּרוֹמּוּ מֵעַל הארץ as in 10, 19, a complement that seems necessary on account of the following והאופנים לעמתם; *cf.* 1, 20.

(23) 𝔐 וַיַּעַל כְּבוֹד יהוה מֵעַל תוך הָעִיר. To this CORN. objects that JHVH was not over the midst of the city, but in the sanctuary, and emends (looking to 10, 2 ff.) to וְעַמּוּד עָשָׁן עָלָה מתוך העיר (smoke of the burning city), transposing the words to the end of the verse. But the expression *midst of the city* is a general one, the contrast being between the *city* (in which stood the Temple) and the *mountain* to which JHVH, abandoning the city, now goes. CORN.'s change of text is too violent, and does not offer the report of the man which we expect after 10, 2.

(24) 𝔐 + ברוח, found in 𝔊, but producing an improbable tautology.
𝔐 וַיַּעַל מֵעָלַי המראה; 𝔊 καὶ ἀνέβην ἀπὸ τῆς ὁράσεως, which HITZ. and CORN. adopt; but 𝔐 is more natural.

12 (2) 𝔐 בתוך בית הַמֶּרִי; 𝔊 ἐν μέσῳ τῶν ἀδικιῶν αὐτῶν, = בתוך תועבותיהם, an expression that occurs nowhere else in Ezek. (a similar expression is found in Lev. 16, 16), and does not accord with the following clause. HITZ. מרמה, after Jer. 9, 5; CORN. follows 𝔊, holding that ב' מרי is corruption of תו'.
המרי as in 2, 8.
Before אונים insert ו, with 𝔊.

(3) 𝔐 + וּגְלֵה, ‸ 𝔊, copyist's repetition of preceding word.

(4) 𝔐 כִּכְלֵי; 𝔊 ‸ first כ, but the comparison is here appropriate.
𝔐 לעיניהם (second time), ‸ 𝔊^{V}𝔖, perhaps scribal repetition from preceding occurrence.

(5) 𝔐 הוצֵאת. Write Qal יצאת, with 𝔊𝔖, as the connection requires.

(6) CORN., changing the order of words, writes בַּעֲלָטָה תֵּצֵא לעיניהם על כָּתֵף תִּשָּׂא, on the ground that 𝔐 exhibits an intolerable *hysteron proteron*; but the order in 𝔐 seems not unnatural.
𝔐 תוציא. Write Qal תצא, with 𝔊𝔖.

(7) 𝔐 כִּכְלֵי, ‸ 𝔊, but necessary.
𝔐 כאשר; 𝔊 κατὰ πάντα ὅσα.
𝔐 + בְּיָד, ‸ 𝔊𝔖, explanatory gloss, or scribal corrupt repetition from preceding or succeeding word.
𝔐 הוצֵאתי. Write Qal יצאתי, with 𝔊𝔖.

(10) 𝔐 הַנָּשִׂיא הַמַּשָּׂא הזה בירושלם וכל בית ישראל אשר הֵמָּה בתוכם. A difficult text, supported in general by all the Versions, which, however, suggest no satisfactory emendation. For the first three words 𝔊^{V} has ὁ ἄρχων καὶ ὁ ἀφηγούμενος, repetition of הנשיא; 𝔊^{A}𝔖^{II} τῷ ἀρχ. κ. τῷ ἀφ.; 𝔖 ܗܝ ܡܫܩܠܢܘܬܐ ܢܫܩܘܠ ܘܟܠ = הנשיא ישא המשא הזה; 𝔍 *super ducem onus istud*; 𝔗 עַל רַבָּא מטול נבואתא הדא. We may suppose a play upon words in משא (taken in its two senses of *burden* and *prophecy*) as in Jer. 23, 33-40, especially v. 33 (as in 𝔊) *ye are the* משא, and render *The prince is this burden* (or *massā*) &c.; or על might be inserted before הנשיא (so Σ) and כל בית (in any case write בתוכה for בתוכם). See DAVIDSON, HITZ. Otherwise the passage must be omitted as gloss (so CORN., SIEGFR.), though it seems to be a natural introduction to what follows. *Cf.* BERTHOLET.

(12) For אל write על, as in v. 6.
In 𝔐 וְיֵצֵא omit the ו, with 𝔊, as error of copyist.
𝔐 יַחְתְּרוּ; write sing., with 𝔊.
𝔐 הוציא, Hif. inf., write Qal צאת (so 𝔊), as the connection requires.
𝔐 אשר לא יִרְאֶה לַעַיִן הוא את הארץ. The לעין, ‸ 𝔖𝔗, is perhaps copyist's corrupt repetition of preceding יען, and הוא is *explicitum*; in 𝔗 חֲלָף דְּחָב *because he has sinned* there is perhaps the suggestion of an early עון. 𝔊 ὅπως μὴ ὁραθῇ ὀφθαλμῷ καὶ αὐτὸς τὴν γῆν οὐκ ὄψεται is an expansion of 𝔐, introducing an idea (that the king should not be seen) foreign to the purpose of the description (*cf.* v. 6).

12 We get a satisfactory text by omitting the לעין הוא of 𝔐. Hitz. omits הוא את הארץ of 𝔐, against v. 6; Corn. and Siegfr. follow 𝔊.

(14) Kthîb עזרה, Qrê עֶזְרוֹ; read עֹזְרָיו, *cf.* 30,8; 32,21; and so we must read in 31,17. Sing. עזר in concrete sense, = *helper*, is used in OT only of individuals, always of God except in Gen. 2,18.20 (Eve); for Hos. 13,9, see Nah. 3,9.

(19) 𝔐 אדני, ‸ 𝔊. — In 𝔐 ליושבי the ל must be taken as = *concerning*, or changed to על. 𝔐 אל; write על, as in v. 22, and with 𝔊.

(22) 𝔐 כל, 𝔊 ἀπόλωλεν ὅρασις, which is more energetic.

(23) 𝔐 אדני, ‸ 𝔊.
𝔐 וּדְבַר; 𝔖 [illegible], probably a free rendering of 𝔐 (Corn. 'a guess'); Ew. וְעָבַר, after Is. 28,21; Corn. וּבָא, after Ezek. 7,7; 22,4, and Siegfr. regards this as probable. The reading of 𝔐, supported by 𝔊, is intelligible; for the close relation between דבר and חזה, see Is. 2,1.

(25) 𝔐 + אדבר את אשר, repetition of copyist; see the expression in the next clause and in v. 28. 𝔊 λαλήσω τοὺς λόγους μου λαλήσω καὶ ποιήσω = אדבר דברי אדבר ואעשה (adopted by Corn.), which may be miswriting of 𝔐, or may have come from the text אדבר דבר by repetition of the verb. The next two verbs 𝔊 puts in 1 p. instead of 3 p.; the difference is not important.
𝔐 אדני, ‸ 𝔊.

(27) 𝔐 אמרים; 𝔊 λέγοντες λέγουσιν = אמרים לאמר. Before this, 𝔊 inserts ὁ παραπικραίνων = המרי, which may have arisen out of אמרים.

(28) 𝔐 אדני, ‸ 𝔊 (twice).
𝔐 דִּבַּר; 𝔊 λαλήσω = אדבר, which Corn. adopts. 𝔐 is favored by the similar expression at the end of v. 25.
𝔐 יֵעָשֶׂה, 𝔊 ποιήσω, perhaps free rendering of 𝔐, perhaps = עשיתי; *cf.* 𝔐, v. 25. The two sections vv. 21-25 and 26-28 are parallel predictions, probably written at different times.

13 (2) 𝔐 אל, write על, with 𝔊, the section being directed *against* the prophets.
𝔐 הנִּבָּאים; read imp. הִנָּבֵא, with 𝔊 καὶ προφητεύσεις, the part. being a meaningless repetition. The text has been not a little worked over by the scribes; thus 𝔖 here adds להון.
𝔐 לִנְבִיאֵי מִלִּבָּם, an impossible construction; a part. at least would be necessary, as in v. 17; read אליהם, with 𝔊 πρὸς αὐτούς. The reading of 𝔐 seems to be a gloss on אליהם (after v. 17), which expelled the latter from the text (*cf.* Corn.). Hitz., Siegfr. retain 𝔐.

(3) 𝔐 אדני, ‸ 𝔊.
𝔐 הוי על הנביאים הנְּבָלים אשר הלכים אַחַר רוחם; 𝔊 οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν = הוי על הנבאים מלבם, from which 𝔐 appears to have been expanded by the insertion of הנבלים as gloss, and the substitution of the final clause (Cornill).

(5) 𝔐 עֲלִיתֶם; 𝔊 ἔστησαν = עמדו. The change of person, as in vv. 4.5.6 in 𝔐, is common; 𝔊 simplifies.
For 𝔐 פרצות read sing., after 𝔊, with Corn., Stade, the ות being dittography from following word.
𝔐 בַּמִּלְחָמָה, ‸ 𝔊, perhaps gloss, perhaps expelled in 𝔊 (οἱ λέγοντες) by לאמר or האמרים.

(6) 𝔐 וְקֶסֶם. Read verb וקסמו, with 𝔊 μαντευόμενοι. Or, two infs. abs. קָסֹם חזו may be read.
𝔐 האמרים, omit the article, as the clause is a simple circumstantial one.

(7) 𝔐 ואמרים, omit ו (circumstantial clause). The whole clause is lacking in 𝔊, and may be scribal repetition after v. 6.

(8) 𝔐 אדני, ‸ 𝔊 (twice). — 𝔐 אליכם, write עליכם, 𝔊 ἐφ' ὑμᾶς.

13 (9) 𝔐 הָיְתָה; 𝔊 ἐκτενῶ = נטיתי, which is Ezekiel's term in threats (14,9 *al.*), and is here the probable reading.
𝔐 אל; write על. — 𝔐 אדני, ‸ 𝔊.

(10) 𝔐 והנם; 𝔊 καὶ αὐτοὶ = המה.

(11) 𝔐 וְיִפֹּל (ו is unnecessary). Though יפל stands in all the Versions, it is an unexpected anticipation of v. 12, and should be omitted, probably doublet of תִּפֹּל (so CORN.).
For 𝔐 היה CORN. writes הנה, with 𝔖; but it is better, after v. 13, to read יהיה. GRÄTZ takes it as imperative.
𝔐 וְאַתֵּנָה; 𝔊 καὶ δώσω, whence WELLH. (in SMEND) וְאֶתְּנָה; CORN. אֶתֵּן. The rendering *ye* is improbable. If it be taken as verb, its object may be אַבְנֵי (𝔊𝔍), or גֶּשֶׁם (𝔖); the latter construction is adopted by CORN., the former is favored by v. 13. If the construction of 𝔊 be followed, תִּפֹּלְנָה is left suspended; it is hardly possible to take it as relative clause (𝔍 *lapides . . desuper irruentes*), and it must be omitted.
𝔐 תְּבַקֵּעַ, Piel; point as Nif'al (𝔊 ῥαγήσεται).

(13) 𝔐 אדני, ‸ 𝔊.
After 𝔐 בחמה insert אֶתֵּן, 𝔊 ἐπάξω. CORN. reads תפלנה, omitting following לכלה.

(15) 𝔐 ואמר; write Nif'al ויאמר, with 𝔖𝔗, and as in 𝔐 v. 12.
𝔐 אֵין (twice); read אַיֵּה, after v. 12. [אין may mean *where?* Compare מֵאַיִן Gen. 42,7, &c., אָן, Assyr. *ânu*, Arab. أَيْنَ. Ass. *ânu* means both *where?* and *there is not*; see DELITZSCH, HW, p. 48[b] below and p. 49[a] above. אין *ên* is a later modification of *ân*; comp. *râšu, rêšu*, &c. — P. H.]

(16) V. 16 of 𝔐 is explanation of the preceding figure, probably added by the Prophet, since it seems too long and formal for a scribal gloss. It is bracketed by CORN., but retained by SMEND, SIEGFR. as an exclamation.
𝔐 אל; read על, with 𝔊.

(18) 𝔐 אדני, ‸ 𝔊.
𝔐 ידי; omit the terminal י, probably scribal miswriting from following ו. יד is sing. of class, like following ראש. We may also write ידים.
𝔐 המִּסְפָּחוֹת; omit the article as here out of place; 𝔊 ἐπιβόλαια.
𝔐 הנפשות תצודדנה לעמי ונפשות לכנה תחיינה; 𝔊 αἱ ψυχαὶ διεστράφησαν τοῦ λαοῦ μου καὶ ψυχὰς περιεποιοῦντο; 𝔍 *et cum caperent animas populi mei vivificabant animas eorum* (להן); 𝔖 *the souls of my people ye hunt, and your own souls ye keep alive* (so substantially 𝔗, but paraphrasing). The idea given in 𝔖𝔍 is the only one that suits the connection (so Rashi, HITZ.); but the expression of the genitive by לע' and לכ' is hard, and the latter word is lacking in 𝔊. CORN. omits both these as glosses, and for תצ' writes תמותתנה (after v. 19); this change of verb is without Versional authority, and introduces prematurely the antithesis *kill . . . save* of v. 19. The reading נפ' עמי תצ' ונפשותיכן תח' would give a good sense, but has no other support. The expression is better omitted as in its present form unintelligible.

(19) 𝔐 לעמי; 𝔊 λαῷ, adopted by CORNILL.

(20) 𝔐 אל, scribal error for על. — 𝔊 שָׁם; read בם (HITZ.), with 𝔖𝔗.
𝔐 + לפרחות, ‸ 𝔊𝔖, perhaps gloss, more probably here scribal repetition from the end of the verse.
𝔐 זרֹעוֹתֵיכֶם, where the pronoun of the 2 p. makes a false reference; read זרועתיהם. CORN. brackets מעל זר' on the ground that מ' ראש' does not occur in the parallel clause in v. 21.
𝔐 את נְפָשִׁים, a false form and here meaningless. CORN.'s happy emendation אתן חָפְשִׁים is to be adopted: *I will set free the souls* &c.
𝔐 + לפרחות; 𝔊 εἰς διασκορπισμόν, perhaps = לרוח, *cf.* 6,5; 𝔍 *ad volandum*, from Aram. פרח; 𝔖 freely, Af'el, افهس اىي. The word is apparently a gloss by an

13 Aramaic-speaking scribe, who noted that the figure in the text contained an allusion to birds.

(22) 𝔐 הַכְאוֹת; write הַכְאִיב (HITZ.), as in next clause, and with 𝔊𝔗, which, however, attach 2 plur. suff.

𝔐 שֶׁקֶר, ‸ 𝔊, omitted by CORN., perhaps gloss to point out clearly that the כאב of the righteous must be false.

14 (1) 𝔐 וַיָּבוֹא; write ויבואו, to agree with plur. subject; *cf.* 20,1.

𝔐 ישראל; 𝔊 Ισραηλ; 𝔖 ܒܝܬ ܐ'; CORN. בית ישראל. 𝔐 inserts בית between זקני and ישראל 8,11.12, and omits it 20,1.3; 𝔊 omits it here and 20,3. It seems to be a matter of choice.

(3) 𝔐 על for אל, see v. 4.

(4) 𝔐 אדני, ‸ 𝔊.

Kethîb בה; Qerê בא. Read בי, as in v. 7. For בי׳ ברב גלוליו 𝔊 has ἐν οἷς ἐνέχεται ἡ διάνοια αὐτοῦ, and in v. 7 in place of בי ἐν ᾧ ἐνέχεται ἐν αὐτῷ. The two Greek readings may represent the same Hebrew text (and this text would contain more than בי), in which case there is omission or addition in 𝔐 or 𝔊 in v. 4 or in v. 7. The ברב גלוליו is omitted by CORNILL on the doubtful grounds that ברב does not appear in 𝔊, and that the clause is wanting in v. 7. A difference between the readings of the Hebrew in vv. 4 and 7 would not be very strange. What Hebrew text 𝔊 is based on is not clear. The other Versions support 𝔐.

(5) 𝔐 כֻּלָּם, ‸ 𝔊, possibly scribal addition.

(7) 𝔐 בי; on the reading of 𝔊 see on v. 4 above.

(8) 𝔐 וַהֲשִׁמֹתִיהוּ. Read ושמתיהו; 𝔊 καὶ θήσομαι αὐτόν.

𝔐 משלים must be written sing.

𝔐 לאות ולמשלים; 𝔊 εἰς ἔρημον καὶ εἰς ἀφανισμόν = לשממה ולמשמה; CORN. לחרפה ולמשל. Such familiar phrases are specially liable to scribal change.

(11) 𝔐 אדני, ‸ 𝔊.

(14) 𝔐 דנאל, and so v. 20; 28,3, for which BÄR and GINSBURG give Qerê דָּנִיאֵל, a *scriptio plena* probably not original.

𝔐 ינצלו נפשם; 𝔊 σωθήσονται, = יִנָּצְלוּ, as in v. 16. 𝔊 is followed by EW., HITZ., CORN. Piel occurs nowhere else in this sense, but, as it is found only three times (Ex. 3,22; 12,36; 2 Chr. 20,25) the usage is hardly sufficient to cause its rejection here.

𝔐 אדני, ‸ 𝔊.

(15) To 𝔐 לו CORN. objects that the distinctive sense of this particle is here inappropriate, and writes או, after v. 17; but for the simple hypothetical force of לו see Gen. 50,15; Mic. 2,11. A strong (though perhaps not decisive) ground for writing או here is the construction in vv. 17.19. 𝔊 seems to have had לו. [For לו (*i. e.* او *or* + ل *verily*) = או see *Johns Hopkins University Circulars*, Vol. 13, No. 114 (July, 1894), p. 107b; *cf.* the note on Ezra 1,5. לו ישטמנו יוסף, Gen. 50,15, is not hypothetical but means simply: *Joseph will surely prosecute us* (*cf.* DELITZSCH, *Assyr. Handwörterbuch*, p. 373b). Ez. 14,12-20 must have been influenced by the Babylonian Account of the Flood, col. iv, ll. 12-20 (HAUPT, *Nimrod-Epos*, p. 142, ll. 180-194); *cf.* DELITZSCH, *Paradies*, 146; JEREMIAS, *Izdubar-Nimrod*, p. 54, n. 92; GUNKEL, *Chaos*, p. 428. — P. H.]

(16) Before 𝔐 שְׁלֹשֶׁת insert ו (as in v. 18), the condition being here continued.

𝔐 אדני, ‸ 𝔊.

(18) 𝔐 אדני, ‸ 𝔊.

(19) 𝔐 אל, copyist's error for על.

(20) Kethîb דנאל, see note on v. 14. — 𝔐 אדני, ‸ 𝔊.

(21) 𝔐 אדני, ‸ 𝔊. — 𝔐 אל for על.

(22) 𝔐 המוּצָאים: 𝔊 οἳ ἐξάγουσιν; 𝔖 ܡܦܩܝܢ; 𝔍 *educentium*. The passive sense is to be

14 preferred, for the supposition is not *if some exiles should, like Noah, Daniel, and Job, bring their children away* (for the rescued remnant are not righteous), but *even if* (contrary to the statement of v. 16) *some persons should be spared.* For a different view, see MÜLLER, *Proph.*, pp. 132 f.

CORN., to avoid the tautology, omits על ירושלם את כל אשר הֵבֵאתִי, and inserts כל before הָרָעָה; but the repetition in 𝔐 is not without force, and is found in 𝔊𝔖𝔗.

(23) 𝔐 אדני, ‸ 𝔊. — In vv. 22.23 𝔐 from ונחמתם to עלילותם is omitted in 𝔊ⱽ, apparently by *homœoteleuton.*

15 (4.5) On the mistranslation of 𝔊 see SCHLEUSNER, CORN.

(6) 𝔐 אדני, ‸ 𝔊.

𝔐 אשר נְתַתִּיו. The 1 p. is here inappropriate, and we must read Nif'al, נִתַּן, as in v. 4. But the אשר is also syntactically interruptive, and must be omitted; in the protasis נתן belongs naturally to כאשר. The alteration in 𝔐 seems to have been made by an early scribe who wished to express clearly the sovereignty of JHVH.

(7) 𝔐 יצאו; GRÄTZ suggests יִרְאוּ. — 𝔐 וִידַעְתֶּם; read וידעו, with 𝔊, the reference being more naturally to the Jerusalemites than to the exiles.

(8) 𝔐 אדני, ‸ 𝔊. — After מעלו GRÄTZ would insert בי.

16 (3) 𝔐 אדני, ‸ 𝔊.

𝔐 האמרי. Omit the article, with 𝔊, as in v. 45; it is the indefinite categories *Amorite, Hittite* that the description has in mind.

(4) 𝔐 לא כָרַּת שָׁרֵּךְ. On the reading of 𝔊 οὐκ ἔδησας τοὺς μαστούς σου (a corruption of 𝔐) see CORNILL's note.

𝔐 לְמִשְׁעִי, ‸ 𝔊, an obscure word, perhaps a gloss; it is regarded as suspicious by SMEND, and omitted by CORN. and SIEGFR. On the Assyrian *mesû* as = *wash*, see FRIEDR. DELITZSCH in BÄR's *Ezechiel*; [*Handwörterb.* 419ᵇ; *cf.* ברמעתי ערשי אַמְסֶה *I water my couch with tears*, ψ 6,7. If למשעי means *for cleansing* (𝔗 לאתנקאה) it must be an Assyrian loan-word, the final י expressing the long final vowel in Assyrian (*ana mesî*); it may have been a technical term. For the ש in Hebrew = Assyr. ס (*Johns Hopkins University Circulars*, Aug. 1887, p. 118ᵇ) compare שוק 'street,' properly 'narrow passage' (cf. *sîqu* 'narrow' = ضيق, with partial assimilation of the initial sibilant to the final ق; see *Hebraica* 1,231; *Am. Journ. of Phil.* 8,267 = *Assyr. E-vowel*, p. 3). For *sûqu* 'street,' diminutive *suqâqu* = زقاق, see also *Beitr. z. Assyr.*, 3,582, l. 27. The form فُعيل of Arabic diminutive forms is due to امالة: غزيل = Assyr. *usâlu* must be explained in the same way as modern Arabic *lisän* for *lisân*, &c. In Assyrian an *â* is changed into *ê*, not only under the influence of a preceding *i* (*girrêti* for *girrâti*), but also under the influence of a preceding *u* (for instance, *šurmênu* 'cypress' for *šurmânu*, *kurummêti* for *kurummâti* (*cf.* my remarks on *unnênu* = *ḫunnânu* 'prayer' in the Critical Notes on Isaiah, p. 117, n. *); the *u* in such cases may have been sounded as *ü*, *cf.* also note on 19,9. — P. H.] Ἀ Θ, σωτηρίαν = למישע; see further FIELD, *Hex.*

(5) 𝔐 אל פני; write על פ', as in 29,5; 32,4; 33,27 *al.*

(6) 𝔐 + וָאֹמַר לָךְ בְּדָמַיִךְ חיי (second time), ‸ 𝔊, to be omitted as copyist's repetition, here uncalled for.

For 𝔐 בדמיך (after לך) the Heb. text of 𝔊 seems to have had מדמיך, where מ is probably scribal miswriting for ב.

(7) 𝔐 רְבָבָה *myriad*, is here inappropriate, abandoning the figure which is maintained throughout the rest of the verse (CORN., DAVIDSON); the sense of the term is defined by following ותרבי ותגדלי. 𝔊 imp. πληθύνου, = רבי, adopted by CORN., and favored by REUSS, but the connection hardly permits a command, even

16 though, with CORN. and against 𝔊, we omit the following נתתיך. HALÉVY, *Rev. des Ét. Juives*, Vol. 24, pp. 30 ff., רעננה *flourishing*. After the command to live (v. 6) we expect a statement of what JHVH did for the rescued infant (so DAVIDSON); read רִבִּיתִךְ, from which might easily come (the ךְ falling out by reason of the following כ) 𝔐 רבבה and 𝔊 רבי. GRÄTZ ורבי בה.

𝔐 שָׁדַיִם; read שדיך, with 𝔊.

𝔐 בַּעֲדִי עֲדָיִים. Emend, with SMEND, after v. 8, to בְּעֵת דודים; WELLH. (in SMEND) עִדָּנִים; CORN. עד עִדִּים (also proposed by J. D. MICHAELIS; *cf.* HAUPT's note on Gen. 18, 12 in BALL's *Genesis*, p. 118, l. 49); HALÉVY, בעת עדיים. The reading of 𝔐 is scribal change to avoid *vox inhonesta*.

(8) 𝔐 אדני, ‸ 𝔊.

(9) On the use of the verbs סוך and משח *cf.* H. WEINEL in ZAT '98, p. 19.

(10) [The combination of תחש with Assyr. *taxšû* 'sheep' is impossible. There is no Assyrian word *taxšû*. Instead of *taxšû* we must read *gabšû* (*cf.* DEL. HW 194ᵃ and 705ᵃ), and this word does not mean *sheep* but *inflated skin* either of sheep (Assyr. *immeru*) or of goats (Assyr. *enzu*). *Gabšû* is derived from *gabšu* 'mass, fulness, inflation,' just as *maxrû* 'first' from *maxru* 'front,' קדמיא from קדם; see DELITZSCH, *Ass. Gr.* § 65, No. 37; NÖLD., *Syr. Gr.*² § 135. — P. H.]

(13) Kᵉthîb ששי; read Qᵉrê שֵׁשׁ.

Kᵉthîb אכלתי; read Qᵉrê אָכָלְתְּ. The final י in perf. 2 sing. fem. seems in Ezek. to be not an old form but a scribal error.

𝔐 + וַתִּצְלְחִי לִמְלוּכָה, ‸ 𝔊, omit as gloss giving the political explanation of the preceding figure.

(14) 𝔐 אדני, ‸ 𝔊.

(15) 𝔐 + לוֹ יֶהִי, ‸ 𝔊𝔖, and unintelligible; probably a gloss, whose origin cannot now be traced with certainty; HALÉVY לוּ יהי *whoever he be*. See next note.

(16) 𝔐 + לֹא בָאוֹת ולא יהיה, an ancient gloss. 𝔊 καὶ οὐ μὴ εἰςέλθῃς οὐδὲ μὴ γένηται; 𝔖 ܠܐ ܐܝܟܢܐ ܘܠܐ ܥܬܝܕ ܘܢܗܘܐ; 𝔍 *sicut non est factum neque futurum est*=לא היה ולא יהיה (and so Σ); 𝔗 לא כדכשר ולא כרחוי *not according to what was right and proper*, perhaps the free rendering of the same text as that of 𝔍. We have here the gloss of v. 15 with the added לא באות, which is perhaps for לו באת. CORN. transfers these two words to v. 15, and reads there לו בָאת ולו הָיִית, which is perhaps intelligible as a gloss, but should not be admitted into the text; the use of באת of the female is at least doubtful (DAVIDSON). Possibly the glossator wrote simply לו היית as a comment on, or expansion of, the concluding statement of v. 15, and the words got into vv. 16 and 19 by error of copyists, and in mutilated form; in v. 16, further, scribal miswriting inserted לא באות, which may have come from the preceding לך במות.

(18) Kᵉthîb נתתי; write Qᵉrê נתת.

𝔐 וְשַׁמְנִי וּקְטָרְתִּי נתתי לפניהם is omitted by CORN. as an insertion from v. 13, and in the next verse he omits סֹלֶת וָשֶׁמֶן ודבש הֶאֱכַלְתִּיךְ. His grounds are that *honey* was not a lawful offering (Lev. 2, 11), and that the verse-division is here disturbed, v. 19 being the only one in the indictment (vv. 16-20) which does not begin with וַתִּקְחִי; by throwing vv. 18 and 19 into one he gains the desired symmetry, and the excessive length of the new verse he avoids by the omissions. So far as regards the honey, Ezekiel is here speaking of unlawful cults; nor is it certain that the rule of Lev. 2, 11 obtained in his time. The mention of *flour* and *oil* is to be expected; for a Greek libation of *honey* (instead of *wine*) to the Sun-god see Ath. 15, 48. [Honey was offered also to the gods of Babylonia; see Neb. Grot. i, 20; ii, 33; *cf.* SCHRADER's *Keilinschriftliche Bibliothek*, 3, 2 (Berlin, 1890), pp. 33. 37; DELITZSCH, *Handwörterbuch*, p. 280ᵇ below s. v. *ximêtu*. — P. H.] CORN.'s criticism of the verse-division is acute; but, in the absence of other sufficient grounds for his omissions, it is better to accept the irregularity,

16 or to throw vv. 18 and 19 together without regard to length, or even to insert ותקחי at the beginning of v. 19.

(19) 𝔐 + ויהי, gloss; see note on v. 16 above.
For 𝔐 האכלתיך, 𝔖 (ܠܡܐܟܘܠܬܐ) read מאכלתך. — 𝔐 ארני, ‸ 𝔊.

(20) 𝔐 לי, ‸ 𝔊.
Corn. omits הַמְעַט מִתַּזְנוּתֵךְ as grammatically suspicious, and the whole of v. 21 as identical in meaning with, and a gloss on, v. 20b. The passage omitted by him, however, is an appeal based on v. 20. In מתזנותך it is better, with Qerê, to insert י before ך; see v. 15.

(22) 𝔐 ואת כל תועבתיך ותזנֻתיך; 𝔊 τοῦτο παρὰ πᾶσαν τὴν πορνείαν σου = ואת על כל תזנותך.
Kethîb זָכַרתי; read, as in margin, זכרת.
𝔐 + היית, ‸ 𝔖𝔙; 𝔊 ἔζησας = חיית, after v. 6.

(23) 𝔐 אוי אוי לך, ‸ 𝔊; possibly a gloss, more probably omitted in 𝔊 by scribal error.
𝔐 ארני; ‸ 𝔊.

(25) Kethîb תַזנותך; read plur., with Qerê, תזנותיך. — 𝔐 אל; read על, with 𝔊.

(26) 𝔐 תזנתך; read תזנתיך.

(27) 𝔐 + והנה נָטיתי ידי עליך ואגרע חֻקך ואתנך בנפש שנאותיך בנות פלשתים הנִכלמות מדרכך זִמה.
This verse, though found in 𝔊, is to be omitted as interrupting the list of infidelities (Egypt, Assyria, Chaldea), and as chronologically out of place. It is an old gloss, added by a copyist who felt that the Philistine domination ought not to go unmentioned. The representation of the Philistines as ashamed of Israel's idolatry is strange. In any case זמה (here syntactically impossible) must be regarded as a gloss on מדרכך. Halévy, *l. c.*, defends the verse.

(29) 𝔐 כְּנַעַן, ‸ 𝔊; perhaps scribal omission in the Greek, perhaps insertion in 𝔐 from 17,4. Corn. omits 'כ; Halévy reads (here and in 17,4) מארץ כ'.
For 𝔐 תזנותך (read plur.) 𝔊 has (by scribal error) τὰς διαθήκας σου; *cf.* note on v. 30.

(30) 𝔐 מָה אֲמֻלָה לִבָּתֵךְ, a somewhat difficult expression, for which, however, the Versions suggest no satisfactory emendation. 𝔊V τί διαθῶ τὴν θυγατέρα σου; perhaps = מה אעשה לבתך (see Hos. 11,8); 𝔖 ܡܢܐ ܐܥܒܕ ܠܒܪܬܟܝ, perhaps same text as that of 𝔊; 𝔙 *in quo mundabo cor tuum?* (and so Σ𝔊Mr mg), אמלה being derived from מול *circumcise*, in the tropical sense (Cornill); for similar readings of 𝔖H see Field. 𝔗 had our text *how great the wickedness of thy heart!* (whence Grätz גרלה for 'א). The expression *how weak thy heart!* fits not badly into the connection; לבתך may be old copyist's error for לבך, or possibly the feminine form was invented or adopted (it is ἅπαξ λεγ.) in allusion to the idea of weakness (Smend). Corn. writes מה לי לבריתך, διαθήκη being suggested by the διαθῶ of 𝔊 and the *testamento tuo* of the Coptic and Arabic Versions; but this hardly suits the connection. Halévy proposes the doubtful לבה of Ex. 3,2.
𝔐 ארני, ‸ 𝔊. — Instead of 𝔐 שַׁלֶּטֶת 𝔊 has καὶ ἐξεπόρνευσας τρισσῶς (= וְשִׁלַּשְׁתְּ) ἐν ταῖς θυγατράσιν σου.

(31) In 𝔐 בבנותיך omit the י. — Kethîb עָשׂיתי and הָייתי; read Qerê עשית and היית.
𝔐 קלס *despise*, unsuitable; 𝔊 συνάγουσα; read, with Grätz, קבץ (*cf.* 22,20; 2 Chr 24,5); Hitz. קשש = קסם; Corn. לקט (Gen. 47,14).

(32) 𝔐 + האשה המנאפת תחת אישה תקח את זרים, an old gloss (Smend), found in 𝔊 (with variations from 𝔐); a general observation, here out of place and an interruption of the sense.

(34) 𝔐 בתזנותיך; read Hif. inf. בהזנותך, and connect with the following clause (so Ewald, Smend, Davidson).
The following words ואחריך לא זוּנָה are omitted by Corn. as an interruptive and obscure gloss; but, the correction of the preceding word being made, they are a necessary part of the antithesis.

16 𝔐 וַתְּהִי לְהֶפֶךְ, deleted by CORN. as superfluous and interruptive. It is lacking in 𝔖, and might be dispensed with; but it gives an effective ending to the sentence.

(36) 𝔐 אדני, ‸ 𝔊.
𝔐 נְחֻשְׁתֵּךְ, for which ORELLI suggests בשתך, and SMEND תזנותיך; but the text is to be retained, the word probably having an obscene sense. 𝔗 בהתתיך, and so the old Jewish interpreters; see GEIGER *Urschr.* 391.392 and the notes of HITZ., CORN., DAVIDSON, BERTH., and FRIEDR. DEL. (in BÄR). [*Cf.* post-Biblical נְחֹשֶׁת *under part, lower portion* (LEVY, NHCW, p. 374[b] below). Assyr. *šupîlu ša sinništi* 'pudenda mulieris' is not derived from the stem שָׁפֵל, but from *šupîlu*, a Šafʿel of the Piel of פאל = בעל *to subdue* (see DELITZSCH's *Handwörterbuch*, p. 514). However, שָׁפֵל may be an old Šafʿel of פאל = בעל, just as Assyr. *šakânu* 'to make' is a Šafʿel of كان *to be*. The *p* in *ušpîlu* is due to partial assimilation of the ב to the preceding causative *š*; *cf.* Assyr. *dišpu* 'honey' Mand. דופשא (NÖLD., MG, § 51) = *dišbu*, *dibšu* = (דְּבַשׁ); see *Beitr. z. Assyr.* 1,2. — P. H.]
𝔐 + ועל כל גִּלּוּלֵי תועבותיך, omit, with CORN., as old gloss (found in 𝔊) making direct mention of idolatry. — For the following וכִדְמֵי בָנַיִךְ אשר he writes ונְדָנַיִךְ, but there seems to be no ground for throwing out the reference to child-sacrifice. For 𝔐 כדמי read (with 𝔊) בדמי, as is required by the connection.

(37) 𝔐 ערבת; read עגבת, with GRÄTZ, HAL., as in 23,5 *al*; ערב *pleasant* is here hardly suitable.
𝔐 ואת כל אשר אָהַבְתְּ על כל אשר שָׂנֵאת, found in the Versions, is omitted by CORNILL as a gloss, the first half being repetition, the second introducing the hand of enemies as means of punishment instead of the malicious joy of supposed friends, as the context has it. It seems to be rhetorical repetition with explanatory addition, = *whether thou art now on friendly or unfriendly terms with them*, or, *not only the enemies* (which was to be expected), *but also these thy friends.*

(38) 𝔐 מִשְׁפְּטֵי; omit the י, the plur. being uncalled for.
𝔐 ושפכת דם, ‸ 𝔊, but in accord with v. 36.
𝔐 + ונתתיך דם חמה וקנאה; read ונתתי בך ח' וק' (see 23,25). The text has been influenced by following ונתתי אתך בידם; CORN. conjectures ושפכתי עליך חמתי וקנאתי.

(39) 𝔐 גַּבֵּךְ; write plur. גביך, to accord with following רָמֹת.

(41) 𝔐 בתיך; HALÉVY אותך.
𝔐 והשבתיך, 𝔊 καὶ ἀποστρέψω σε, from שוב. CORN. transfers this word and the rest of v. 41 to v. 42 after בך.

(42) 𝔐 + וְסָרָה קִנְאָתִי מִמֵּךְ וְשָׁקַטְתִּי ולא אֶכְעַס עוד, rejected by CORN. and SIEGFR. on the ground that it contains a promise, which is out of place in this strain of denunciation. DAVIDSON takes it to express the completion of punishment, the thought of the paragraph being then summed up in v. 43. It does not accord with the context, and should be omitted as a gloss, or changed into a threat.

(43) Kethîb זָכַרְתִּי; write זכרת. — 𝔐 וַתִּרְגְּזִי; write Hif. ותרגזי.
𝔐 בראש; read בראשך, with 𝔊. — 𝔐 אדני, ‸ 𝔊.
𝔐 + ולא עָשִׂיתִי את הזמה על כל תועבתיך, an inappropriate statement, since זמה (here introduced as something additional) has been the subject of the whole paragraph. For 𝔐 ולא, 𝔊 has καὶ οὕτως, = וכן. — For עשית HALÉVY reads נשית.

(45) The adjective phrases of 𝔐, גֹּעֶלֶת אישה ובָנֶיהָ, and אשר גָּעֲלוּ אַנְשֵׁיהֶן ובניהן, omitted by CORN. as meaningless, express religious faithlessness; they seem almost a necessary pendant to the preceding statements *thou art the daughter of thy mother* &c. — 𝔐 אחותך; write plur. אחותיך.

(47) Kethîb עשיתי; write עָשִׂית.
𝔐 קָט, an unknown word. SCHULTENS, EW., HITZ., SIEGFR. = Arab. قط *only*; FRIEDR. DELITZSCH (in BÄR) = Assyr. *qiṭṭu* 'a little'[?]; ORELLI: *a little*, from קט *to cut*; SMEND, GRÄTZ, DAV.: corruption from כִּמְעַט; CORN.: not original. It is not

16 expressed by 𝔊^{AV}𝔖, and might be omitted; but, as the temporal sense of כמעט is here not appropriate, we may read זאת for קט, which brings out the contrast in the two clauses, as in 𝔗 חסוך הוה חוביך אילהין. [An Assyrian word *qiṭṭu* 'a little' does not exist. In the Charter of Nebuchadnezzar I, col. i, l. 19 we must read *saxxi*; see HILPRECHT's edition of the text, Leipzig, 1883, p. 2, n. 3 and DELITZSCH's HWB 493. *Saxxu* means perhaps *pit, well* (בור); *cf.* שׁוּחָה, שִׁיחָה, שַׁחַת, *s* for *š* as in *xursâniš* &c. *Cf.* also *me šaxâtu*, ASKT 114,14 where *šaxâtu* is perhaps plur. of שַׁחַת. The ת of the verbal stem שחת is secondary (against DELITZSCH, *Prol.* 119); *cf.* Syr. ܡܨܝܕܐ &c., Assyr. *bâru* 'to catch,' originally in a pit (באר). — P. H.]

(48.50) 𝔐 אדני, ‸ 𝔊. — 𝔐 רָאיתי; read ראית; 𝔍 *vidisti.*

(51) K^{e}thîb אחותך and עשיתי; read אחותיך (Q^{e}rê) and עשית.

(52) 𝔐 לאחותך; read plur. לאחותיך.
𝔐 52^{b} (beginning with וגם את) omitted by CORN. as repetition of 52^{a}; it seems to be repetition by the Prophet for emphasis.

(53) 𝔐 ושבות; 𝔊 ἀποστρέψω; read ושבתי.

(54) 𝔐 בנחמך אתן; 𝔊^{V} ἐν τῷ παροργίσαι με, possibly from הכעס, more probably corruption of παρηγορεῖν (ΑΣ). We might then read בנחמי (as GRÄTZ suggests), and this would suit the statement of v. 53, while 𝔐 is supported by the general context (vv. 51-53).

(57) 𝔐 רָעָתֵךְ; read עֶרְוָתֵךְ, with CORN., after v. 36; רעת is interpretation.
𝔐 עת; 𝔊 νῦν ὄνειδος εἶ; read עתה היית, as the connection demands.
𝔐 ארם; read, with 𝔖, אדם, Edom, and not Syria, being Israel's enemy at this time.
The following words וכל סביבותיה (‸ 𝔖), are a gloss, here out of place.
Before following בָּנוֹת insert ו.

(59) 𝔐 אדני, ‸ 𝔊.
K^{e}thîb ועשית; read Q^{e}rê ועשיתי. For the ו CORN. substitutes כי, which he transfers from the beginning of the verse; this is unnecessary if the verb be taken in present time.

(61) 𝔐 בקחתך; 𝔊^{S}𝔖 בקחתי. The latter reading is regarded as probable by HITZ., and adopted by CORN., GRÄTZ; but the reading of 𝔐 agrees well with the context. On the readings of Α and Θ *cf.* FIELD's note.

(63) 𝔐 אדני, ‸ 𝔊.

17 (3) 𝔐 אדני, ‸ 𝔊.

(5) 𝔐 + קָח, ‸ 𝔊𝔖; error of copyist, perhaps from preceding יקח. 𝔍 *ut firmaret radicem*, and 𝔗 לִמוֹרַע נִצְבִיהּ seem to be mere attempts to supply a probable sense, as is the *he placed it* of RV. No Hebrew word קח is known.

(6) 𝔐 פראות; read פארות (so GINSBURG); the connection calls for a synonym of בדים; see 31,5.6.8. On the true reading of 𝔐 see notes of DE ROSSI, BÄR-DEL., and GINSBURG.

(7) 𝔐 אחד; read אַחֵר, with 𝔊𝔖𝔍.
𝔐 עליו, read אליו, with 𝔊 πρὸς αὐτόν. — In ודליותיו make suff. fem.

(8) 𝔐 אל; write על, as in v. 5.

(9) Before אמר 𝔊 inserts διὰ τοῦτο, and CORN. לכן, a natural introduction more easily inserted than omitted.
𝔐 אדני, ‸ 𝔊.
𝔐 תִּצְלָח; insert the interrog. ה, probably fallen out by reason of the preceding ה (HITZIG).
𝔐 ויבַשׁ כל טרפי צמחה תיבָשׁ. This expression, difficult as it stands, might be assimilated in form to the last clause of v. 10 by inserting תיבש before ויבש; but it is better, with CORN., SIEGFR., to omit the תיבש here.
𝔐 ולא בזרע גדולה ובעם רב למשאות אותה משרשיה. The clause presents various

17 difficulties. That it refers to the second eagle seems certain (so Rashi, HITZ., CORN.) from the interpretation (vv. 12-21) of the allegory: vv. 3-6 are explained in 12-14; 7 in 15; 8.9ᵃ in 16; 10 in 18ff.; 9ᵇ must be explained in 17, and we expect it to say that *he* (the eagle) *will not avail when it* (the vine) *is plucked up*. As the text stands, it naturally refers to the first eagle, but in any case it is defective. Following v. 17 we may insert יעשה after עם רב and, in accordance with the context, write בנתק or בנסע (𝔊 ἐκσπάσαι) for למשאות; this last is a corrupt form, for משאת (*cf.* OLS. § 199ᵉ), or in some way affected by following אותה. CORN. inserts יבוא after ולא, and for 'למ writes ליום שאת; but נשא is never used of plucking up a tree. HITZ. takes 'למ as = *to elevate* (to prosperity), a sense that does not agree with the 'מש. GRÄTZ יִלְאֶה למ'. For prep. ל we must write ב, after the במלחמה of v. 17: *during the plucking up*. There still remains the difficulty that in part of this clause (עם רב) the figure of the allegory is abandoned, and these two words should perhaps be deleted.

(10) 𝔐 יבש and תיבָש at the end of the verse, ‸ CORNILL; the Versions here vary without materially affecting 𝔐.

(14.16) 𝔐 לעמדה; GRÄTZ לעבדו, after 𝔗. — 𝔐 ארני, ‸ 𝔊.

(17) 𝔐 יעשה; GRÄTZ יושיע.

𝔐 רַבּות, ‸ 𝔊; perhaps omission of Greek copyist by *homœoteleuton*.

(19) 𝔐 ארני, ‸ 𝔊.

𝔐 הפיר, apparently from פור, though found elsewhere (ψψ 33,10; 89,34), is probably *scriptio plena* for הפר, from פר.

(20) 𝔐 20ᵇ, beginning with וַהֲביאותיהו, ‸ 𝔊, deleted by CORN. The statement that Zedekiah shall be taken to Babylon seems not out of place here, though it is not easy to account for its absence from 𝔊; possibly the eye of the 𝔊 scribe skipped from בבלה to בכל, and 'והב was afterwards omitted as unintelligible.

𝔐 מעלו; GRÄTZ במעלו.

(21) 𝔐 מִבְרחו (Qᵉrê מברחָיו); read מבחָרו, as in 23,7. 'ואת כל מ is lacking in 𝔊, and is possibly gloss on following אנפיו; it is omitted by CORN.

(22) 𝔐 ארני, ‸ 𝔊.

𝔐 הֵרָמה ונתַתּי, ‸ 𝔊, fits the parallelism, though it may be omitted without serious loss. The text of 𝔊 in this verse shows some confusion. The construction of נתתי, without expressed object (*cf.* following שתלתי), is to be noted. CORN. follows 𝔊. GRÄTZ ונטעתי.

(23) CORN.'s emendation פֹארָה for 𝔐 פרי is attractive, as the cedar is not properly a fruit-bearing tree; but the text here appears to follow that of v. 8, where the nouns are the same, and the verbs change places, and פרי may be used in the general sense of *product*; 𝔊 καρπόν.

After 𝔐 תַּחתָּיו CORN. inserts כל חיה, as in 31,6. GRÄTZ כל ח' השדה.

18 (2) At beginning of the verse 𝔊 inserts בן אדם, an expression easily inserted or omitted.

𝔐 על אדמת ישראל; 𝔊 ἐν τοῖς υἱοῖς Ἰσραηλ; *cf.* 12,22 where in this expression, in a similar connection, 𝔊 agrees with 𝔐.

(3) 𝔐 ארני, ‸ 𝔊. — 𝔐 לכם, ‸ 𝔊.

𝔐 מְשֹׁל; 𝔊 λεγομένη; CORN. מושל.

(6) 𝔐 אל ההָרים; read על הדָּם, after 33,25. Eating with the blood was a ceremonial crime, but not eating on the mountains; see W. ROBERTSON SMITH, *Religion of the Semites*², 343; *cf.* English Translation of *Leviticus*, p. 87, l. 10.

𝔐 נִדּה, read בנדתה (Lev. 15,20, CORNILL) or טמאת הנדה (Ezek. 22,10, SMEND); 𝔊 γυναῖκα ἐν ἀφέδρῳ οὖσαν.

(7) 𝔐 חוב; read שוב (CORN.), which accords better with the construction in vv. 12. 16; חוב, moreover, is an Aramaic word, not found elsewhere in OT as noun (verb

18 in Dan. 1,10), and the collocation חבלתו חוב is difficult. — HALÉVY, RÉJ, Vol. 24, p. 48, objects to the fem. form חבלה, and reads חבל השיב ישיב.

(9) 𝔐 אֱמֶת; read אתם, with 𝔊 αὐτά, as in v. 19. — 𝔐 ארני, ∧ 𝔊.

(10) 𝔐 + ועשה אח מֵאַחַד מֵאֵלֶּה, apparently corrupted doublet of the following clause; the unintelligible אח is probably repetition out of אחד (DAVIDSON). 𝔊 has for this and the following clause: καὶ ποιοῦντα ἁμαρτήματα ἐν τῇ ὁδῷ τοῦ πατρὸς αὐτοῦ τοῦ δικαίου οὐκ ἐπορεύθη, which gives a good sense, and is adopted by CORN. and SIEGFR., but seems rather to be a paraphrase of the text of 𝔐 (SMEND) with the form of which it is not easily brought into relation. The omission of the last clause of v. 10 gives tolerable clearness to the text. This clause possibly arose from a miswriting of the words (as emended) in v. 11: עשהכיאםעלהרם, the אח having been afterwards added. The ποι. ἁμ. of 𝔊 may represent עשה חטאות, and the rest may be a gloss after v. 14.

(11) 𝔐 כי גם; read כי אם, 𝔊 ἀλλὰ καί. — 𝔐 אל ההרים; read על הרם, as in v. 6.

(13) For BÄR's תועבות GINSBURG writes תעבות.

(14) 𝔐 וַיִּרְאֶה; 𝔊 φοβηθῇ, CORN. ויירא, SIEGFR. וַיִּרָא; the latter reading accords best with the context; *cf.* GINSBURG's note.
BÄR כָּהֵן; GINSB. כָּהֵן.

(15) 𝔐 ההָרים; read הדָּם, as in v. 6.

(16) BÄR ערם; GINSBURG ערום.

(17) 𝔐 מעני; read עָוֶל, as in v. 8 and in 𝔊.

(18) 𝔐 + אח, unintelligible gloss, or accidental insertion of a copyist.

(20) K^e^thîb רשע; insert article with Q^e^rê.

(21) K^e^thîb חטאתו; read Q^e^rê חטאתיו.

(22) 𝔐 לו, ∧ 𝔊.

(23) 𝔐 ארני, ∧ 𝔊. — 𝔐 מדרכיו; read sing. with 𝔊. — BÄR הלא; GINSB. הלוא.

(24) 𝔐 + יעשה וחי, ∧ 𝔊, insertion of Hebrew scribe, an interruption of the thought.
K^e^thîb צדקתו; read Q^e^rê צדקתיו.

(26) 𝔐 + עליהם, ∧ 𝔊, which inserts עליו after following עשה; this reading is supported by v. 24, and is to be adopted. For עליהם GRÄTZ reads הוא.

(28) 𝔐 וַיִּרְאֶה, read וַיִּרָא, as in v. 14; ∧ 𝔊, omitted by CORN. and SIEGFR. as scribal insertion from v. 14, appropriate there but not here. The contrast expressed in v. 14 is not found here, but the ascription of fear to the sinner is appropriate. The word may have dropped out of 𝔊 by scribal accident.
K^e^thîb וישוב; Q^e^rê וַיָּשָׁב; read וְשָׁב.

(29) 𝔐 יִתָּכֵן; read plur. יתכנו, to agree with the plur. subject. 𝔊 here has sing. subject and verb.

(30) 𝔐 לכן, ∧ 𝔊, perhaps lost by *homœoteleuton* with preceding יתכן.
𝔐 ארני, ∧ 𝔊.

(31) 𝔐 בם; read בי, with 𝔊 (HITZ.), as the connection requires; בם, moreover, is not an allowable complement to פשע; for the construction SIEGFR. compares Jer. 33,8.

(32) 𝔐 ארני, ∧ 𝔊.
𝔐 וְהָשִׁיבוּ וחיו, ∧ 𝔊; a natural conclusion to the discourse, perhaps added by a scribe.

19 (1) 𝔐 אל, scribal error for על.
𝔐 נשיאי; read sing. נשיא, with 𝔊, and to agree with the sing. pron. in next verse; so EW., HITZ., CORN., DAVIDSON, ORELLI. [The plural in such cases, however, may be ***amplificative***; see note on 29,3; *cf.* ψψ 24,2; 42,7; 105,15; 137,1, &c. and Notes on Isaiah, p. 109, l. 9. — P. H.]

(2) The rhythm of the verse is in disorder, and the word מה, found in all the Versions, offers serious difficulties. The translation ***What was thy mother?*** not only

19 mars the elegiac rhythm, but gives an unsatisfactory thought, and does not accord with v. 10. *How was thy mother a lioness!* is impossible both in Hebrew and in English or German; 𝔍 *quare mater tua leæna inter leones cubavit* is out of the question. Read וְקָמָה (*cf.* Cant. 2,9), which gives an opening like that of v. 10, and prefix ל to לביא. This change (the verse-division being made at אריות) restores the rhythm not unsatisfactorily; but rhythm and sense are improved by transposing רבצה after כפרים (so CORN.). BUDDE (ZAT 2, 1 ff.) inserts a second ר' in this place. 𝔊 follows 𝔐, only giving ἐγενήθη for רבצה.

(4) 𝔐 וַיִּשְׁמְעוּ; read, with HITZ. וַיַּשְׁמִעוּ *raised a cry*. The following אליו must then be changed to עליו.

(5) 𝔐 נוֹחֲלָה; 𝔊 ἀπῶσται ἀπ' αὐτῆς; CORN. נואלה *acted unwisely*. 𝔐 is unsatisfactory, whether we render *waited* or *delayed*, but nothing better presents itself. Possibly we should read נחלת, Nif. of חלה *sick* (*cf.* 34,4; Is. 17,11), or נהלא *he was removed* (*cf.* Mic. 4,7), or נדח *he was carried off*.
𝔐 אחד; read אחר, with 𝔊.

(7) 𝔐 וַיֵּדַע אַלְמְנוֹתָיו is unintelligible. 𝔊 καὶ ἐνέμετο (=וירע) τῷ θράσει αὐτοῦ (מעז?). 𝔖 *he walked in his might*, free rendering after 𝔊. 𝔗 *he destroyed his castles* (or, *palaces*). 𝔍 *didicit viduas facere*. EW. וַיָּרַע אַרְמְנוֹתֵיהֶם, to which HITZ.'s objection that רעע may be used of breaking vessels but not palaces (for which נתץ is the word) seems to hold. HITZ.'s own emendation ויעד אל מְעֻנוֹתָיו *he carried off his prey to his lair* is somewhat remote, and so that of CORN., who changes HITZ.'s verb to וירבץ, *he lay down in his lair*, referring to ψψ 104,22; 139,3. MARTI (cited by SIEGFR.) reads וירב *and he multiplied his widows* (suggested also by DAVIDSON), but the connection favors a reference to some physical destruction. GRÄTZ וירץ אלמנות (or ארמנות, Is. 13,22, ועריהם); the same objection lies to רצץ as to רעע above. It is perhaps impossible to restore the text with certainty. The connection seems to require for אלמ' some parallel to עריהם, and for the verb a sense akin to *destroy*, a parallel to החריב; I suggest וירע למעונותיהם *and he ravaged their dwellings* (*cf.* Jer. 31,28 where this verb occurs as synonym of various expressions of destruction).
𝔐 וְעָרֵיהֶם החריב may appropriately be said of a lion, and CORN.'s emendation יעריהם seems unnecessary.

(8) For 𝔐 וַיִּתְּנוּ, which has no object expressed, CORN. writes ויכתרו *beset*, after 𝔗𝔖 כנש, 𝔍 *convenerunt*. As in the parallel and equivalent expression in v. 4, וישמעו עליו, the appropriate object of the verb (קול, *cf.* Neh. 12,42 with Josh. 6,10) is omitted, so here קול is omitted; render *and the nations cried out against him*; *cf.* DAVIDSON. The Versions support 𝔐, of which 𝔖𝔗 give free renderings. GRÄTZ ויחנו.

(9) 𝔐 ויתנהו בסוגר must be placed after בָּבֶל, and בחחים after ויבאהו as in v. 4; he is led to Babylon, and there kept in a cage. The words יְבִאֻהוּ בַּמְּצֹדוֹת are clearly a gloss (possibly after 17,20) on ויתנהו בסוגר (CORN.). 𝔊 καὶ εἰσήγαγεν αὐτὸν εἰς φυλακήν. [For 𝔐 סוגר write סיגר = Assyr. *šigâru* 'cage;' see *Hebraica* 1,226 (for Heb ס = Assyr. *š*, see note on 16,4). In the passages quoted by LEVY, *Neuhebr. Wörterb.* s. v. סוגר we must read סגור = ساجور *collar of a dog* (contrast *Beitr. z. Assyr.* 1,372 below). The pronunciation סוגר instead of ܣܘܓܪܐ (*cf.* BROCKELMANN *s. v.*) is, of course, derived from our passage. — For חחים see notes on the English Translation of *Ezekiel*, p. 132, l. 53. — P. H.]
𝔐 אל; write על. — The קינה-rhythm fails in 9ᵇ.

(10) VV. 10-14 form a second קינה with not very well defined elegiac rhythm.
𝔐 בְּדָמְךָ; read בְּכֶרֶם, a word which is possibly contained in 𝔊 ὡς ἄνθος ἐν ῥοᾷ = ברמן. EDW. CALMET (cited, with disapproval, by HOUBIGANT) כרמך; EW. כְּרֶמֶל; CORN., SIEGFR. omit. Rashi, דמיון, *thou art like one whose mother was a vine*.

• *Cf.* BÖTTCH. in *Stud. u. Krit.*, 1850, pp. 604 ff.

19 (11) Instead of מַטּוֹת and שִׁבְטֵי of 𝔐 write sing., with 𝔊, and as in v. 14; and make the predicates sing. here and in v. 12, and, in accordance with these changes, omit plur. ending in מֹשְׁלִים. [The plural forms, מטות and שִׁבְטֵי, however, may again be *amplificative*; see above, p. 70, l. 50. — P. H.].
For 𝔐 עבותים *thick branches* (so CORNILL) read עָבוֹת *clouds*.

(14) 𝔐 וַתֵּצֵא אֵשׁ מִמַּטֵּה בַדֶּיהָ פִּרְיָהּ אָכָלָה. The connection of v. 14 with preceding context is not clear: the vine is cast down, the branch is burned (v. 12), the vine is transplanted (v. 13); whence, then, the fire of v. 14? If the verse be retained as a concluding resumptive statement, then, since the purpose seems to be to say that the destruction of the nation comes from the royal house, and since the מט' בד' is inapposite, it is better to omit פריה, with 𝔊, take בד' as object of אכלה, and (with CORN.) insert article before מטה.
Instead of למשול write מֹשֵׁל as in emended text of v. 11.

20 (1) 𝔐 ישראל; 𝔊 οἴκου Ισραηλ, and so CORN.; see note on 14,3.
(3) 𝔐 אלהם; write אליהם. — 𝔐 ארני, ‸ 𝔊 (twice).
(5) 𝔐 ארני, ‸ 𝔊. — 𝔐 ישראל; 𝔊 τὸν οἶκον Ισραηλ.
𝔐 וָאֶשָּׂא יָדִי לְזֶרַע בֵּית יַעֲקֹב and the following ואשא ידי להם are regarded by CORN. as glosses; HITZ. thinks the second an insertion that interrupts the connection. They are found in 𝔊 (the first, however, as אורע ἐγνωρίσθην), and may be only redundancies of style.
(6) 𝔐 תַּרְתִּי; 𝔊 ἡτοίμασα; 𝔖𝔗 יהבת; 𝔍 *provideram*; write נתתי, as in v. 15. תור is used only of *reconnoitering* or *spying out* (Deut. 1,33).
Before זָבַת insert ארץ, with 𝔊.
(7) 𝔐 אלהם; write אליהם.
(9) 𝔐 וָאַעַשׂ; CORN. (after 𝔖) not so well: ואחוס. The general term עשה is here needed. — 𝔐 הֵחַל; point as infinitive.
(10) 𝔐 וָאוֹצִיאֵם מארץ מצרים, ‸ 𝔊, from similarity to preceding להוציאם מארץ מצרים. CORN. retains the former, and omits the latter as marring the parallelism and here inappropriate. It is a redundancy which appears to belong to the style of the chapter.
(13) BÄR אותם; GINSBURG אתם.
(14) 𝔐 וָאֶעֱשֶׂה; CORN. ואחוסה, as in v. 9. — 𝔐 הֵחַל; point as infinitive, as in v. 9.
(15) After נָתַתִּי the sense requires the insertion of להם, as in 𝔊.
Before זָבַת insert ארץ, with 𝔊; *cf.* v. 6.
(21) Before הַבָּנִים 𝔊 inserts καί = גם. — BÄR אתם; GINSBURG אותם.
(22) 𝔐 והשבתי את ידי, ‸ 𝔊, perhaps scribal insertion.
𝔐 וָאַעַשׂ; CORN. ואחוס, as in v. 9. — Point הֵחַל.
(26) 𝔐 לְמַעַן אשר יֵדְעוּ אשר אני יהוה, ‸ 𝔊, omission or insertion of scribes.
(27) 𝔐 ארני, ‸ 𝔊. — 𝔐 עוד זאת; 𝔊, not so well, ἕως τούτου = עד זאת.
(28) 𝔐 וַיִּתְּנוּ שָׁם כַּעַס קָרְבָּנָם, ‸ 𝔊, scribal plus or minus. — BÄR עבות; GINSB. עֲבֹת.
(29) V. 29 of 𝔐, ואמר אלהם מָה הַבָּמָה אשר אַתֶּם הַבָּאִים שָׁם ויקרא שמה בָּמָה עד היום הזה, is an ancient insertion, also found in 𝔊, an etymological gloss, improbable for Ezekiel, who nowhere else gives an etymology; *cf.* FIELD's note; LAG., *Mitth.* 1,213.
(30) 𝔐 ארני, ‸ 𝔊.
The interrog. ה before בדרך is omitted by CORN. (against 𝔊) as inappropriate and probably repetition of preceding ה. The interrogative form is, however, natural and vigorous.
(31) 𝔐 וּבִשְׂאֵת; 𝔊 καὶ ἐν ταῖς ἀπαρχαῖς, = ובראשית, which CORN. adopts, but the parallelism (בהעביר) favors 𝔐.
𝔐 לכל; read בכל, with 𝔊. — After עד היום insert הזה, with 𝔊. — 𝔐 ארני, ‸ 𝔊.
(33.36) 𝔐 ארני in both verses, ‸ 𝔊.
(37) 𝔐 בְּמָסֹרֶת הַבְּרִית; 𝔊 ἐν ἀριθμῷ. Read בְּמִסְפָּר, with EW., SMEND. The הברית is

20 copyist's repetition of the following וּבְרוֹתִי (LAG., *Prov.*, v; GGN 1882, pp. 168 ff. = *Mitth.* 1,91). CORN. בְּמוֹקָר. On HITZ.'s emendation מַסְרֵת בְּרִית *pan of purifying* see KLOST. (in STRACK-ZÖCKLER), KITTEL (in KAUTZSCH), BUDDE (in HAUPT), on 2 Sam. 13,9. To the reading בְּמִסְפָּר CORN. objects that 'מ means not *tale*, *count* (*Zählung*) but only *number* (*Zahl*), and that a synonym of שבט is here demanded. But in 1 Chr. 9,28 we have *they brought them in by tale* ('במ), and both שבט and ברותי (v. 38) refer to a process of numbering.

(38) 𝔐 כִּי; 𝔊 διότι, = כי, not preferable to 𝔐. — 𝔐 יבוא; read plur. יבואו.

(39) 𝔐 לְכוּ עִבְדוּ; 𝔊 ἐξάρατε, = אבדו, or correction to avoid the apparent command to practice idolatry. HITZ., after 𝔊, בערו; CORN. העבירו *put your idols away* (*pass your idols through the fire*), SIEGFR. *burn your idols*; but 'הע does not mean *burn*, and *to pass idols through fire* (*i. e.* offer them up) would be an unexampled procedure (according to CORN. it is suggested by vv. 26.31). 𝔐 is favored by the antithesis ואחר = *but afterwards*, not *and then*.

𝔐 אם אינכם שמעים; 𝔊 εἰ μὴ ὑμεῖς εἰσακούετε, so as to agree with preceding clause; HITZ., CORN., אם אשכם. 𝔐 ironically bids them serve idols now, declaring that hereafter they shall serve JHVH alone; 𝔊 seriously commands the destruction of idols. The harder reading seems preferable. As to the possibility (denied by HITZ.) of participle instead of imperf. in future negative conditional clause, *cf.* Ew. § 335[b]; GES.-KAUTZSCH[26], § 159, v.

(40) 𝔐 + בארץ, ‸ 𝔊; omit, with CORN., as apparently dittography out of ארצה, and here dragging and superfluous. GRÄTZ omits the ב of בכל.

(43) 𝔐 כל and אשר עשיתם, ‸ 𝔊, scribal plus or minus.

(44) 𝔐 למען שמי לא; 𝔊 ὅπως τὸ ὄνομά μου μὴ βεβηλωθῇ, the last word being insertion after vv. 9.14.22. — 𝔐 בית ישראל and ארני, ‸ 𝔊.

21 (1) 𝔊 (followed by 𝔖𝔍, ARV) improperly includes 𝔐 21,1-5 in c. 20.

(2) 𝔐 אל (twice); write על.

𝔐 נֶגֶב; write נגבה, or בנגב. 𝔊 writes Θαιμαν, Δαγων, Ναγεβ for 𝔐 תימנה, דָּרוֹם, נגב.

(7) Before בן אדם 𝔊 inserts לָכֵן הִנָּבֵא. — 𝔐 אל; write על (twice).

𝔐 מִקְדָּשִׁים; 𝔊 τὰ ἅγια αὐτῶν; write מקדשיה; for the plural, *cf.* 7,24.

(8.9) 𝔐 אליך and אל; write עליך and על.

(9) 𝔐 צָפוֹן; write צפונה; 𝔊 ἕως βορρᾶ.

(12) 𝔐 אל; write על.

(14) 𝔐 (BÄR and GINSBURG) ארני, with edd. Brix., Ven. 1518, 1521, Complut., *al.*; see DE ROSSI. The reading יהוה seems preferable because Ezekiel nowhere else has 'א alone in his own utterances; see 18,25.29; 33,17.20, and *cf.* CORNILL *Proleg.*, p. 173.

(15) 𝔐 הֱיֵה לָהּ; read, with CORN., הָהֵל. SMEND, SIEGFR., GRÄTZ, היות (𝔊 ὅπως γένῃ), which is graphically simpler, but does not so well suit in the (apparently) identical expression in v. 33. 𝔍 *ut splendeat*, 𝔖 ܠܨܚܘ, are free renderings of 𝔐; 𝔗 gives a loose paraphrase.

𝔐 + אוֹ נָשִׂישׂ שֵׁבֶט בְּנִי מֹאֶסֶת כָּל עֵץ. For these words, which are unintelligible, no satisfactory emendation has been proposed, and they are better omitted. There is possibly an allusion to 19,10-14; *cf.* note on v. 18 below. See SMEND, CORN., DAVIDSON, SIEGFR., GRÄTZ, BERTHOLET. [*Cf.* FRIEDRICH DELITZSCH in *Zeitschrift für Keilschriftforschung*, vol. 2, p. 390; ZA 1,51, *Prol.* 135,1; WB 333; HWB 47[b]; C. LEVIAS, *A Grammar of the Aramaic Idiom contained in the Babylonian Talmud*, Cincinnati, 1896, § 185 = *Hebraica* 13,78. -- P. H.]

(16) 𝔐 ויתן; GRÄTZ, 1 pers. sing. - 𝔐 לְמָרְטָה; write לטובה, from the parallelism (הורג). The error was probably caused by the preceding מֹרָטָה. CORN. omits it and the two preceding words.

𝔐 + חֶרֶב, a gloss which interrupts the connection.

21 (17) 𝔐 אל for על.

(18) 𝔐 ומה אם גם שֵׁבֶט מֹאֶסֶת לא יִהְיֶה, connected with the omitted clause of v. 15, and equally unintelligible. *Cf.* the שבט מושל of 19,14.

(19) 𝔐 ותִכָּפֵל חֶרֶב שְׁלִישִׁתָה. The text is meaningless, but stands in all the Versions. A natural emendation would be: ואמרתָ חֶרֶב נִכְשָׁלִים, but it is graphically not easy. Corn., ותשכל חרב שלישים *let the sword of heroes bereave*, simple and ingenious, but not natural; שלישים means not *heroes* but *officers* (here not appropriate), and the sword in the text is described by its relation to the slain, not to the slayers. Hitz., ותכף לחרב שלישתה *curve* (the hand) *for a third sword*. Peters, ותכף לחרב (omitting שלישתה as gloss), taking the verb in the sense (not elsewhere found) *to seize with the hand*. These are both graphically attractive; but, according to the context, the sword cannot be in the Prophet's hand.
𝔐 החדרת; 𝔊 ἐκστήσεις (so 𝔍𝔖𝔗); Grätz המחררת.
𝔐 חֶרֶב חָלָל הַגָּדוֹל; read חרב חללים הגדולה, in accordance with preceding clause.

(20) 𝔐 הַמִּכְשֹׁלִים; 𝔊 οἱ ἀσθενοῦντες; read הַנִּכְשָׁלִים, parallel to חללים.
𝔐 נתתי אִבְחַת; read, with 𝔊, נתנו לִטְבָחוֹת. On an Assyrian אבח as synonym of טבח see Fried. Delitzsch in *Zeitschrift für Keilschriftforschung*, 2,395; [*cf. Heb. Langu.* 29; *Prol.* 75; AW 27. The Assyr. stem אבח = טבח, however, does not exist. Delitzsch does not give it in his HWB, p. 5^b, and *ibid.* p. 299^a he admits that the synonym of *maqâçu* 'rack' II R 23,9 a.b is *naṭbaxu*, not *nabbaxu* = *na'baxu*, מאבח (see *Beitr. z. Assyr.* 1,176 s. v. *naṭbaxu*, and *cf.* ZDMG 40,729 below). Instead of *abâxu* 'torture' *Prol.* 75,3; AW 27 (*cf.* Zimmern, *Busspsalmen*, 93) Delitzsch reads now *apuxxu* (see HWB, 112). — P. H.]
𝔐 אָח; read אַךְ. 𝔊 εὖ. Corn., חַדָּה *sharp*, with 𝔍 *acuti*.
The doubtful ἅπαξ λεγ. מעטה is better written מֹרְטָה, as in vv. 14.15, with Ew., Smend, Corn., Grätz.

(21) 𝔐 gives four terms, of which two are *right* and *left*, for the directions of the sword. It seems better, with Böttcher, to get the other two directions by changing 𝔐 הִתְאַחֲדִי to התאחרי, and הָשִׂימִי to הקדימי. Corn. retains התאחדי, deriving it from חדד (𝔊 ὀξύνου), and, with 𝔊, omits השימי as miswriting of הַשְׂמִילִי, which the scribe forgot to cancel. 𝔊 gives only the two directions *right* and *left*.
𝔐 פניך; 𝔖 1 pers. suff.; Grätz, פיפיותיך.

(22) After חַמָתִי Corn. inserts בם, to complete the expression.
For 𝔐 אל write על, as in vv. 17.19.

(24) 𝔐 אחד; write fem. אחת.
𝔐 + בָּרֵא after יָד, ‸ 𝔊, scribal repetition of following 𝔐 ברא (Smend).
𝔐 ברא after עיר, 𝔊 ἐπ' ἀρχῆς; write בראש.
After following דרך insert עיר, to make the phrase complete, *at the head of the road to each city* (*cf.* Smend).

(25) 𝔐 בירושלם בצורה; 𝔊 καὶ ἐπὶ Ιερουσαλημ ἐν μέσῳ αὐτῆς; write וירושלם בתוכה.

(26) 𝔐 אל; write על (so 𝔊).

(27) 𝔐 + לָשׂוּם כָּרִים, here out of place, copyist's repetition of same phrase in this verse below. [For כרים, see above, p. 47, l. 46.] Cornill, שרים, *to appoint captains*.
𝔐 בְּרֶצַח, *in slaughter* (*crushing*), here inappropriate; 𝔊 ἐν βοῇ. Write בצרח (Houbigant cited by Rosenmüller), a noun which may probably be assumed from the verb יצריח *shout*, Is. 42,13 (though this verb is apparently not in 𝔊) and Zeph. 1,14, 𝔊 σκληρά (Smend). Corn. holding this noun to be doubtful, writes רנה. [*Cf.* Assyr. *çirxu* 'shout,' af. *šuçruxu* 'to shout.']

(28) 𝔐 + להם, unnecessary alongside of בעיניהם.
𝔐 + שְׁבֻעֵי שְׁבֻעוֹת להם, unintelligible gloss (perhaps on קסום), ‸ 𝔊. ΑΘ, Ew., *they think they have weeks upon weeks* (שבעות).

(29) 𝔐 אדני, ‸ 𝔊.
𝔐 הוכרכם; point as Hif'il הַזְכִּירְכֶם (twice). 𝔐 הִזָּכֶרְכֶם is scribal, incorrect form.

21 The second יען הזכרכם (found in 𝔊) is omitted by Corn. as tame, scribal repetition; it is better taken as rhetorical repetition.
𝔐 בַּכַּף; 𝔊 ἐν τούτοις; Hitz., Corn., Siegfr. בהם (that is, *on account of your sins*). For 𝔐, *cf.* 29,7.

(30) 𝔐 חלל רָשָׁע; Hitz., Siegfr. (in Siegfr.-Stade) ח' רָשָׁע *overmastered* (degraded) *by wickedness*; Siegfr. (in Kautzsch) omits 'ח. Better *profaned, wicked* (*cf.* v. 34, and ψ 75,5).

(31) 𝔐 אדני, ^ 𝔊.
𝔐 זאת לא זאת; 𝔊 οὐ τοιαύτη ἔσται. Write זאת לא הָיה, *these are no more*, after reading in next verse. The same expression in the next verse Corn. emends to אוי לה כזאת תהיה, after 𝔊 οὐαὶ αὐτῇ τοιαύτη ἔσται. The meaning of the passage seems to be, however, that the crown shall vanish till the future king comes.

(33) 𝔐 אדני, ^ 𝔊. — 𝔐 אל (twice); write על.
𝔐 לְהָכִיל, which affords no sense, must be changed to הָהֵל, and transposed so as to stand before בָּרָק, as in v. 15.

(34) 𝔐 אותך; read, with Hitz., Corn., אותה, the reference being to the sword. For following אל read על.
𝔐 חללי; read חללים (see v. 30).

(36) 𝔐 באש; Grätz ואש.

(37) 𝔐 תהיה; read תהיי, the predicates elsewhere in the paragraph being feminine.

22 (2) 𝔐 הֲתִשְׁפֹּט (second occurrence), ^ 𝔊, probably repetition for emphasis.

(3) Before עיר 𝔊 inserts ὦ, as in 24,6.
𝔐 עָלֶיהָ; 𝔖𝔗 בתוכה, after preceding clause.
At end of v. 3 Corn. inserts לקרב יומה *that her day may draw near*, to bring out the parallelism with the next verse. Grätz transposes לבוא עתה to end of verse. 𝔐 yields a good sense.

(4) 𝔐 ותקריבי ימיך ותבוא עד שנותיך; 𝔊 καὶ ἤγγισας τὰς ἡμέρας σου καὶ ἤγαγες καιρὸν ἐτῶν σου; 𝔍 agrees with 𝔊; 𝔖 *thy days are near, and the time of thy years is at hand*; 𝔗 *the day of thy destruction is near, and the time of thy disgrace is at hand*. The Oriental Jews also read עת instead of עד (and so 2 MSS of de Rossi). The verbs should be either both Qal or both Hif.; the latter form is favored by v. 3 and the whole connection: Jerusalem has so acted as to bring on its punishment. In the first clause we must read sing. *day* (it is the day of judgment that is meant, *cf.* v. 3) and in the second clause we then expect *time*. 𝔐 שנותיך must be omitted (with Corn.) as gloss, and עִתֵּךְ written as parallel to יומך. Grätz inserts קץ after עד. 𝔐 yields no sense. By error of eye Ginsburg, instead of ובגלוליך, has עד שנותיך, which stands immediately beneath on the page [evidently misunderstanding of a correction in final revise. — P. H.].

(5) 𝔐 השם; Grätz האשם.

(7) 𝔐 עשו בעשק; *cf.* 𝔐 and 𝔊 in vv. 12.29; 18,18.

(8) This verse (found in 𝔊𝔍𝔖𝔗) is omitted by Corn. as the insertion of a ritualistic editor; but Ezekiel in this section freely mingles ritual and moral offenses. 𝔊 has the verbs in 3 plur., and this is perhaps the true reading; the direct address to the city is found also in 𝔐 v. 12, where 𝔊 again has 3 pers.

(9.12) 𝔐 אל ההרים; write על הדם, as in 18,6. — 𝔐 אדני, ^ 𝔊.

(13) 𝔐 אל, for על. — 𝔐 דָּמֵךְ; write דמיך, the following verb היו calling for the plural.

(14) 𝔐 לַיָּמִים; read בימים, with 𝔊 ἐν.

(16) 𝔐 וְנִחַלְתְּ; point as 1 p. (so 𝔊): ונחלתי *and I will be profaned* (Smend, Davidson); for the idea, *cf.* 13,19; 20,9; 36,20, and v. 26 below. The form in 𝔐 is perhaps meant to get rid of the mention of the profanation of JHVH; 𝔗 איתקדש. Instead of ו Corn. writes אשר, and changes following בך to בה, with the sense *whereby I have been profaned*, which does not agree with the time of v. 15. Siegfr.

22 retains 𝔐, only omitting בך; but the nation is never the object of חלל elsewhere in Ezekiel. Σ, κατατρώσω σε; ᾺΘ (in St. Jerome) *contaminabo te*. Ew., Grätz ונחמתי.

(18) Kᵉthîb סוג; write Qᵉrê סִיג. — Bär סגים; Ginsburg סיגים. 𝔐 בתוך כור סִגִים כֶּסֶף הָיוּ; 𝔊 ἐν μέσῳ ἀργυρίου ἀναμεμιγμένος ἐστί, after which Corn. omits כור, which, however, is supported by v. 20. He also omits סגים.
𝔐 היו; Grätz הם.

(19) 𝔊 ‸ אדני.

(20) Before קְבֻצַת the particle כ is required by following כן.
𝔐 והִנַּחתי; 𝔊 συνάξω, = כִּנַּסתי, which Corn. adopts, and, with 𝔊, omits וכנסתי אתכם at the beginning of v. 21. 𝔊 is simpler, 𝔐 more vivid.

(24) 𝔐 מְטֹהָרָה; 𝔊 βρεχομένη; read Pual perf. of מטר, מֻטְּרָה (Hitz., Corn.), or better, with Smend, Orelli, part. מְמֻטָּרָה.
The following גֻּשְׁמָהּ may be pointed, against Masorah, as Pual perf.

(25) 𝔐 קֶשֶׁר נְבִיאֶיהָ; read אשר נשיאיה, with 𝔊 ἧς οἱ ἀφηγούμενοι, as the connection requires.

(26) Omit article in 𝔐 הטמא.

(27) 𝔐 לְאַבֵּד נפשות, ‸ 𝔊, omitted by Corn., hardly a gloss. Corn. transposes v. 28. 29, on the ground that the *people* (v. 29) should be contrasted with the *princes* (27), and that the *man* of v. 30 stands naturally in connection with the *prophets* (28). The order of 𝔐, however, *princes*, *prophets*, *people*, is also a natural one.

(28) 𝔐 אדני, ‸ 𝔊.

(29) 𝔐 עָשְׁקוּ (second occurrence); read עָשׂוּ, after 𝔊 οὐκ ἀναστρεφόμενοι μετὰ κρίματος. The combination of עשק with בלא משפט is inapposite.

23 (2) 𝔐 הָיוּ is placed by 𝔊 after נָשִׁים; but this is hardly ground for changing the order of 𝔐.

(3) 𝔐 + זָנוּ, ‸ 𝔊, scribal insertion which breaks the connection.
𝔐 דַּדֵּי, ‸ 𝔊, omitted by Corn.; *cf.* Geiger, *Urschrift*, 397. The omission of 𝔊 may be free translation, while the insertion of דדי in 𝔐 is not easily accounted for. We should rather expect its omission as *vox inhonesta*.

(4) 𝔐 + ושמותן שמרון אָהֳלָה וירושלם אָהֳלִיבָה, evidently an explanatory gloss, though found in all the Versions (so Haupt).

(5) 𝔐 אל for על; see preceding clause.
𝔐 קְרוֹבִים, an ancient miswriting (found in all the Versions), not appropriate for the Assyrians. Ew. *warlike*, from Aram. קְרָב *war*, but this is highly improbable for Ezekiel, even if there were such an adj.; Smend *warriors*; Hitz. *red* (= قلب *to turn red*, used of ripening dates!) explained by following *clothed in purple*; Corn. קרואים, as in v. 23, in sense of *famous* (*cf.* Num. 1,16; 26,9), but this sense is not proved; Reuss, Siegfr., Stade regard the word as probably unrecognizable corruption. Read רבים (Jer. 39,13), which suits the connection, is an Assyrian title, and is graphically not hard. The ק, having got into v. 5 (perhaps from preceding ר) would be repeated in vv. 12. 23.

[In Jer. 21,4 $\mathfrak{S}^H$ has ܩܪܒܐ for 𝔐 (את כלי) המלחמה; *qarâbu*, *naqrabu*, *qitrubu* 'battle, war' are also found in Assyrian, but the common Assyrian word for *warrior* is *qurâdu*, which is also used as an epithet (*qurâdu Bel*, &c.); *cf.* Schrader, KAT[2] 516 below. קרובים (also קרואים, v. 23) may be a corruption of קרודים = Assyr. *qurâde* 'warriors' or 'the warlike' (Delitzsch, *Handwörterbuch*, p. 596[b]). Assyr. has no article; therefore קרודים, not הקרודים; *qurâde* may have been looked upon as a part of the proper name. — P. H.]

(8) 𝔐 דדי, ‸ 𝔊; see v. 3.

(10) 𝔐 ושפוטים עָשׂוּ בה, omitted by Corn. as marring the parallelism, and on account of the divergencies of the Versions; he holds it to be a gloss after 16,41. This

23 is possible, but so general an expression is here not unnatural. It is better to point שׁפטים as elsewhere in the Book.
(12) 𝔐 אל; read על.
𝔐 קרבים; read רבים, as in v. 5; [contrast above, p. 76, l. 48].
(13) 𝔐 וָאֵרֶא; Ew. ותרא. — For 13ª CORN. proposes ויבואו אֵלֶיהָ ויטמאוהָ. The first pers. is appropriate here, JHVH speaking as an observer. 𝔊 follows 𝔐.
(14) 𝔐 אנשי מְחֻקֶּה; read אֲנָשִׁים מחקים. — Kᵉthîb כשדיים; read Qᵉrê כַּשְׂדִּים.
(15) 𝔐 חֲגוֹרֵי; point חֲגֹרֵי, from the connection, and with the Versions. For the various Greek renderings of 𝔐 סרוחי טבולים, and origin of the corrupt reading of 𝔊 παραβαπτά, see HOLMES-PARSONS.
(16) Kᵉthîb ותעגב, Qᵉrê ותעגבה; see Ew. 191ᶜ, OLSH. 228ᵇ, GES.-KAUTZSCH²⁶ § 48, d, KÖNIG, 1,645.
(17) 𝔐 דֹּדִים; GEIGER (*Urschrift*, 398), not so well, דַּדִּים.
𝔐 וַתִּטְמָא; read ותשבע, after a suggestion of CORNILL's; *was sated* fits the connection much better than *was defiled*; *cf.* 16,28.29.
ותקע נפשה מהם is regarded by GRÄTZ as dittography.
(18) 𝔐 וַתְּגַל תַּזְנוּתֶיהָ וַתְּגַל את עֶרְוָתָהּ, omitted by CORNILL (against 𝔊) as carelessly written, as containing a doublet, and as interrupting the sense. It may be equally well understood as fulness of expression.
(19) In vv. 19.20 𝔊 has the verbs 2 sing. fem. On ותעגבה (v. 20) see note on v. 16.
(20) 𝔐 זרמת; GRÄTZ ומורת as = *memb. vir.*, with 𝔊 αἰδοῖα, but this seems to be the sense of בשר.
(21) 𝔐 ממצרים and לְמַעַן; read במצרים, with 𝔊, and לְמַלֵּךְ, after 𝔐, v. 3. HITZ., SM. בעשׂותם מ׳ *when they, the Egyptians*, &c. CORN. בעשׂות מצרים בתוליך, taking דד as a softened expression for בת׳, and מצרים as agent, and so this last term is taken by REUSS, DAV., SIEGFR.; but in v. 3 מ׳ is name of place. Point בעשׂות, as in v. 3. *Cf.* GEIGER, *Urschr.* 397. GRÄTZ בעשׂוש.
(22) 𝔐 אדני, ^ 𝔊.
(23) GRÄTZ deletes וכל, comparing v. 15; it may be sufficient to cancel the ו.
𝔐 קרואים; read רבים; see above, p. 76, l. 43.
WINCKLER (*AT Untersuch.* 178) omits כל בני אשור on the ground that *Peqôd*, *Šôʿa* and *Qôʿa* did not belong to Assyria. To avoid this difficulty insert ו before כל. [In his *Altorient. Forsch.*, second series, 2,254 (1899) WINCKLER proposes to read שות (= Assyr. *Sutû*) instead of שוע, and קיר instead of קוע (*the Babylonians, all the Chaldeans, Pekod, the Suteans and Kir*, with the gloss *all Assyrians*; *cf.* Arrian iii, 8,5 and Crit. Notes on Isaiah, p. 197, l. 37. — P. H.]
(24) הֹצֶן, a ἅπ. λεγ., not understood by the Versions. 𝔊 ἀπὸ βοῤῥᾶ, = מצפון, as in 26,7, adopted by CORN., GRÄTZ; but the geographical notice, appropriate in the historical statement of c. 26 (whence it was perhaps inserted by a Greek scribe), is not so natural here. 𝔖 ܡܙܝܢ and 𝔗 במני זינא *with arms*, followed by RV, but the weapons are mentioned farther on in the verse. For later Jewish renderings, see Rashi, ed. BREITHAUPT. The connection favors the sense *multitude*, and it is better either so to understand הצן, or, with BÖTTCHER, SMEND (who refer to 26,10), to read המון (*cf.* HITZ.). FRIEDR. DELITZSCH (in BÄR) finds the stem in Assyr. *eçinši* (Flood-tablet 1,43), which he takes as = *heap together, collect*. [The stem of *eçinši*, however, is צאן = ظعن, Aram. טען (see Gen. 45,17, E) *lade*; *cf.* ZIMMERN, *Busspsalmen* 98,2; FRIEDR. DELITZSCH, *Prolegomena* 176; JENSEN, *Kosmol.* 413,77; and especially BELSER in *Beitr. zur Assyr.* 2,142. In his HWB 556ª DELITZSCH takes the stem צאן *to lade* to be identical with צאן *to fill*; *cf.* MEISSNER, *Supplement*, p. 80ª. — P. H.] In the uncertainty as to the meaning and existence of הצן it may be allowed to remain in the text (taken as = *multitude*), and the preposition ב should be inserted before it. It is omitted by REUSS and SIEGFRIED.

23 𝔐 קובע; 𝔊 φυλακήν; Corn. (but not after 𝔊) כרים, which suits the connection; but 𝔐 also yields a good sense.

(25.26) 𝔐, v. 25[b], beginning with המה, and v. 26 are omitted by Corn. as interpolation; the passage has somewhat the appearance of an explanation, but is in place. It is given in all the Versions.

(28) 𝔐 שנאת; Ew., holding this to be not in keeping with the connection, זנאת or זנית; Corn. omits it. It is a bit of realism; *cf.* 16,37.

(29) 𝔐 חַמָּתֵךְ; omit ו, and delete סוף פסוק of v. 29 with 𝔊, taking זמ׳ ותז׳ as subject of following עשה.

(30) 𝔐 עשה may be retained as perf. or inf. abs., or we may write plur. עשו.
For 𝔐 על אשר 𝔊 has καί.

(32) 𝔐 ארני, ‸ 𝔊.
𝔊 gives vv. 32.33 in shorter form than 𝔐, omitting תִּהְיֶה לִצְחֹק וּלְלַעַג (32) and שִׁמָּמָה and שמרון (33). The plus of 𝔐 may be scribal insertion, especially the interjected phrase in v. 32 (explanatory gloss), but this is not clearly the case. Siegfr. brackets as glosses the words addressed to Jerusalem in both verses (תהיה &c. in v. 32, and the first three words in v. 33), thus gaining a simple and clear sentence. Corn. omits תהיה לצחק וללעג, with 𝔊, in v. 32, and reads תמלא in v. 33. Grätz places ומרבה להכיל next after והרחבה. The text of 𝔐, with its interjected exclamations, may be retained, except that שמרון, ‸ 𝔊, should probably be omitted as gloss; *cf.* above, note on 4[b] (so Haupt).

(34) 𝔐 + ואת חֲרָשֶׂיהָ תְּגָרֵמִי; 𝔊 καὶ τὰς νεομηνίας αὐτῆς ἀποστρέψω, = ואת חרשיה and a doubtful verb (Hitz. suggests נמר). 𝔖, followed in part by Grätz, has the improbable reading *thou shalt shave thy hair*. 𝔐 must be rendered *its sherds thou shalt crush* (Num. 24,8), an inappropriate conception. For 𝔐 ח׳ Hitz., would read שְׁמָרֶיהָ *its dregs*, and Corn., accepting this, proposes ש׳ תגמאי *drain its dregs*, an attractive conjecture but for the rare verb גמא. De Wette, Reuss *lick* for ג׳. The expression is better omitted, with Siegfr.
𝔐 ושדיך תנתקי, ‸ 𝔊, though hard, may be retained.

(34.35) 𝔐 ארני (twice), ‸ 𝔊.

(38) 𝔐 + ביום ההוא, ‸ 𝔊, inapposite insertion from next verse.

(40) The mixture of persons and numbers in vv. 40-42, bizarre to modern taste, is sustained in general by all the texts. 𝔊 omits תשלחנה in v. 40, and for לאשר has εὐθύς. Corn. makes all the predicates 3 pers. plur., and Grätz all the suff. plur. fem. — For 𝔐 והנה באו לאשר, Grätz reads וְהִנֵּה באו מֵאשור.

(41) 𝔐 לפניה; the suff. in 𝔖 is 3 plur. fem., in 𝔗 3 plur. masc.; 𝔐 עליה, 𝔖 3 plur. fem. suff. The sense of 𝔐 is good.

(42) 𝔐 שָׁלֵו; 𝔊 ἁρμονίας. Read שָׁרִים, *cf.* 26,13. — For 𝔐 ואל Grätz suggests ואף.
𝔐 + סוֹבָאִים; omit as doublet or corrupt repetition of following סובאים (‸ 𝔊); 𝔊 has ἥκοντας, and 𝔙 *adducebantur et veniebant*. The connection favors 𝔐 סובאים. Corn. makes a text widely different from that of 𝔐𝔊.
𝔐 ידיהן and ראשיהן, with fem. suffixes referring to the two women; write suff. הם- since it is obviously the men that are adorned.

(43) 𝔐 + ואֹמַר לַבָּלָה נִאוּפִים עַת (Q[e]rê עַתָּה) יִזְנֶה (Q[e]rê יזנו) תַזְנוּתֶיהָ וָהִיא +, to be omitted as probably a gloss, and in any case an interruption of the description, and untranslatable. It is a comment on the conduct of the women, but the original text is irrecoverable. 𝔊 καὶ εἶπα, Οὐκ ἐν τούτοις μοιχεύουσι; καὶ ἔργα πόρνης καὶ αὐτὴ ἐξεπόρνευσεν. The readings of the Hexapla give little help; see Field's notes. *Cf.* also Corn.'s emendation and note.

(44) 𝔐 אֵלֶיהָ; read אליהן, from the connection.
𝔐 ויבוא, point as plur., with 𝔊 (probably); *cf.* following באו. The expression ו׳ אל׳ is omitted by Cornill.
𝔐 אִשֹּׁת הַזִּמָּה; 𝔊 τοῦ ποιῆσαι ἀνομίαν. Read לַעֲשׂוֹת זמה. [For זמה *cf.* on Jud. 20,6.]

23 [For vv. 40-44 *cf.* PAUL RUBEN's *Crit. Remarks*, p. 22. — P. H.]

(45) In אותהם make the suffix fem., הן (*cf.* DIEHL *Pron. pers. suff.*, Giessen, 1895).

(46) 𝔐 עליהם; read עליהן [see, however, note on Jud. 19,24. — P. H.]

(47) 𝔐 רגמו; read inf. abs. רגום, in accordance with preceding and following constructions, and with 𝔊.

𝔐 + קהל, found in all Versions; omit, with CORN., as inappropriate after the change of the preceding verb; perhaps scribal repetition from preceding verse. Make the suff. in 𝔐 בניהם and בנתיהם feminine [*cf.* above, l. 3].

(49) 𝔐 ונתנו; 𝔖 1 pers. sing. — 𝔐 ארני, ‸ 𝔊.

24 (2) 𝔐 + את עֶצֶם היום, copyist's insertion from the end of the verse, here out of place. — 𝔐 אל, error for על.

(3) 𝔐 אל בית; 𝔊 ἐπί. — 𝔐 ארני, ‸ 𝔊.

The second שְׁפֹת of 𝔐, ‸ 𝔊, may be accidental repetition, or it may be for emphasis.

(5) 𝔐 מבחר; 𝔊𝔖 ממבחר.

𝔐 הָעֲצָמִים, an old miswriting for העצים (BÖTTCHER, EWALD).

𝔐 רְתָחֶיהָ, error induced by preceding רתח; read נתחיה *pieces*, v. 4 (SMEND; *cf.* HITZ.).

(6) 𝔐 ארני, ‸ 𝔊.

V. 6[b] of 𝔐, beginning with לִנְתָחֶיהָ, is better, with CORN., transposed to follow v. 10, where it agrees with the *empty* of v. 11, while in 6[a] there is no mention of *pieces*. With this omission the connection between the *rust* of 6[a] and the *blood* of 7 becomes clear.

(7) [צחיח has no connection with Assyr. *çuçû*; *çuçû* means *marsh*, *fen-land* or an *artificial island* in the midst of a lake. — P. H.]

𝔐 שמתהו, שפכתהו; 𝔊 1 pers. sing., as in v. 8, but the retaliatory tone of v. 8 is thus lost.

(9) 𝔐 ארני, ‸ 𝔊.

𝔐 אוי עיר הדמים, ‸ 𝔊, is possibly insertion from v. 6[a]; but, though an interruption of the description, it stands not inappropriately at the beginning of this fresh address.

(10) 𝔐 הרקח המרקחה (in all Versions) *brew the broth*; so Σ𝔍 (probably also AΘ) and Rashi; 𝔊 ἐλαττωθῇ ὁ ζωμός, perhaps for ἑψηθῇ ὁ ζ. (so 𝔖); 𝔗 *order the troops*; see HITZ., SM., CORN.; SIEGFR. omits it as uncertain in meaning. According to Rashi the meaning of the stem, both here and in Ex. 30,25.33 (*the anointing oil*), is *to make a mixture*.

𝔐 + והָעֲצָמוֹת יֵחָרוּ, ‸ 𝔊, is best omitted as scribal insertion, on account of the strangeness of the expression; the bones are not burned but boiled; see v. 5. Here insert v. 6[b] of 𝔐, לִנְתָחֶיהָ לִנְתָחֶיהָ הוֹצִיאָהּ לֹא נָפַל עָלֶיהָ גוֹרָל; see above, note on (6), l. 21.

(11) 𝔐 ונִתְּכָה בתוכה טֻמְאָתה תִּתֹּם חֶלְאָתהּ. CORN. takes exception to this clause as ill-written and meaningless; but is not this mention of the purpose to remove the impurity presupposed by the interpretation given in v. 13? טמאתה in our verse might be considered interpretation of חלאתה (though it should then stand second instead of first), but the two may naturally be mentioned.

(12) 𝔐 + תְּאֻנִים הֶלְאָת, ‸ 𝔊, corrupt repetition of the preceding words, and here meaningless. The sense *she has wearied herself* (or *me*) *with toil*, if it could be got from the words, is here out of place.

Before the next following clause CORNILL inserts כי, omitting ו.

(12.13) 𝔐 + חֶלְאָתָהּ: בְּטֻמְאָתֵךְ זִמָּה, meaningless. 'ח is scribal repetition of the same word standing just before, 'בט is repetition from 'מט below, and זמה is explanatory gloss. The words break the connection between vv. 12 and 13.

24 (14) 𝔐 ולא אֶנָּחֵם, ^ 𝔊, scribal plus or minus.
𝔐 שְׁפָטוּךְ, 𝔊 κρινῶ. Read שפטתיך. — 𝔐 אדני, ^ 𝔊.
(16) 𝔐 ולוא תָבוֹא דִּמְעָתֶךָ, ^ 𝔊, possibly scribe's expansion.
(17) 𝔐 הֵאָנֵק דֹּם מֵתִים; CORN. הִתְאַפֵּק דֹּם מִשְׁתּוֹמֵם, *restrain thyself, maintain a stupefied silence.*
Instead of מֵתִים אֵבֶל SMEND writes אבל מתים, which may be accepted, though it is against the order in the Versions; *cf.* HITZ.'s note.
For 𝔐 אנשים WELLH. (in SMEND) suggests אֲנָשִׁים, which, however, hardly yields the sense *bread of mourning*; for the custom of the funeral-meal DAVIDSON compares Jer. 16,7. 𝔍 *cibos lugentium*, and so 𝔗. Read אונים, after Hos. 9,4, לחם א', 𝔊 ἄρτος πένθους (and so 𝔖), 𝔍 *panis lugentium*.
(18) On the text of 𝔊 see CORN.'s note. (21) 𝔐 אדני, ^ 𝔊.
(22) 𝔐 אנשים; read אונים, as in v. 17.
(23) 𝔐 ופארכם; read ופאריכם, after the analogy of the rest of the verse.
(24) 𝔐 אדני, ^ 𝔊.

25 (3) 𝔐 אדני (twice) ^ 𝔊.
𝔐 אל (3 times); 𝔊 ἐπί; read על.
D. H. MÜLLER (*Proph.*) omits the last clause of the verse on strophic grounds.
(4) 𝔐 ישבו Pi., only here; 𝔊𝔖 read Qal.
(6) 𝔐 אדני, ^ 𝔊.
𝔐 ותשמח בכל שאטך בנפש, and so 𝔍𝔗, except that in the last two words they omit suff. ך and prefix ב; 𝔄 had שאטך, and this word is confirmed by Θ, σὺν πᾶσι τοῖς μετὰ σοῦ, = בכל שאתך. The ות' בכל is suspicious in itself, since the preceding expressions have infs., and it is lacking in 𝔊 (followed by 𝔖) καὶ ἐπέχαρας ἐκ ψυχῆς σου; that this expression is the rendering of ש' ב' (and not of ות' ב') appears from the translation by 𝔊 of the similar phrase in v. 15, and from 𝔏 (ed. RANKE) here, *et insultasti in anima tua* (malicious joy). Instead of ות' ב' we should, if it be not deleted, have to read ושמחך בלב (*cf.* 36,5), but it is better to omit it, since, if it were original, it would be hard to account for its absence from 𝔊; it appears to have been introduced into 𝔐 from 36,5. CORN. retains this expression, and omits בכל ש', holding the latter to be lacking in 𝔊. GRÄTZ inserts לב after כל (as in 36,5). Before ש' insert ו, with 𝔊, and as the connection requires.
(7) Kᵉthîb בג, error of transcription for Qᵉrê בז.
𝔐 לגוים; 𝔊 ἐν τοῖς ἔθνεσι.
𝔐 אשמידך; 𝔊 ἀπωλείᾳ; CORN. omits it as destroying the parallelism. D. H. MÜLLER assumes, after א', a long lacuna as necessary to complete the stanza.
(8) 𝔐 אדני, ^ 𝔊.
𝔐 + וְשֵׂעִיר, ^ 𝔊, here out of place, as the next paragraph is devoted to Edom.
Before יהודה 𝔊 inserts Ισραηλ, addition for completeness.
(9) 𝔐 + מֵהֶעָרִים, ^ 𝔊, copyist's repetition of following word, which is to be written מערים from the connection.
𝔐 מֵעָרָיו. The prep. is most easily taken in the privative sense (GES.-KAUTZSCH[26], § 119, y); the whole expression is difficult. The Versions, except 𝔊, follow 𝔐.
Kᵉthîb וקריתמה; read Qᵉrê וְקִרְיָתָיְמָה.
(10) 𝔐 וּנְתַתִּיהָ; omit the ו which breaks the syntactical connection. — 𝔐 בגוים, ^ 𝔊.
(12) 𝔐 אדני, ^ 𝔊. — 𝔐 נָקָם, ^ 𝔖. — 𝔐 ויאשמו; GRÄTZ וַיֵּשַׁמּוּ.
𝔐 בָּהֶם; 𝔊 δίκην. Read נָקָם as above in this verse.
(13) 𝔐 אדני, ^ 𝔊. — Connect מִתֵּימָן with the following words.
(14-16) 𝔐 אדני (three times) ^ 𝔊. — BÄR אדם (v. 14, first occurrence); GINSB. אדום.
(15) 𝔐 בִּשְׁאָט בְּנֶפֶשׁ; 𝔊 ἐπιχαίροντες ἐκ ψυχῆς; 𝔍 *toto animo* (and so Σ); 𝔖 *with desire of their soul*; 𝔗 *with exultation* (ציפוה) *of soul*. See note on v. 6 above. [The

25 Assyr. stem *šâṭu* (impf. *išîṭ*), a synonym of *qullulu* (*cf.* KING, *Magic*, No. 11, 10, DEL.) seems to mean ***to slight, to neglect***; the synonym ***nâçu***, on the other hand, which may be identical with Heb. נאץ (*cf.* DEL. HW 646[b]), does not occur in any connected text. — P. H.]

𝔐 למשחית; 𝔊 ἐξαλεῖψαι (*cf.* 𝔊 in 9,6); GRÄTZ לשמר את.

(17) 𝔐 בְּתוֹכְחוֹת חֵמָה, ^ 𝔊, possibly scribal addition.

26 (1) The month, fallen out of 𝔐, is not supplied by the Versions, but, as the destruction of the city is here assumed, the date must be later than the fifth month (Jer. 52, 12).

(2) 𝔐 דַּלְתוֹת; CORN. דלתי, with reference to 38, 11; GRÄTZ דלת.
𝔐 אִמָּלְאָה; 𝔊 ἡ πλήρης; 𝔗 דהות מְלְיָא; HITZ. מלֵאה; SIEGFR., CORN., GRÄTZ הַמְּלֵאָה. The fulness seems to be more naturally said of Tyre, as in 𝔐 (*cf.* 27,25), and the curt antithesis in אמלאה החרבה, without expression of subjects, is appropriate in this exclamatory sentence.

(3) 𝔐 אדני, ^ 𝔊.
𝔐 כְּהַעֲלוֹת; 𝔊 ὡς ἀναβαίνει, = כעלות, and so 𝔍𝔖𝔗. Our word (Hif. instead of Qal) might be scribal imitation of preceding הֶעֱלֵיתִי (CORN.); yet the construction of Qal with לְגַלָּיו is difficult; the ל is hardly distributive (HITZ.), or original Aramaizing sign of acc. (SMEND). For ל, 𝔖𝔗 have ב; 𝔍 *mare fluctuans*. If we write Qal inf., ל should be changed to ב; it is perhaps better to retain Hif., and omit ל as the insertion of an Aramaizing scribe. *Cf.* v. 19.

(4) BÄR חומת; GINSBURG חמות.

(7) 𝔐 אדני before יהוה, ^ 𝔊; so, too, v. 5. — 𝔐 אל; write על; 𝔊 ἐπὶ σέ.
𝔐 וקהל ועם רב; write ובקהל עַמִּים רבים, with 𝔊 καὶ συναγωγῆς ἐθνῶν πολλῶν. WELLH. (in SM.) וק' עם רב, but the reference appears to be to a number of peoples, not as in 17,15, but as in 32,3.
There is no ground for referring vv. 7-15 to the siege of Tyre by Antigonus, B.C. 315-313 (MANCHOT, JPT, 14, pp. 423 ff.).

(9) 𝔐 ומחי קָבָלּוֹ; 𝔊 καὶ τὰς λόγχας (רמח) αὐτοῦ ἀπέναντί σου; 𝔍 *et vineas et arietes*. There seems to be no reason for departing from 𝔐.

(10) 𝔐 וגלגל ורכב; 𝔊 καὶ τῶν τροχῶν τῶν ἁρμάτων, less probable; the accervation of terms is after Ezekiel's manner. CORN. omits פָּרָשׁ וגלגל, to preserve symmetry.

(11) 𝔐 תֹּרֵד; 𝔊 κατάξει = יוריד. There is little to choose between the two readings.

(12) 𝔊 puts all the verbs in v. 12 in the sing., continuing Nebuchadnezzar as subject; here also it is hard to decide between 𝔊 and 𝔐. The sing. seems more natural, but might for that very reason be written by a Hebrew or Greek scribe.
𝔐 ישימו; 𝔊 ἐμβαλεῖ; GRÄTZ ישליכו.

(14) 𝔐 אדני, ^ 𝔊. 𝔊 has Κύριος in v. 15; on what grounds is not clear.

(15) 𝔐 בֵּהָרֵג הֶרֶג; 𝔊 ἐν τῷ σπάσαι μάχαιραν (חרב), two equally good readings. Instead of 𝔐 בֵּהָרֵג point as Qal, הֲרֹג.

(17) [The plur. ימים is *amplificative*; *cf.* Gen. 1, 10; ψ 24,2; and above, p. 70, l. 51.—P. H.]

(17.18) The elegy in 𝔊 reads thus:—

Πῶς κατελύθης ἐκ θαλάσσης, ἡ πόλις ἡ ἐπαινετή,
Ἡ δοῦσα τὸν φόβον αὐτῆς πᾶσι τοῖς κατοικοῦσιν αὐτήν;
Καὶ φοβηθήσονται αἱ νῆσοι ἀφ' ἡμέρας πτώσεώς σου.

This commends itself by its simplicity and symmetry, and is to be adopted instead of the longer form in 𝔐; a comparison of the two texts will make it evident how the additions in 𝔐 have arisen.

(19) To 𝔐 בהעלות add suff. י as in preceding בתתי.
Between vv. 19-21 (destruction by the sea) and vv. 1-6 (destruction by the nations) there is no discrepancy (MANCHOT, JPT, 14, 446); the former is made possible by the latter, or is poetical statement of the latter. The two descriptions are

26 obviously rhetorical variations of one theme, and may well be from the same hand.

(20) 𝔐 אֶת יורדי בור; read אל, with 𝔊 πρός, and to accord with following אל.
𝔐 (BÄR) כֶּחֳרָבוֹת, and 𝔊 ὡς; read בחרבות, from the connection.
𝔐 ונתתי צְבִי; 𝔊 μηδὲ ἀναστῇς, in which CORNILL happily recognizes תתיצבי; read ולא תתיַצְּבִי (ORELLI).

(21) 𝔐 ותבקשי ולא תמצאי, ‸ 𝔊, perhaps scribal expansion. CORNILL omits this phrase, and for following עוד ל writes עַד.

27 (2) Though this discourse is called a קינה, the elegy proper is contained in vv. 32-36. [See also WINCKLER, *AT Untersuchungen*, p. 115.]

(3) Kᵉthîb הישבתי; write הישבת. — 𝔐 ארני, ‸ 𝔊.
𝔐 אני; WELLH. (in SMEND) אֳנִיָּה אני, which seems unpoetically explanatory.

(4) 𝔐 גבוליך; CORN. זבולך, but *dwelling-place* seems less appropriate than *domain*; GRÄTZ גבולַי.

(5) 𝔐 לֻחֹתַיִם; read, with GRÄTZ, לֻחֹתַיִךְ (*cf.* משוטיך in v. 6).

(6) 𝔐 בַּת אֲשֻׁרִים; read, with 𝔗, BOCHART, &c., בִּתְאַשֻּׁרִים; see Is. 41,9; 60,13, and *cf.* note on Ez. 31,3.

(7) 𝔐 לִהְיוֹת לך לְנֵס, standing in 𝔊 in corrupt form, is omitted by CORN. as gloss, on the ground mainly that נס here can only mean *flag*, and that ancient ships had no flags; see his excellent note. On the other hand, נס is used of a sail in Is. 33,23, whence it may probably be inferred that sails (which were often colored) served as distinguishing signs for ships, which is the statement of 𝔐; see also DAVIDSON's note. [נֵס may be an Assyrian loan-word, = *nîšu* 'elevation' or 'something raised up,' stem נשא (see DELITZSCH, HW 485ᵇ and *cf.* מַשְׂאַת Jer. 6,1), and this is identical with *nîšu* 'signal, mark (*cf.* שְׂאֵת, Lev. 13,2 &c.), symbol' (DEL. HW 482ᵇ). — For the ס = Assyr. ש see above, p. 64, l. 32. — P. H.]

(8) 𝔐 יֹשְׁבֵי; 𝔊 καὶ οἱ ἄρχοντές σου οἱ κατοικοῦντες, apparently a doublet, whence CORN. נְשִׂיאֵי instead of יֹשְׁבֵי. Graphically either of these words might come from the other; נ׳ is parallel to זקני in v. 9, but the general term י׳ is also appropriate.

(9) The description of the commerce of Tyre, vv. 9ᵇ-25ᵃ, is regarded by MANCHOT (JPT, 14,423 ff.) and BERTHOLET as a later insertion, the קינה, vv. 3ᵇ-9ᵃ. 25ᵇ-36, being complete and unitary without it. Yet the geographical details are in Ezekiel's manner, and he is probably the author of the commercial description; it either belongs to the original form, or was inserted by the Prophet. Such detailed descriptions, with recurring formulas, are not out of accord with Ezekiel's style; *cf.* cc. 16.17.19.20.23. Nor is there an observable transition, in 3ᵇ-9ᵃ.9ᵇ-25ᵃ, from poetry to prose; proper poetical rhythm we do not find till we come to the lament, vv. 32-36. Although, therefore, the supposition of an interpolation is attractive, it may be better to retain the present form of the chapter.

(10) 𝔐 פרס seems out of the question, and לוד is doubtful; *cf.* W. M. MÜLLER, *Asien und Europa*, pp. 115 f. As the territory intended is Egyptian, it is better to conform this list to that of 30,5, and read כוש (so GRÄTZ), לוב, פוט; see note on 30,5.

(11) 𝔐 + וחילך; we might read בְּחֵילֵךְ, as in preceding verse, but a name of place is more natural here. HALÉVY (*Mélanges d'épigraphie*, 69) reads חלך *Cilicia*, and CORN. emends to חתלון, both geographically possible, but not highly probable, the relations between Tyre and these places being uncertain. Failing a satisfactory geographical name, the word must be omitted, perhaps (GRÄTZ) as dittogram from v. 10. [See also WINCKLER (*AT Untersuch.* 180), who suggests *Chalkis*, west of Damascus.]
𝔐 סביב, ‸ 𝔊.
𝔐 וגַמָּדִים; 𝔊 (and so 𝔖) φύλακες, = שׁמרים; 𝔗 קפוטקאי *Cappadocians*, whence LAG.

27 (*Onom.*[2] 367, from the Armenian name for Cappadocia) וגמרים; 𝔍 *Pygmaei*; Corn. וצמרים, Gen. 10,18. Cappadocia seems too remote. *Zemar*, occurring in Gen. 10,18 along with Arvad, is more probable, but still an uncertain name. The word seems to be the name of a people, and, till a satisfactory emendation is reached, must stand as in 𝔐. *Cf.* Bertholet.

(12) After כסף 𝔊 has καὶ χρυσίον, here improbable; *gold* is nowhere else in OT mentioned in connection with Tarshish (Smend).
[נתן (= Assyr. *nadânu*, Del. HW 450^{b}, c) means *to sell*, and עִזְבוֹן (= Assyr. *uzûbu*, HW 35^{a}, from *ezêbu* 'to let;' *cf.* Meissner, *Supplement*, p. 4^{b}) is some stipulated compensation (syn. מערב; *cf.* vv. 27.33); נתן בעזבון = *to give up for a consideration*. We must prefix the ב *pretii* (Ges.-Kautzsch[26] § 119, p) throughout to עזבון and delete it before the objects sold. In v. 13 *e.g.* we must read ....[ב]כסף נתנו {ב}עזבוניך instead of 𝔐 בכסף.... נתנו עזבוניך; so, too, in v. 13: ....[ב]נפש אדם נתנו {ב}מערבך; contrast Stade, *Akad. Reden und Abhandl.* (Giessen, 1899), p. 132. — P. H.]

(14) 𝔐 + ופרשים, corrupt doublet of following ופרדים; or else, scribal addition to preceding סוסים. It is found in 𝔊, which renders it ἱππεῖς; but it must here mean *horses*; 𝔊 omits ופרדים, which, however, it is better, with Corn., to retain as natural accompaniment of סוסים, and to suppose that it has fallen out of 𝔊 by scribal error. פרשים, being identical in meaning with סוסים, is hardly original.

(15) 𝔐 דְּדָן; read רְדָן, with 𝔊, דדן coming below, v. 20.
Instead of 𝔐 סְחֹרַת point סַחֲרַת.
K^ethîb וחובנים; write Q^erê וְהָבְנִים. On the word *cf.* H. Lewy, *Sem. Fremdwörter im Griech.*, pp. 35f.

(16) 𝔐 ארם; read, with 𝔊 (ἀνθρώπους) and 𝔖, אדם, the progression here being from south to north, and Syria coming in v. 18. The details of the products of Edom are doubtful. 𝔊 omits אַרְגָּמָן and ובוץ, retaining the other textile fabric, ורקמה, for which Corn. suggests וּבָרֶקֶת (a precious stone), as in 28,13. After ורקמה $𝔊^{V}$ inserts ἐκ Θαρσεις = מתרשיש, and for וראמות וכדכד writes the proper names καὶ Λαμωθ καὶ Χορχορ ($𝔊^{A}$ Ραμμωθ καὶ Κορχορυς). Hitzig, regarding the mention of textile stuffs between precious stones as improbable, would omit these three words; Corn. gets rid of them by emendations and omissions. In 𝔐 and 𝔊 we have two different texts, and our ignorance of the Edomite commerce makes it difficult to decide between them. Possibly 𝔐 presents a mixture of two verses, one (with precious stones) relating to Edom, the other (with stuffs) relating to Syria. Except here, ארגמן and בוץ are not mentioned in the description of the commerce of Tyre, vv. 12-25.

(17) 𝔐 בְּחִטֵּי מִנִּית; 𝔊 ἐν σίτου πράσει καὶ μύρων; 𝔖 ܣܘܠܐ ܘܪܘܙܐ; 𝔗 בחיטי ריחוש. The second word may be the name of a product. Corn. בחטים ונכאת *wheat and spicery*, see Gen. 43,11, an attractive emendation; Grätz בחטים ומור. 𝔖 *rice* seems to be a guess (or, for רחוש?), 𝔗 ריחוש perhaps *balsam*. As 'מ may be the name of a place [*cf.* Jud. 11,33], 𝔐 may be doubtfully retained.
𝔐 פנג ἅπ. λεγ.; 𝔊 κασίας *cassia*; 𝔖 ܦܢܓܐ *millet* [*cf.* ܦܪܓܐ, Mishn. פֶּרֶג]; 𝔗 קלויא = Heb. קָלִי *roasted grain*; 𝔍 *balsamum*. It appears to be here meant as a sort of grain; Corn. emends to דונג *wax* [*cf.* Hoffmann, *Phön. Inschriften*, p. 15].

(18) 𝔐 ברב מַעֲשֶׂיךָ, ‸ 𝔊.
𝔐 וְצֶמֶר צָחַר ודן ויָיִן. 𝔊 καὶ ἔρια ἐξ Μιλήτου καὶ οἶνον. Corn., after an inscription of Nebuchadnezzar (see Schrader, COT 2,22): *wine of . . Çimmin, Hilbun, Aranaban*; [*cf.* Winckler in KB iii, 2,33,23 and C. J. Ball in PSBA (Feb. 7 '88) p. 217. — P. H.], writes וצמן וארנבן, omitting צחר as repetition of צמר. This emendation has the advantage of accounting for 𝔐 ודן ויין as miswriting of a text-word, and is ingenious and attractive; but see next note. צחר may signify some color (*cf.* 𝔍 *coloris optimi*, and Jud. 5,10), or may be the name of a

27 place. [According to WINCKLER, *Mittheil. der Vorderasiat. Gesellschaft* (Berlin, 1896) pp. 203 ff. צמר means perhaps *grapes*; *cf.* GES.-BUHL[13], 709[b].]

(19) 𝔐 + ודן ויון. 𝔊 omits ודן, which is corrupt doublet of the following word. *Dan* or *Vedan* (RV) is out of the question, and *Dedan* (EW., SMEND) is introduced in the next verse. But also ויון (𝔊 καὶ οἶνον), standing here without connection, is to be regarded as corruption of preceding ביין; the rendering *Javan* is precluded by the occurrence of that name in v. 13. The order of words in 𝔐 has been greatly changed by scribes.
The following מְאוּזָּל, pointed מֵאוּזָל (𝔊 ἐξ Ασηλ), must be transposed after נָתְנוּ (so 𝔊), in order that the Damascus-verse may end with the regular formula בְּעִזְבוֹנַיִךְ נָתְנוּ [*cf.* above, p. 83, l. 8], the verse-division being made after 'נ; v. 19 is thus devoted to Uzal, as v. 18 to Damascus.

(20) 𝔐 בְּבִגְדֵי חֹפֶשׁ; 𝔊 (supported by 𝔖𝔗) μετὰ κτηνῶν ἐκλεκτῶν.

(22) 𝔐 + רֹכְלַיִךְ. This word is out of keeping with the norm of Ezekiel's sentence throughout the list of countries. It is either a very old scribal repetition (it is found in 𝔊), or the corruption of the name of a place; CORN. writes חֲוִילָה (Gen. 10,7) which, he thinks, could not well be wanting here. The connection between Ezekiel and Gen. 10 is close; there are, however, many names in that chapter that he does not mention.

(23) 𝔐 + רֹכְלֵי שְׁבָא, repetition from preceding verse, here meaningless, though 𝔊 found it in its Hebrew text.
𝔐 + רֹכַלְתֵּךְ. The word can hardly stand alongside of the following הֵמָּה רֹכְלַיִךְ (which expression is supported by Ezekiel's usage, vv. 13.17.21.22), and the concluding word of the verse. MEZ, *Gesch. d. Stadt Harran*, 1892 (cited by SIEGFR.) writes חָרָן וּבְנֵי עֶדֶן רֹכְלַיִךְ אשור וכל מָדַי רֹכְלָתַיִךְ, in which ובני עדן and וכל מדי (GRÄTZ 'בכל ומ) strongly commend themselves. — For כנה CORN. writes כלנה.

(24) 𝔐 ברמים; GRÄTZ ברשים. — 𝔐 בְּמַרְכֻּלְתֵּךְ; read, with CORN., כְּמָם רֹכַלְתֵּךְ, after v. 21; this gives a proper end to the sentence, which in 𝔐 is incomplete.
[For גְּלוֹמִים *cf.* note on Isaiah 3,23, *ibid.* p. 82, l. 13. — P. H.]

(25) 𝔐 שָׁרוֹתַיִךְ מַעֲרָבֵךְ; 𝔊 (πλοῖα) ἔμποροί σου ἐν τῷ πλήθει ἐν τῷ συμμίκτῳ σου, in which ἐν τῷ πλήθει, = ברב, is doublet out of preceding רכליך. Read רֹכְלַיִךְ במערבך; 𝔐 שרות seems to have arisen from the ש of תרשיש and corruption of רכל into רות. The preposition is after the construction in vv. 17.22.24. 𝔄, ἐλειτούργει σοι, = שֵׁרְתוּךְ, and so CORN., DAVIDSON; but the expression *ships of Tarshish served thee* is not natural. 𝔗 *in ships of the sea they rowed* (שייטין), *and brought thee wares*, whence SMEND suggests שָׁרוּ לָךְ ב, and GRÄTZ שטותיך. HITZ. שָׁרוּתַיִךְ; SIEGFR. omits 'ש as unintelligible, and CORN. 'מ as gloss.

(27) 𝔐 מַעֲרָבֵךְ (first occurrence), omitted by HITZ., CORN., GRÄTZ (?), as gloss which destroys the symmetry of the sentence.
𝔐 וּבְכָל; omit ב, scribal error.

(28) 𝔐 לקול זעקת חבליך ירעשו מִגְרשות; 𝔊 πρὸς τὴν κραυγὴν τῆς φωνῆς σου οἱ κυβερνῆται σου φόβῳ φοβηθήσονται, transposing 'ק and 'ז, transferring suff. from 'ח to 'ק, and reading some word = φόβῳ in place of 𝔐 'מג. The connection supports the general form of 𝔐: the pilots of the sinking ship cry out, their cry shakes the earth (*cf.* Jer. 49,21). But 𝔐 'מג *common land* is inappropriate; REUSS, SM. take it as = *coasts*; 𝔍 *classes*; EW. *fleets*; RVM *waves*; CORN., GRÄTZ write מרעשה (after 𝔊 φόβῳ), a word that does not elsewhere occur in OT; SIEGFR. omits; REUSS attaches ביום מפלתך of v. 27 to v. 28; CORN. writes 'מס for 𝔐 זעקת, after 26,15; 31,16; 32,10. But these passages and Jer. 49,21 indicate here a word for *land* or *structure*, possibly הארצות or מגדליך, better מבצריך, *cf.* Jer. 5,17; Josh. 19,29.

(31) קָרְחָה, not קרחא (HAHN), is the form given in BÄR and GINSBURG. V. 31 is lacking in 𝔊, and is omitted by CORN. as expansion of the preceding verse; the omission in 𝔊 may be scribal oversight.

27 (32) 𝔐 אליך; write עליך.
𝔐 בְּנִיהֶם, understood by 𝔍 (*carmen lugubre*) as from נהה; 𝔊 οἱ υἱοὶ αὐτῶν. CORN. omits. Write בְּנַהְיֵהֶם.
𝔐 כְּדֻמָה (BÄR, GINSB.), not כדמה; the word affords no sense, the Versions give nothing better, and CORN.'s emendation כְּבֻדָּה *glorious*, commends itself as being graphically deducible from the word in the text and as offering an appropriate contrast to the destruction described in v. 34. D. H. MÜLLER כרמך *like a rock-cliff.*

(33) 𝔐 רַבִּים, ^ 𝔊.

(34) 𝔐 עֵת נִשְׁבֶּרֶת מִיַּמִּים; 𝔊 νῦν συνετρίβης ἐν θαλάσσῃ. Read עַתָּה נִשְׁבַּרְתְּ בְּיַמִּים. Some MSS have the perf. (DE ROSSI).
𝔐 בתוכך; read, with CORN., בתוכו.

(35) 𝔐 רעמו פנים; 𝔊 καὶ ἐδάκρυσεν τὸ πρόσωπον αὐτῶν (and so 𝔖); 𝔍 *mutaverunt vultus*; CORN. רמעו, GRÄTZ זעמו, neither of which suits פנים. The verb רעם is unsatisfactory, but nothing better suggests itself. For פנים read פניהם.

(36) After בעמים CORN. inserts שָׁמְמוּ, to complete the elegiac rhythm.

28 (1) WINCKLER (*AT Untersuch.*, pp. 114 f.) holds that c. **28** was not written by Ezekiel, his grounds being that the section vv. 11-19 is a weak imitation of c. **27**, that 1-10 (in which Tyre is destroyed by JHVH) is parallel to c. **26** (in which the destroyer is Nebuchadnezzar), and that the reference to Daniel and the חרטמים (v. 3) points to a late post-Exilic date. These considerations do not appear to be decisive. We have here a series of denunciations of Tyre, like those against Egypt in cc. **29-32**, with natural resemblances and differences. In v. 3 the reference is to *sages* who might easily belong to the 6th century B.C.

(2) 𝔐 אדני, ^ 𝔊.

(3) 𝔐 הנה; 𝔊 הֲלֹא. — K^e^thîb דנאל, see note on **14**, 14.
𝔐 כל סָתוּם; 𝔊 σοφοί. Read חֲכָמִים. CORN. חַרְטֻמִּים, on which WINCKLER bases an argument (see above, l. 21): 'ח is a term of P, and might have been used by Ezekiel. *Cf.* **31**, 8.
The stem עמם has here not the sense *hide* or *deep, obscure*, but = *reach to, equal.*

(6) 𝔐 אדני, ^ 𝔊.

(8) 𝔐 וּמַתָּה; write וּמַתְּ in accordance with Ezekiel's usage in 2 sing. masc.; the ה is probably late scribal addition.

(9) 𝔐 מְחַלְלֶיךָ; point מחללך, sing., parallel to הרג. 𝔊 omits 'ביד מ, which, however, is here desirable.

(10) 𝔐 אדני, ^ 𝔊.

(12) 𝔐 חוֹתֵם תָּכְנִית, unintelligible in 𝔐 and the Versions. 𝔊 ἀποσφράγισμα ὁμοιώσεως, and so 𝔖𝔍; 𝔗 דמי למנא דְצוּרְתָא, *like a painted vessel*, reading apparently תבנית (so Rashi, who renders it *painting*). [תכנית (*cf.* **43**, 10) seems to be = Assyr. *taknîtu* 'careful preparation, model' (DEL. HW 338^a^); for חותם *cf.* Hag. **2**, 23; Jer. **22**, 24; Cant. **8**, 6; the expression means *one who is under special care and protection*, a *special protégé* or *favorite* (𝔊 ἀποσφράγισμα ὁμοιώσεως, i. e., *an impression of the same seal*, is practically equivalent to עשוי בצלמו, i. e. *cast in same mold*; *cf.* note on Gen. **1**, 26). The description in the following verse presupposes this metaphor of the *model signet-ring*. חותם is Hebrew, not Assyrian; Assyriology can shed no light on this problem (contrast CORNILL and BERTHOLET *ad loc.*), though we may find same day the corresponding Assyrian term *kunûk* (or *qunûq*; DEL. HW 589) *taknîti*. — P. H.]
𝔐 מָלֵא חָכְמָה, ^ 𝔊, perhaps gloss on the preceding words, after vv. 3.4.

(13) In the number of precious stones given in v. 13 the Versions vary (𝔊 12, 𝔍 9, 𝔖 8), and in so uncertain a detail there seems no reason for departing from 𝔐. BÄR יָשְׁפֵה; GINSB. יָשְׁפֶה, on the authority of the majority of MSS and of the Venice edition of 1524-25.
𝔐 תֻּפֶּיךָ וּנְקָבֶיךָ, apparently technical goldsmith's terms, whose meaning has not

28 been discovered. 𝔊 τοὺς θησαυρούς σου καὶ τὰς ἀποθήκας σου, and so 𝔖; 𝔍 *decoris tui et foramina tua*. No satisfactory explanation has yet been proposed. 𝔐 + בּוֹנְנוּ, ‸ 𝔊, an interruption of the sense, apparently the insertion of a scribe who thought a verb necessary to תפיך ונקביך. The סוף פסוק must be placed after בך, so as to read *in the day when thou wert created I placed thee with the Cherub*. *Cf.* DAVIDSON.

(14) 𝔐 אַתְּ; point אֶת, with 𝔊 μετά; the King is not the Cherub, but is under his supervision — a fuller picture than is given in Gen. 2.3.

Before כרוב insert the article, with 𝔊, and in accordance with the context.

𝔐 + מִמְשַׁח הַסּוֹכֵךְ, ‸ 𝔊, here meaningless or inappropriate, a gloss or addition to bring this figure into connection with the Cherub of the Temple. הסוכך is taken from 1 K 8,7, and ממשח (which cannot have anything to do with anointing) is probably a corruption of some other term. It does not occur in v. 16. 𝔍 *extentus*, perhaps = ממשך, Pu. part. [*Cf.* also Assyr. *mašâxu* 'to measure,' Aram. ܡܫܚ which, according to JENSEN in BROCKELMANN's *Lex. Syr.*, is a Babylonian loan-word, the genuine Aramaic stem being ܡܫܚ (with ܫ = ث, š₁); *cf.* جسمان and جثمان, ܓܫܡ and ܓܫܡ &c.; see also *Beitr. z. Assyr.* 1,181, n.**. ממשח might be interpreted to mean *colossus*; *cf.* אנשי מִדָּה &c., and הסוכך is perhaps the *protector*, the *guardian deity* (Assyr. *ilu mušallimu* or *lamassu damqu*); see DEL. HW, p. 381ᵇ and English Translation of *Ezekiel*, p. 155, l. 6. — P. H.] *Cf.* also GUNKEL, *Chaos*, p. 148, and A. LOISY, *Revue d'hist. et de lit. rel.*, 1896, pp. 233ff.

𝔐 וּנְתַתִּיךָ; omit ו, and connect the verb with preceding את הכרוב.

𝔐 + הָיִיתָ. Either this word or הִתְהַלָּכְתָּ must fall out, the two saying the same thing. The בהר קדש אל' is natural complement to את הכרוב נתתיך. 𝔊 has ἐγενήθης in both places. The presence of היית in 𝔐 is more easily accounted for, as scribal insertion or as doublet from preceding אלהים.

(15) 𝔐 בִּדְרָכֶיךָ; 𝔊 ἐν ταῖς ἡμέραις σου, perhaps by dittography of the Greek scribe from following ἡμέρας. CORN. omits.

(16) 𝔐 מָלוּ; read מָלְאָ. 𝔊 ἔπλησας = מלאת, adopted by CORN., SIEGFR., GRÄTZ. This may be the right reading, or the final ת may have been added by a scribe from following תוכך.

𝔐 וָאֲחַלֶּלְךָ; 𝔊 ἐτραυματίσθης = ותחלל.

𝔐 כרוב; write הכרוב, with 𝔊. — 𝔐 + הסוכך; see v. 14.

(17) 𝔐 שִׁחַתְּ; GRÄTZ ושחתי.

After יִפְעָתֶךָ 𝔊 inserts διὰ πλῆθος ἁμαρτιῶν σου, which CORN. adopts, omitting the same expression from the beginning of v. 18, where also it is found in 𝔊. The position of the words in 𝔐 is not unsuitable.

(18) 𝔐 חללת; 𝔊^{VMr} ἐβεβήλωσα. — 𝔐 מִקְדָּשֶׁיךָ; the connection requires קדשך.

(19) [𝔐 שממו, 𝔊^{V} στενάξουσιν, miswritten for στυγνάξουσιν (so 𝔊^{AMr}); see note on Is. 46,8. — P. H.]

(22) 𝔐 ארני, ‸ 𝔊.

𝔐 ידעו; 𝔊 γνώσῃ; in vv. 23.24 both 𝔐 and 𝔊 have 3 pers. plur.

(23) 𝔐 וְשִׁלַּחְתִּי בה, ‸ 𝔊, possibly insertion of the Hebrew scribe, more probably omission of the Greek scribe by *homœoteleuton*. 𝔊 had בך instead of 𝔐 בה, and the 2 pers. pron. throughout the section, vv. 22.23; this is easier for us, but the change of pronoun is frequent in Hebrew, and 𝔊 probably here writes freely in [Greek style.

𝔐 ונפלל; read ונפל.

(24) 𝔐 מַמְאִיר; GRÄTZ מבעיר. — 𝔐 ארני, ‸ 𝔊.

(26) At the end of the verse 𝔊 adds καὶ ὁ θεὸς τῶν πατέρων αὐτῶν.

BÄR מסביבותם; GINSBURG מסביבתם.

29 (1) 𝔐 gives 10ᵗʰ year, 10ᵗʰ month, 12ᵗʰ day; 𝔊 12ᵗʰ year, 10ᵗʰ month, 1ˢᵗ day. The dates in 30,20; 31,1 make 𝔐 more probable.

29 (2) 𝔐 על; write אל, according to Ezekiel's usage (6,2; 28,21 &c.).

(3) 𝔐 דבר and אדני, ^ 𝔊. — 𝔐 תנים; write תנין.
𝔐 יְאֹרִי; write יאר, as in v. 9. [The plural in יאריו may be *amplificative*; *cf.* notes on 19,1; 26,17. — P. H.]
𝔐 עֲשִׂיתִנִי; write עֲשִׂיתִיו, as the connection requires.

(4) Kethîb חחיים; write Qerê חַחִים.
𝔐 ואת כל דגת יאריך בקשקשתיך תדבק, ^ 𝔊, a repetition that might easily be spared, but perhaps for that very reason to be retained.

(5) 𝔐 תקבץ; 𝔊 περισταλῇς; 𝔗 תתקבר. Though קבץ might be used here of gathering up a corpse preparatory to burying it (Hos. 9,6, and *cf.* Ew.), yet the expressions in Jer. 8,2; 16,4; 25,33 make it highly probable that we should write קבר, with Hitz., Corn. (and *cf.* Davidson, Orelli, Siegfr.).

(6) 𝔐 הֱיוֹתָם; 𝔊 ἐγενήθης. Read היותך; the ם of 𝔐 has been taken from the following word.

(7) K^{e}thîb בכפך; write Q^{e}rê בַּכַּף. — 𝔐 כָתֵף; read כף, with 𝔊.
𝔐 והעמדת; 𝔊 συνέκλασας. Read וְהִמְעַדְתָּ, as in ψ 69,24; for the opinion that there is here metathesis (מעד = עמד), see Qamḥi, Rashi, Hitzig.

(8) 𝔐 אדני, ^ 𝔊.

(9) 𝔐 אָמַר, 𝔊 τοῦ λέγειν σε = אָמְרְךָ, perhaps better. — 𝔐 עשיתי; read עשיתיו.

(10) 𝔐 אליך; read עליך. — 𝔐 ואל יאריך; read ועל יארך (*cf.* note on v. 3).
Instead of 𝔐 חֹרֶב, ^ 𝔖, 𝔊 had חֶרֶב, and ו before שממה, which gives a good sense, though 𝔐 also is pertinent and vigorous.
Before סונה insert prefix ל, which has probably fallen out through preceding ל.

(12) 𝔐 שממה (second occurrence), ^ 𝔊, may be scribal insertion for fulness; *cf.* 30,7.

(13) 𝔐 אדני, ^ 𝔊.

(14) 𝔐 על; read אל.

(15) 𝔐 תהיה שפלה, ^ 𝔊, plus or minus of a scribe; the preceding מן הט' is attached [in 𝔊 to v. 14.

(16) 𝔐 אדני, ^ 𝔊.

(18) 𝔐 אל צר; read על צר, as at end of verse, and with 𝔊.

(19) 𝔐 + ונשא המנה, ^ 𝔊. The expression can be retained only by taking ה' as = *riches* (so 𝔖, Hitz., Reuss, Orelli, Siegfr.), since the verse is concerned with spoliation. But Ezekiel nowhere else uses ה' in this sense (see 30,4.10.15; 31,2. 18 *al.*), and it is better, with Corn., Dav., to omit the words.

(20) 𝔐 + אשר עשו לי, ^ 𝔊𝔖, appears to be an insertion to account for JHVH's favor to a foreign king, a sort of explanation that Ezekiel nowhere else thinks it necessary to make; omit, with Corn., Siegfr. If it be retained, עשו should be changed to עשה, with 𝔍.

30 (2) 𝔐 אדני, ^ 𝔊.
𝔐 הֵילִילוּ הָהּ; 𝔊 ὦ ὦ, perhaps = הוי הה [Assyr. *ûa â*, Delitzsch, AW 218; HWB 32^b. — P. H.] An imp., like that of 𝔐, is here natural, and 𝔖𝔗 further insert the imp. of אמר.

(3) 𝔐 כי קרוב יום וקרוב יום ליהוה יום ענן עת גוים יהיה; 𝔊 ὅτι ἐγγὺς ἡμέρα τοῦ Κυρίου ἡμέρα πέρας ἐθνῶν ἔσται, which Corn. still further simplifies into כי ק' יום לי' עת ג' יהיה; it is doubtful, however, whether simplicity should here be the decisive consideration.

(4) 𝔐 ולקחו המונה, ^ 𝔊. See on 29,19; the reference to captivity is here, however, appropriate; see vv. 15.18.26. 𝔖 read הונה.

(5) The list of gentilic names is corrupt. כוש and פוט belong properly to Egypt; for 𝔐 כוש 𝔊 has Πέρσαι (פרס, miswriting of כוש); elsewhere (27,10; 38,5; Jer. 46,9) 𝔊^V renders פוט by Λίβυες, here in place of פ' stands Κρῆτες. — It is doubtful whether there was an Egyptian לוד; *cf.* Müller, *As. u. Eur.*, p. 115, n. 3; in Jer. 46,9 Stade, *De pop. Javan*, 6f. and Corn. (in Haupt) change לוד to לוב. — 𝔐 עֶרֶב should probably be pointed עֲרָב. — For 𝔐 כוב (an unknown name) the

30 connection suggests כול [incorrect *scriptio plena* for כל; *cf.* Jer. 33,8 כתיב]; 𝔊 has Λίβυες, which may be for לוב here or for preceding פוט; we may read כל, and change לוד to לוב (so 𝔖). — After Jer. 25,20 (in which פלשתים follows on ערב) the unintelligible 𝔐 ובני ארץ הברית may be read והכרתי (25,16), with CORN., SIEGFR.; the ב׳ ארץ may be gloss.

At the end of the verse 𝔊 has ἐν αὐτῇ, = בה, as 𝔐 (and 𝔊) in v. 6, a natural insertion or omission.

(6) 𝔐 כה אמר יהוה, ‸ 𝔊, looks like a scribe's formula inserted to mark the beginning of a paragraph; yet *cf.* the equally difficult v. 10, where 𝔊 has the formula. CORN. omits, with 𝔊, and inserts the בה of 𝔊 (v. 5) at beginning of this verse.

𝔐 ארני, ‸ 𝔊.

(9) 𝔐 מִלְּפָנַי, ‸ 𝔊, omitted by CORN. — For the following 𝔐 בַּצִּים 𝔊 has σπεύδοντες = רָצִים or אָצִים; the latter was read by some Greek codd. (εσσιμ), and is adopted by CORNILL. מל׳ might be omitted as doublet of the preceding word, מלאכים, and the reading *swift messengers* (מלאכים אצים) is simple and satisfactory (*cf.* Is. 18,2, מל׳ קלים). On the other hand, the text of 𝔐 is good (messengers sent by JHVH, and ships, as in Is. 18,2), and from it that of 𝔊 may be derived without difficulty; 𝔐 may be retained as the harder.

𝔐 בֶּטַח, ‸ 𝔊, syntactically not easy, but its absence is more easily accounted for than its presence, and see Jud. 8,11.

HAHN כיום מצרים; read ביום מ׳, with 𝔊 and BÄR and GINSBURG.

(11) 𝔐 אִתּוֹ, ‸ 𝔊, perhaps fallen out by similarity to preceding word. 𝔊 wrongly connects הוא ועמו with preceding יד.

(12) 𝔐 וּמָכַרְתִּי את הארץ ביד רָעִים, ‸ 𝔊, a clause parallel to the following; whether insertion or omission is doubtful.

(13) 𝔐 וְהַאֲבַדְתִּי גלולים, ‸ 𝔊, to be omitted; Ezekiel has in mind throughout the chapter the political relations only.

𝔐 אֱלִילִים; 𝔊 μεγιστᾶνας; read אֵלִים.

𝔐 מארץ; read בארץ. 𝔊 καὶ ἄρχοντας Μέμφεως ἐκ γῆς Αἰγύπτου καὶ οὐκ ἔσονται ἔτι, omitting the rest of the verse, from which (Μέμφεως being corrupt repetition) we have ונשיאים מארץ מצרים; between this and 𝔐 there is little ground of choice.

(14) 𝔐 את פתרוס; 𝔊 γῆν Φαθωρῆς, and CORNILL ארץ פ׳.

(15) 𝔐 נא; read נֹף, with 𝔊, נא being mentioned in the preceding verse. GRÄTZ מִנּא אמון, Jer. 46,25; *cf.* Nah. 3,8.

(16) 𝔐 סין, 𝔊 Συήνη; read סְוֵן or סְוֵנָה, which the geographical relations favor.

𝔐 ונף צָרֵי יומם. RV, *and Noph shall have adversaries* (AV, *distresses*) *in the daytime*, doubtful in translation and sense. 𝔊 καὶ διαχυθήσεται ὕδατα = ונפוצו מים, favored by SMEND, but not natural. The connection suggests the storming of a city, and CORN.'s emendation commends itself: ונפרצו חֹמֹתֶיהָ *its walls* (shall be) *broken through*. REUSS, *seine Mauern* (sollen) *durchbrochen* (werden). SIEGFR. omits.

(17) 𝔐 וְהֵנָּה בשבי תלכנה *and they* (the cities) *shall go into captivity*; 𝔊 αἱ γυναῖκες, in contrast with preceding בחורי; but the meaning is given in v. 18, ובנותיה ב׳ תל׳, in which ב׳ refers to cities.

(18) 𝔐 מוטות *yokes*; better sing. מַטֵּה *sceptre*.

(21) 𝔐 לְחָבְשָׁה, ‸ 𝔊, perhaps repetition from preceding לא חֻבְּשָׁה, or gloss on לשום חתול; yet this last is repetition of first חבשה, and an additional repetition does not seem out of place in this excited utterance.

(22) 𝔐 אל; read על.

𝔐 + את החֲזָקה ואת הנִּשְׁבָּרֶת. These words are a scribal insertion intended to harmonize the sing. זרוע of v. 21 with the plur. זרעת of v. 22; it is explained that not only the already broken arm (v. 21) but also the sound one is to be broken. The

30 affirmation of v. 21 is, however, identical with that of vv. 22.26; the two paragraphs, independent predictions, declare the ruin of Egypt. The verb in v. 21, שָׁבַרְתִּי, is to be taken as general assertion, and as expressing the same fact as the future ושברתי in v. 22. 𝔊𝔍ΑΘ have two adjectives, the second being variously rendered, no rendering except that of 𝔊^{ACr} (συντριβομένους) representing 𝔐; 𝔖 omits the second.

(23) V. 23 of 𝔐 is omitted by CORN. as being identical with 26^a, and here interrupting the parallelism of vv. 22 and 24. It appears, however, to occupy the same position in the subsection 22-24 as 26^a in the subsection 25.26. It is found in all the Versions.

(24) 𝔐 וְשִׁבַרְתִּי את זרעות פרעה וְנָאַק נַאֲקוֹת חָלָל לְפָנָיו; 𝔊 καὶ ἐπάξει αὐτὴν ἐπ' Αἴγυπτον καὶ προνομεύσει τὴν προνομὴν αὐτῆς καὶ σκυλεύσει τὰ σκῦλα αὐτῆς. We seem to have here not two recensions of one original text, but two texts, both of which have claims to acceptance: 𝔊 has the standing expression, 𝔐 is more picturesque. Possibly, however, 𝔐 and 𝔊 give each a part of a longer original. In regard to the ἐπάξει αὐτὴν it is to be observed that the expression (Hif. of בוא with חרב) occurs in Ezekiel only of JHVH, and we should, therefore, in any case expect the 1. pers. here.

(25) 𝔐 אל; read על.

31 (3) 𝔐 + אשור, an old gloss, found in 𝔊; made by a scribe who saw here an allusion to Assyria. J. D. MICH., EW., SMEND, ORELLI read תְּאַשּׁוּר and take it as in construct relation with following אֶרֶז; but this is syntactically hard. REUSS suggests תאשור, with ארז as gloss; CORN. reads תאשור, and changes ארז to אַדִּיר. But as 𝔊 renders ארז in 27,5 by κυπάρισσος, and has the same word here, it is simpler to omit אשור. It is omitted by SIEGFR. *Cf.* note on 27,6.

𝔐 וְחֹרֶשׁ מֵצַל, ^ 𝔊, *and a shady forest*, an improbable description of a tree; the Versions, except 𝔊, take it freely as = *with thick foliage*. GRÄTZ changes ו to כ, but this also gives an improbable comparison. The context suggests adj. + noun. The expression appears to be a gloss. [*Cf.* WELLH. on ψ 72,16.]

(4) 𝔐 הֹלֵךְ, 𝔊 ἤγαγε; read הליכה, causative, as in parallel 𝔐 שלחה.

𝔐 מַטָּעָהּ; read מטעו, to agree with the context, the reference being to ארז.

𝔐 כל עצי השׂדה. The עצי is to be omitted as inappropriate; the canals carry water to the soil, not to the other trees, which do not here come into consideration. The word was introduced from the expression in the next verse. It seems better also to write שדהו instead of השדה, in which the article probably comes from 'הש in v. 5; the suffix is needed here as in מטעו.

(5) For גָּבְהָא write גבהה; the Aramaizing form in א is probably due to a scribe.

𝔐 וַתֶּאֱרַכְנָה פֹארֹתָיו, ^ 𝔊, perhaps scribal doublet.

V. 5 should end with רבים; see next note.

(6) 𝔐 + בִּסְעַפֹּתָיו. The preceding word, pointed in 𝔐 בְּשַׁלְּחוֹ, *when it shot them* (the branches) *forth*, is here forced and unnatural, though the verb is properly employed in 17,6. The two terms, 'בש and 'בס (only one of which is given in 𝔊) appear to be parallel, one an explanation of the other. HITZ. (and so apparently REUSS) omits בשלחו; but CORN. pertinently observes that the commoner word (here 'בס) is more likely to be the gloss, and it seems better, with him, to omit 'בס, and point בִּשְׁלָחָיו, taking שלח as in Cant. 4,13 (*cf.* Is. 16,8).

𝔐 כל גוים רבים; 𝔊 πᾶν πλῆθος ἐθνῶν; 𝔍 *coetus gentium plurimarum*. The self-contradictory combination of כל and רבים (= *many*, not *great*, as in RV) is found only here and in ψ 89,51, and in the latter passage the text is corrupt (see notes of CHEYNE and WELLH.). Read, with 𝔍 and GRÄTZ, קהל ג' ר' (*cf.* the gloss in 32,3, and Is. 17,12), notwithstanding the suggestion of כל from the context. REUSS omits כל.

31 (7) 𝔐 אל is better written על, which is the word for *beside*, *cf.* 17,5.8; a similar correction should probably be made in Is. 11,5; Jer. 41,12, *al.*

(8) 𝔐 כפראתיו, copyist's error for כפארתיו, as in v. 5.

(9) 𝔐 + יָפָה עֲשִׂיתִיו, ‸ 𝔊, insertion of a scribe to introduce reference to divine agency, inappropriate in this purely descriptive piece.

(10) 𝔐 ארני, ‸ 𝔊. — 𝔐 גבהת; write 3 pers. גבה, to accord with the context.
𝔐 וְרָם לְבָבוֹ; 𝔊 καὶ εἶδον; CORN. וירא. But the whole expression ו׳ ל׳ בגבהו must be omitted as gloss; the ל׳ mars the well-maintained allegory.

(11) 𝔐 + עשו יעשה לו כרשעו גרשתיהו, in which neither רש׳ nor גר׳ is appropriate for a tree; though found in the Versions (except 𝔊), it must be regarded as a gloss (like the paraphrase of 𝔗) pointing to the King of Egypt. 𝔊 καὶ ἐποίησε τὴν ἀπώλειαν αὐτοῦ, the Heb. of which is uncertain (only גר׳ is omitted). CORN. ויעל עליו בגרזן *he went up against it with an ax*. SIEGFR. omits.

(12) 𝔐 אל; read על. — 𝔐 פראתיו, copyist's error for פארתיו, as in v. 8.
𝔐 וַיִּרְדוּ מִצִּלּוֹ. For the verb HITZ. writes וידדו, CORN. ויחרדו, GRÄTZ ויפרדו, but a change of text seems hardly necessary.
𝔐 + וַיִּטְּשֻׁהוּ (second occurrence), an old gloss, found in 𝔊, but an inappropriate remark and an interruption of the sense, due to the same feeling that prompted the insertion in v. 11, or repetition of same word above. 𝔊 καὶ ἠδάφισαν αὐτόν; CORN. וַיִּרְטְשׁוּ *and were dismayed*.

(13) 𝔐 אל, for על. - - 𝔐 פראתיו, copyist's error for פארתיו, as in vv. 8.12.

(14) 𝔐 + ולא יַעַמְדוּ אֲלֵיהֶם בְּגָבְהָם. These words (found in 𝔊) appear to be a gloss, perhaps after 10b; the sentence becomes symmetrical by their omission. CORN. (with 𝔍) omits אליהם and (with 𝔊) the following כי, and thus also gains symmetry. But in vv. 3.5.10 only two points are given in the description of the tree, that it is *exalted in stature*, and that its *top is in the clouds*; even when the suspicious אלי׳ is omitted, יעמדו still seems out of place.

(15) 𝔐 + כִּסֵּתִי, ‸ 𝔊, interruptive explanatory gloss. — 𝔐 עֻלְפֶּה; point as Pual, עֻלְּפָה.

(16) 𝔐 וינחמו; GRÄTZ וינהמו.
𝔐 + תַּחְתִּית, ‸ 𝔊; the reference is to the rival earthly kingdoms, as in v. 9.
𝔐 וטוב, ‸ 𝔊, which read ו before מִבְחַר; the plus of 𝔐 may be gloss.

(17) 𝔐 אל is better read את; 𝔊 ἐν.
𝔐 וזרעו here gives no satisfactory sense, whether as *arm*, *might* (SMEND, REUSS), or *seed = underwood* (CORN.) or *aftergrowth* (ORELLI). Read עֹזְרָיו (so also GRÄTZ), as in 30,8; 32,21. DAVIDSON, *arm = helpers*.
The following יָשְׁבוּ of 𝔐 is better written יֹשְׁבֵי, with 𝔊 οἱ κατοικοῦντες.
𝔐 בְּתוֹךְ גוים; 𝔊 ἐν μέσῳ τῆς ζωῆς αὐτῶν ἀπώλοντο = בתוך חייהם אבדו. The ח׳ is here improbable; the verb is appropriate, and we may insert יאבדו. The preceding ירדו is to be pointed as impf.

(18) Instead of אל מי דָמִיתָ CORN. writes אֵיךְ נִדְמֵית *how hast thou perished!* 𝔐 is supported by 31,2, and by 𝔊 here; yet one expects a reflexive form, as in 𝔊 31,2.
𝔐 + כָּכָה, ‸ 𝔊, unintelligible, probably copyist's repetition from following בְּכָבוֹד, or perhaps for אתה.
𝔐 בְּכָבוֹד וּבְגֹדֶל בַּעֲצֵי עֵדֶן, ‸ 𝔊, perhaps omitted in 𝔊 by *homœoteleuton*, though possibly a gloss of the Hebrew scribe. GRÄTZ omits את עצי עדן as dittogram.
𝔐 והורדת; 𝔊 κατάβηθι καὶ καταβιβάσθητι. The רדה, read by 𝔊, may be the source of 𝔐 ככה; see 32,19.
𝔐 הוא; 𝔊 οὕτως. — 𝔐 Kethîb המונה; Qerê הֲמוֹנוֹ.

32 (1) 𝔐 בשתי עשרה; read בעשתי עשרה, with 𝔖, which accords with the order of 30,20 and 31,1.

(2) 𝔐 כפיר גוים נִדְמֵיתָ *O lion of the nations, thou art undone* (REUSS, ORELLI, SIEGFR.)

32 is contrary to the opening words of the *qinahs* in 31,2.18, and does not do justice to the contrast suggested by following ואתה כתנין. It is less difficult to take the words as expressing a comparison (so the Versions) and read אל כ' נ' רמית; אל may have fallen out by reason of preceding אליו, and נ have been inserted from preceding ם: *thou art like a lion* &c., *but thou art* &c., the first clause being sarcastic; but the connection suggests a reflexive form (Hithp. הדמית), the נ being easy miswriting for ה. CORN. כ' נ' עליך איך נד' *a lion of the nations* (Nebuchadnezzar; *cf.* 31,12) *is upon thee! how art thou undone!* This helps the halting rhythm, but the allusion to N. is not natural here. GUNKEL, *l. c.*, *thou wert like a lion-whelp* (כ' גורים); but כ' נ' is not a possible expression. BERTHOLET reads אוי לך פרעה מה וגו'.

𝔐 ואתה, introducing a contrasted comparison; 𝔊, not so well, attaches אתה to preceding clause, and puts the ו before כתנים.

𝔐 בנהרותיך; read, with Ew., בנחירותיך; see Job 41,12. GUNKEL, *Chaos* 72 retains 𝔐, seeing here an allusion to the mythical *dragon = sea*. For further proposed emendations of v. 2, see CORNILL.

(3) 𝔐 אדני, ∧ 𝔊.

𝔐 + בקהל עמים רבים, an interpreting gloss (see note on 31,6). 𝔊, omitting בקהל, δίκτυα λαῶν πολλῶν, but this also introduces alien matter.

𝔐 והעלוך; read, after 𝔊, והעליתיך; the verb was made plur. in 𝔐 to agree with עמים.

(4) 𝔐 על פני השדה אטילך, ∧ 𝔊, which here, by copyist's error, introduces an expression from v. 6. The phrase of 𝔐 is omitted by CORN. as destroying the rhythm; it seems, however, to be an allowable parallelism.

𝔐 חית כל הארץ, an unexampled order of words. 𝔊 had כל before חית also. It is better to transpose חית and כל; *cf.* 34,28.

(5) 𝔐 רמותך *height* here gives no sense; Σ (and perhaps 𝔖) רמתך *thy putrescence, thy corpse*; 𝔖H *worm*; 𝔊 αἵματος (probably a guess); 𝔍 *sanie tua*. Read רמותך, or better sing. רמתך, which affords a good parallel to בשרך. GRÄTZ, עצמותיך. CORN. rejects v. 5 as inept since the beast is devoured in the preceding verse; but such rhetorical cumulation is permissible.

(6) 𝔐 + מדמך אל ההרים. The מדמך is gloss explanatory of the unusual צפתך *thy outflow*, and אל ה', here out of place, is copyist's insertion from preceding verse.

(9) 𝔐 שברך; 𝔊 αἰχμαλωσίαν σου, whence CORN. and STADE שביך. To this emendation, in itself attractive, there are serious objections: it is not captivity but destruction with which the chapter is dealing; the effect is to terrify the peoples (HITZ.); the expression *bring thy captives among the nations* is unexampled and improbable (Num. 31,12 is different); and the parallel v. 10 calls for a reference to destruction here (DAVIDSON pertinently compares *when I brandish my sword*). It is better to retain שבר, and as to הביא, either to take it in the sense of spreading news (so HITZ., REUSS; but this is hard), or change it against all the Versions, to הגידי or השמיעי. It seems better to read בהגידי, which in the old-Hebrew script is nearly identical with בהביאי. SIEGFR. retains 𝔐, rendering 'ש *ruins, wreck*, a doubtful sense.

𝔐 על; read אל.

(10.11) 𝔐 בעופפי; GRÄTZ בנופפי. — 𝔐 אדני, ∧ 𝔊.

(13) BUDDE finds the rhythm of v. 13 faulty, and CORN., to secure symmetry, omits אדם and בהמה, and, to avoid repetition, changes the second תדלחם to תרפשם, as in v. 2. It is doubtful whether rhythmical perfection should be insisted on in such a discourse.

(14) 𝔐 אשקיע; 𝔊 ἡσυχάσει, = אשקיט. — 𝔐 אדני, ∧ 𝔊.

(15) 𝔐 בהכותי; 𝔊 ὅταν διασπερῶ, and CORN. בזרותי, which he connects with the emendation שבי of v. 9.

32 (16) 𝔐 וְקוֹנְנוּהָ; 𝔊 reads 2 pers. sing. (referring to the Prophet), and inserts ו before following בנות. The reference to the Prophet seems less likely than the indefinite 3 pers. plur. Some Heb. codd. have 3 plur. imperf.

(17) The month has fallen out in 𝔐, but is given in 𝔊; after שנה insert בראשון (*cf.* v. 1).

(18) 𝔐 הֲמוֹן; 𝔊 ἰσχύν. CORN. writes פרעה מלך, on the ground that the King is the person addressed in the following description; the Prophet, however, does not distinguish between King and people.
𝔐 אותה; read, with HITZIG, אַתָּה. GRÄTZ, עתה בינות גוים.

(19) In vv. 19-25 𝔐 and 𝔊 differ both in wording and in order, and neither offers a satisfactory text. Especially in vv. 19-22 the emendations of 𝔐 must be largely conjectural; see HITZ., EW., SMEND, CORN., SIEGFR., and BERTHOLET. V. 19, with the first three words of v. 20, is placed by 𝔊 in v. 21, after גִבּוֹרִים (a brief phrase being interposed), and constitutes the address of the warriors to the King; 𝔊 omits 21[b], which is the address in 𝔐, and is nearly identical with 19.20[a] of 𝔐. 𝔊 is simpler, but the repetition of 𝔐 is in keeping with the style of the section. [For vv. 19ff. compare the description of Hades in a fragment of the Babylonian Nimrod Epic (ed. HAUPT, pp. 17.19); see *Beitr. z. Assyr.* 1,318f.; A. JEREMIAS, *Izdubar-Nimrod* (Leipzig, 1891) p. 43; GEO. SMITH, *Chaldean Account of Genesis* ed. SAYCE (London, 1880) p. 237 (German edition, p. 197) and *cf.* English Translation of *Ezekiel*, p. 165, l. 7. — P. H.]

(20) 𝔐 + יִפֹּלוּ חֶרֶב נִתָּנָה. The second and third of these words, wanting in 𝔊, are to be omitted as affording no sense, and the omission of the first helps to introduce order. V. 20 of 𝔐 stands thus in 𝔊: ἐν μέσῳ μαχαίρας τραυματιῶν (read τραυματιῶν μαχαίρας) πεσοῦνται μετ' αὐτοῦ καὶ κοιμηθήσεται πᾶσα ἡ ἰσχὺς αὐτοῦ = בתוך חַלְלֵי חֶרֶב יִפְּלוּ אתו וְשָׁכַב כל הֲמוֹנוֹ. In accordance with this the unintelligible מָשְׁכוּ of 𝔐 may be changed to שָׁכַב. Further, in v. 20, to preserve the form of address, אותה must be changed to אַתָּה, and הֲמוֹנֶיהָ to הֲמוֹנֵךְ. Verses 19. 20 are thus retained as address of the Prophet, as in 31,18; 32,2.

(21) The abrupt transition of 𝔐 from 2 pers. to 3 pers. makes a difficulty, and 𝔊 similarly passes from 3 pers. to 2 pers.
𝔐 מִתּוֹךְ שאול את עֹזְרָיו; 𝔊 ἐν βάθει βόθρου γίνου, = בְּיַרְכְּתֵי בור היה, as in v. 23. The texts are wholly different, and both are hard; 𝔐's combination of Egypt and its *helpers* is, however, in accordance with Ezekiel's usage (see 30,8; 31,17).
The verbs in 21[b] must be made imperatives, and the form made parallel to 19[b].20[a]. Instead of יָרְדוּ שָׁכְבוּ write רְדוּ שִׁכְבוּ.
Insert אֶת before הָעֲרֵלִים, and בתוך before חַלְלֵי.

(22) The same order should be observed, as far as possible, in the descriptions of the various nations. Instead of סביבותיו קְבָרֹתָיו read סביבות קְבֻרָתָהּ, as in 24[a] of 𝔐 and in 22 of 𝔊.
𝔐 הַנֹּפְלִים; read נֹפְלִים, but the word is suspicious, cutting in two a familiar expression, and ought perhaps to be omitted.

(23) 𝔐 + וַיְהִי קְהָלָהּ סביבות קְבֻרָתָהּ כֻּלָּם חללים נפלים בחרב, copyist's repetition out of v. 22.
𝔐 חִתִּית; read חִתִּיתָם, as in v. 26.

(24) 𝔐 הַנֹּפְלִים; read נֹפְלִים, as in 22.

(25) Of v. 25 𝔊 has only the two words near the end: בתוך חֲלָלִים. The verse consists of repetitions out of the preceding description, and even the words found in 𝔊 are better omitted, after the norm of v. 30 (at end).

(26) 𝔐 סביבותיו קִבְרוֹתֶיהָ; read סביבות קברתה, as in v. 22.
𝔐 מְחֻלְלֵי; read חַלְלֵי, as throughout the section. The מ is copyist's repetition from preceding word.

(27) 𝔐 וְלֹא יִשְׁכְּבוּ; 𝔊 ἐκοιμήθησαν (and so 𝔖). The negative is better retained with HITZ., SMEND, CORN., SIEGFR., SKINNER (*Expos. Bible*), the verse apparently

32 contrasting the burial of Meshech-Tubal with that of the warriors of the olden time. Of these, as of the others, it is said that they were a terror while they were alive, but the difference is that the *gibborîm* are buried in their armor.
𝔐 מֵעֲרֵלִים; 𝔊 ἀπ' αἰῶνος. Read מעולם (HITZ.).
Instead of נֹפְלִים CORN. writes נְפִילִים, and refers to Gen. 6,4 — a possible but unnecessary emendation. On נִפְלָם *cf.* SCHWALLY, ZA '98, pp. 142ff.
For 𝔐 עֲוֹנֹתָם CORN. writes צִנָּתָם *their shield* (SIEGFR. plur.), completing the warrior's outfit, and getting rid of the *iniquity*; the latter term is hardly possible, and CORN.'s emendation is appropriate; write plur., to correspond with ראשיהם. HITZ. עורותם (*cf.* 37,6.8).
(28) 𝔐 גִּבּוֹרִים; read, with HITZ., CORN., after 𝔖, גְּבוּרָתָם (see v. 29).
𝔐 תִּשָּׁבֵר, ‸ 𝔊^{VS}, found in 𝔊^{AJC} and (*sub asterisco*) in 𝔊^{MrSH}; probably corrupt doublet of following תשכב. GRÄTZ תִּקָּבֵר, which gives a good sense, but this verb does not occur elsewhere in the paragraph.
This verse, with its 2. pers. sing., corresponds to v. 19, and forms a natural ending to the discourse. In the next two verses the style of address is different from that of vv. 22-27, and vv. 31.32 form a second ending (with 3. pers. sing.) to the discourse. We must either take v. 28 as an interpolation, or regard vv. 29-32 as a paragraph added by the Prophet or by a scribe. *Cf.* BERTHOLET and English Translation of *Ezekiel*, p. 166, l. 8.
(29) 𝔊 appears not to have read מְלָכֶיהָ, but its text is here in disorder; it omits אדום (in place of which stands ἐδόθησαν), and for אשר apparently had אשור; there is no obvious reason for mentioning both מלך and נשיא, the two terms being synonymous in Ezekiel (HITZ. refers to מ' and אלופים used of Edom in Gen. 36,31. 40), but it is not clear that מ' should be deleted.
(30) 𝔐 בְּחִתִּיתָם מִגְּבוּרָתָם; read, after v. 27, בחתית גבורתם. 𝔊 σὺν τῷ φόβῳ αὐτῶν καὶ τῇ ἰσχύι αὐτῶν. — BÄR צִידֹנִי; GINSBURG צִדֹנִי.
𝔐 + בּוֹשִׁים, ‸ 𝔊, meaningless for the text, a gloss of uncertain origin.
Before עֲרֵלִים insert את (or בתוך), as in 28. The prep. seems preferable after שכב [*cf.* DRIVER's note on Lev. 15,18]; in the preceding vv. it is omitted after ירד. Though the usage is not clear, here (v. 30) את before חללים should probably be omitted, with 𝔊.
On the etymology of נסיך (Assyr. *nasîku* 'to appoint') *cf.* DELITZSCH, HW 472, and WEINKL., ZA '98, p. 17.
(31) 𝔐 פַּרְעֹה; 𝔊 βασιλεὺς Φαραω.
𝔐 + חַלְלֵי חֶרֶב פרעה וכל חֵילוֹ, ‸ 𝔊, a gloss or copyist's repetition from v. 32. More exactly, 𝔊 read חיל for the המון of 𝔐, and probably המון should be read for the חיל in 𝔐; the repetition would then be exact. Read חילו, with 𝔊, for 𝔐 המונה.
(32) 𝔐 נָתַתִּי; read נתן, according to the norm of the chapter, and retain K^{e}thîb חִתִּיתוֹ (Q^{e}rê חתיתי). The 1 pers. was probably written in order to introduce divine agency. — 𝔐 K^{e}thîb המונה; read Q^{e}rê המונו.

33 (5) 𝔐 נִזְהָר; read הִזְהִיר, with WELLH. (in SMEND), as in v. 3, the הוא manifestly referring to the watchman.
(8) 𝔐 רָשָׁע (first occurrence), ‸ 𝔊, probably copyist's repetition, ‸ 𝔐 3,18; the following רשע (after הוא) also is better omitted as gloss; see note on 3,18.
(11) 𝔐 אדני and הרעים, ‸ 𝔊.
(12) 𝔐 ואתה בן אדם, ‸ 𝔊, perhaps scribal insertion, but not out of place.
The concluding clause of v. 12 is in disorder. 𝔐 וְצַדִּיק לֹא יוּכַל לִחְיוֹת בָּהּ בְּיוֹם חֲטֹאתוֹ, which is not parallel in form to the preceding clause, and furnishes no antecedent for בָּהּ. 𝔊 omits בָּהּ and the two following words; 𝔍 *et justus non poterit*

33 *vivere in justitia sua in quacumque die peccaverit*, giving the sense by supplying *in justitia sua*. A proper form is secured by writing וּצְדָקַת in place of the initial ו; צ' may easily have fallen out through following צדיק. CORN. omits from וצדיק to the end of the verse; the clause is possibly a gloss.

(13) 𝔐 יִחְיֶה; read תחיה. — Kᵉthîb צדקתו; write Qᵉrê צדקתיו.

(15) 𝔐 + רָשָׁע, ‸ 𝔊, marginal note (*explicitum*). — (16) Kᵉthîb חטאתו; write Qᵉrê חטאתיו.

(20) 𝔐 ואמרתם; 𝔊 καὶ τοῦτό ἐστιν ὃ εἴπατε = וזה אשר אמרתם, which CORN. adopts, referring to Gen. 6, 15; Ex. 29, 38; but these contain instructions, and are different from our passage. The Heb. text of 𝔊 may have contained אשר in the sense of *because*, and זה may have been copyist's repetition from preceding יחיה.

(21) 𝔐 בשתי עשרה שנה; 𝔊 also δεκάτῳ (and δωδεκάτῳ for following עשרי of 𝔐). Read בעשתי, with 𝔖, which would be about six months after the fall of the city, ample time for a fugitive to reach Babylonia (DAVIDSON).

(22) 𝔐 אלי; read עלי.
𝔐 לִפְנֵי בוא הפליט; 𝔊 πρὶν ἐλθεῖν αὐτόν. The *explicitum* of 𝔐 is perhaps scribal insertion. — 𝔐 ויפתח פי is omitted by GRÄTZ.

(25) 𝔐 על הדם is to be retained; see note on 18, 6. 𝔊 omits vv. 25 (except first three words) and 26 and the first three words of 27, perhaps by copyist's error (see similar beginnings of vv. 25 and 27); but the plus of 𝔐 is possibly gloss after c. 18 (vv. 6. 11. 12 &c.).
Write אליהם and עיניכם for 𝔐 אלהם and עינכם.

(26) 𝔐 fem. עשיתן; write עשיתם. (27) 𝔐 אלהם; write אליהם.

(30) 𝔐 דַּבֵּר; write דברו. — 𝔐 + חַד את אַחַד, ‸ 𝔊, doublet of following phrase.
𝔐 מה הדבר, ‸ 𝔊, probably omission of the Greek scribe.

(31) 𝔐 + עמי, gloss (*explicitum*).
𝔐 עֲגָבִים *love*; 𝔊 ψεῦδος. Read כְּזָבִים; the word in the text (which here affords no satisfactory sense) is miswriting from following verse.
𝔐 + הֵמָּה עֹשִׂים, ‸ 𝔊, insertion to supply verb to עגבים, but inappropriate for כזבים.
𝔐 הֹלֵךְ, ‸ 𝔊, but here necessary for the phrase. — Before אחרי supply ו, with 𝔊.

(33) Before הנה באה 𝔊 inserts ἐροῦσιν, but the exclamation more naturally belongs to the Prophet.

34 (2) 𝔐 אליהם לרעים; omit לר' as *explicitum* or marginal title to the section; 𝔊 ‸ אל', and retains לר'.
𝔐 אשר היו רֹעים אותם; 𝔊 μὴ βόσκουσιν ποιμένες ἑαυτούς; CORN. הֲיִרְעוּ רועים אותם. The reading of 𝔊 is parallel to the following clause, and that of 𝔐 also is appropriate; the difference between the two may be due, on either side, to scribal fancy.

(3) 𝔐 חֵלֶב, 𝔊 τὸ γάλα; point חָלָב.

(4) 𝔐 את הנחלות לא חִזַּקְתֶּם is omitted by CORN. as not occurring in the parallel v. 16, the נחלות, further, being scarcely distinguishable from חולה; variations of this sort, however, cannot be called improbable, and a Greek scribe might easily omit such a clause.
After v. 16 CORN. writes חוקתם instead of 𝔐 רִפֵּאתֶם. 𝔊 is here identical with 𝔐. [The clause ואת האבדת לא בקשתם suggests the proper explanation for Eccl. 3, 6ᵃ. — P. H.]
𝔐 וּבְחָזְקָה; write והחזקה, taking the word, after v. 16, as the object of the following verb, and *cf.* Lev. 25, 53. We must then, following 𝔊, omit ו אֹתָם, which was inserted because בחזקה was taken as adverbial.

(5) After וַתְּפוּצֶינָה 𝔊 has τὰ πρόβατά μου, insertion of subject for clearness.
𝔐 + ותפוצינה (at the end of the verse), ‸ 𝔊, copyist's repetition of the first word of the verse.

34 (6) 𝔐 + צאני (second occurrence), ∧ 𝔊, insertion of subject, or gloss.

(8) 𝔐 רֹעַי; read, with 𝔊, הָרֹעִים; JHVH nowhere else calls the evil rulers *my shepherds*. [𝔐 רעי may have been abbreviation for רֹעִים; *cf.* note on Is. 38, 12. — P. H.] CORN. omits ולא דרשו רעי את צאני as an improbable redundancy.

(9) 𝔐 שמעו דבר יהוה, ∧ 𝔊, not indispensable, but appropriate; scribal plus or minus.

(10) 𝔐 אל; write על.
𝔐 צאן; write, with 𝔊, צאני; the י has fallen out of 𝔐 through following ו.

(11) 𝔐 אדני, ∧ 𝔊.
For 𝔐 הנני אני ודרשתי 𝔊 has ἰδοὺ ἐγὼ ἐκζητήσω, free translation.

(12) V. 12 is in disorder in 𝔐 and in 𝔊. First, for הֱיוֹתוֹ read היות, as in 𝔊, and then omit בתוך, which, though found in 𝔊, appears to have been added as a necessary connective, after the suffix had been attached to היות. The significant fact about the *day* is that on it the sheep are scattered, not that the shepherd is then with the sheep. Further, the expression at the end of the verse, ביום עָנָן וַעֲרָפֶל, there out of place, is to be transposed after נִפְרָשׁוֹת, furnishing the reason for the scattering of the flock. In 𝔊 it occurs at the end of the verse, and also, with the order of the two synonyms reversed, after היות, giving an intolerable sense, and being probably scribal displacement; its occurrence at the end of the verse may also be explained as the repetition of a Hebrew copyist, followed by 𝔊, which thus adopts the errors of 𝔐, and adds its own. CORN., following 𝔖, writes at the beginning ביום סופה (referring to Am. 1, 14), omits the following four words, and in the rest of the verse adopts the text of 𝔐. 𝔍𝔗 reproduce 𝔐; for 𝔐 ביום ... נפרשות 𝔖 has ܘܢܗܠ ܒܚܫܘܟܐ, passing apparently by error of eye from first to second ביום (in the emended text).

(13) 𝔐 אל, miswriting for על. (14) 𝔐 אל; write על.

(15) After ארביצם 𝔊 has καὶ γνώσονται ὅτι ἐγώ εἰμι Κύριος.

(16) 𝔐 ואת השְּׁמֵנָה, ∧ 𝔊, perhaps scribal insertion.
𝔐 אַשְׁמִיד, 𝔊 φυλάξω. Write אשמיר, as the connection requires.
Before following ארעֵנה 𝔊 inserts ו.

(20) 𝔐 + אליהם, ∧ 𝔊, here inappropriate.

(21) 𝔊 has the simpler form ἐπὶ ταῖς πλευραῖς καὶ τοῖς ὤμοις ὑμῶν διωθεῖσθε καὶ τοῖς κέρασιν ὑμῶν ἐκερατίζετε καὶ πᾶν τὸ ἐκλεῖπον ἐξεθλίβετε; the plus of 𝔐 may be scribal expansion.

(23) BÄR הקימתי; GINSBURG, on the authority of "the majority of MSS," הקמתי.
𝔐 הוא ירעה אתם, ∧ 𝔊.

(25) 𝔐 לָבֶטַח, ∧ 𝔊, possibly gloss. — K^e^thîb ביעורים; write Q^e^rê בַּיְּעָרִים.

(26) 𝔐 וסביבות; omit the initial ו, with 𝔊.
𝔐 + בְּרָכָה, ∧ 𝔊, probably repetition from end of verse.
CORN. ונתתי להם רְבִיבִים, omitting גִּבְעָתִי.
𝔐 גִּשְׁמֵי; better גשם, as above in the verse.
𝔐 + יִהְיוּ, ∧ 𝔊, complementary insertion.

(29) 𝔐 מַטָּע לְשֵׁם, 𝔊 φυτὸν εἰρήνης; read מ' שלם *a well-appointed plantation* (so SIEGFR.); CORN. מ' שלם *a rich* (better *unimpaired*) *plantation*. HITZ. maintains 𝔐 *a plantation for renown* (so RV), but the expression is hard.

(30) 𝔐 + אִתָּם, ∧ 𝔊, destroys the parallelism. — 𝔐 אדני, ∧ 𝔊.

(31) 𝔐 + וְאַתֵּן, ∧ 𝔊, which had the אַתֶּם at the end of the clause; אתן is perhaps corruption of following צאני. The omission of ואתן gives the proper emphasis to the sentence.
𝔐 + אדם, ∧ 𝔊, perhaps corruption of following אתם, or (CORN.) insertion from 36, 37; it is here meaningless. GRÄTZ מרעית ארמתי (Zech. 13, 5).
Before אני insert ו, with 𝔊.

35 (2.3) 𝔐 על; write אל. *Cf.* 6, 2; 21, 2.7; 25, 2. — 𝔐 אליך; write עליך.

35 (5) 𝔐 בני; 𝔊 οἴκῳ. The text of 𝔊 is confused: in ἐν χειρὶ ἐχθρῶν the last word, = איבים, seems to represent 𝔐 אידם.

(6) 𝔐 + כי לדם אעשך ודם ירדפך, ‸ 𝔊, corrupt repetition of following clause.
𝔐 דם שׂנאת, yields no sense; 𝔊 εἰς αἷμα ἥμαρτες. Read, with CORN., לדם אשמת.

(7) For 𝔐 לשממה ושממה read, with HITZ., לשַׁמָּה ומשַׁמָּה, as in v. 3; 33,28.29. The first 'שׁ is not a possible form.
𝔐 עבר ושב; 𝔊 ἀνθρώπους καὶ κτήνη, variation of a familiar expression; *cf.* 14,13; 36,11, *al.*

(8) 𝔐 את הריו, ‸ 𝔊, καὶ ἐνπλήσω τῶν τραυματιῶν βουνούς; but this introduces an improbable order, since after מלא the thing filled regularly precedes that with which it is filled. CORN.'s objection, that *its mountains* is improbable since it is *Mount Seir* that is addressed, is not valid; the Prophet has in mind the land, which contained both mountains and valleys. Variation of pers., as in vv. 7.8, is not uncommon in OT. — 𝔐 חלליו; GRÄTZ חללים.

(9) Kethîb תישבנה; Qerê תָשׁובנה, miswriting of תוּשַׁבנה (CORN.). Write תשבנה (Qal of ישב); CORN. תושבנה. — 𝔐 וידעתם; write וידעת, with 𝔊.

(10) 𝔐 וירשנוה; write וירשתיה, with 𝔊𝔖𝔗𝔍, the sing. being called for by the context.

(11) 𝔐 אדני, ‸ 𝔊.
𝔐 ועשיתי; 𝔊 καὶ ποιήσω σοι. Read ועשיתיך; CORN. ועשיתי בך.
𝔐 עשיתה; write עשית.
Of v. 11b 𝔊 gives a much shorter form than 𝔐. 𝔐 כאפך וכקנאתך אשר עשיתה משׂנאתיך בם; 𝔊 κατὰ τὴν ἔχθραν σου, = כשנאתך. 𝔊 (adopted by CORN.) commends itself by its simplicity, but its minus may be due to *homœoteleuton* (עשיתי and עשית).
𝔐 משנאתיך; write משׂנאתך. The expression is deleted by GRÄTZ as dittogram.
𝔐 בם (first occurrence), ‸ 𝔊, perhaps scribal complement.
𝔐 בם (second), 𝔊 σοι; read בך, with the sense that JHVH is to be made known through them, rather than to them; 𝔊 σοι may be an interpretation after v. 12.

(12) 𝔐 כל; 𝔊 φωνῆς = קול, not improbable.
𝔐 אשר אמ' על ה' י' לאמר שממו; 𝔊 ὅτι εἶπας τὰ ὄρη Ισραηλ ἔρημα. 𝔐's full formula of quotation is here suitable. — Kethîb שממה; write Qerê שָׁמֵמוּ.

(13) 𝔐 ותגדילו and בפיכם; write sing., with 𝔊.
𝔐 והעתרתם עלי דבריכם, ‸ 𝔊. A Heb. verb עתר in the sense of *rich, plentiful*, is, as CORN. points out, doubtful (the stem has not this sense in Pr. 27,6, and the text of Jer. 33,6 is not certain); and what is here demanded by the connection is a verb of quality rather than of quantity. No satisfactory emendation offers itself: העתיק occurs only in the senses *proceed, move*; העצים is not unsuitable in meaning, but is not supported by the Versions. Θ, ἐβοήσατε; 𝔍 *derogastis*; 𝔖𝔗 סגא. HITZ. is no doubt right in regarding this עתר as the Aramaic form of Heb. עשר. The expression is omitted by CORNILL but symmetry seems to require a clause here, and the text may be retained, with change of plur. endings to singular. Its form, however, is probably due not to Ezekiel, but to an Aramaizing scribe.

(14.15) Verses 14.15 contain a doublet, 𝔐 and 𝔊 being both corrupt. כשמח כל הארץ yields no sense; it cannot be rendered *to the joy of the whole earth* (ORELLI). The following emendation, proposed by CORN., brings out the malicious joy of Edom, and its occasion, namely, the desolation of the Israelitish territory. The shorter and more original form is found in 14, where כִּשְׂמֹחַ כל הארץ is, after the norm of 15a, to be read כשמחתך לארצי, and נחלת בית ישראל is explanatory gloss to הארץ or ארצי.

(14) 𝔊 omits the אדני of 𝔐.

(15) Instead of על אשר CORN. writes כי.
𝔐 כלה; 𝔊 καὶ ἐξαναλωθήσεται, = וכלה. — After יהוה 𝔊 has ὁ θεὸς αὐτῶν.

36 (1) 𝔐 אל; write על, with 𝔊.
(2) 𝔐 ובָמוֹת; 𝔊 ἔρημα, = שְׁמָמוֹת or חרבות; the former is perhaps graphically the easier. Deut. 32,13; Mic. 3,12 hardly support 'ב, which term Ezekiel uses elsewhere only of idolatrous shrines; CORN. שַׁמּוֹת.
(3) 𝔐 יַעַן בְּיַעַן; write יען וביען, as in 13,10.
𝔐 שַׁמּוֹת; read נָשֹׁם *snort*, as in Is. 42,14 (HITZ.), the initial נ having fallen out through the preceding ן. CORN. שָׁאֹם, after v. 5.
(4) 𝔐 אדני (twice), ∧ 𝔊.
(5) 𝔐 כֻּלָּא; write כלה, as in margin.
𝔐 בשאט נפש; 𝔊 ἀτιμάσαντες ψυχάς, a rendering which does not affect the readings of 25,6.15 (on which see notes).
For 𝔐 בשמחת כל לבב (𝔊 μετ᾽ εὐφροσύνης) read בשׂ׳ לב.
𝔐 לְמַעַן מִגְרָשָׁהּ unintelligible; 𝔊 τοῦ ἀφανίσαι; 𝔍 *ejecerunt*, 𝔗 תרכות, representing גרש. CORN. regards 𝔊 τοῦ ἀφανίσαι as rendering not of מגרשה (which he takes to be corruption of מורשה), but of some form like למחא (whence 𝔐 למען), and suggests (כו) לִמְצֹא. מגרשה may be corrupt repetition of some neighboring word, as מוֹרָשָׁה, or, what is perhaps better, of רִשְׁתָּהּ, which was then miswritten under the influence of מורשה. For לבז we may write ובזה, so that the expression will mean *to possess it and to plunder it*; *cf.* 𝔖 ܢܐܚܕܘܢ ܐܢܝܢ ܘܢܒܙܘܢ ܐܢܝܢ. GRÄTZ, ללעג ולבוז (after v. 4), omitting 'מג, — simpler and perhaps preferable.
(6) 𝔐 אדני, ∧ 𝔊.
(7) 𝔐 כה אמר אדני יהוה, ∧ 𝔊, but preferable after לכן.
𝔐 אם לא; 𝔊 ἐπί = על or אל.
(8) 𝔐 ישראל, ∧ 𝔊, perhaps gloss. (10) K^{e}thîb כלה; write Q^{e}rê כלו.
(11) 𝔐 וְרָבוּ וּפָרוּ, ∧ 𝔊, here natural, but possibly scribal addition.
After וְהֵטִבֹתִי (𝔐 היטבתי) insert לכם, here necessary; so 𝔊 ὑμᾶς.
(12) In 𝔐 12-15 and 𝔊 13.14 the passage from plur. to sing. pron. may be rhetorical variation from *mountains* to *land*, or scribal inadvertence.
(13) 𝔐 אמרים; write אֹמְרִם (after יען), with CORNILL and SIEGFRIED-STADE.
K^{e}thîb אתי; write Q^{e}rê אַתְּ.
(14) 𝔐 תכשלי; write תְּשַׁכְּלִי, as in preceding verse.
(15) 𝔐 תכשלי, miswriting for תשכלי. The clause of 𝔐 ונויך לא [תְשַׁכְּלִי] תכשלי עוד, ∧ 𝔊, is perhaps scribal repetition from preceding verse.
𝔐 אליך; write עליך, as in 19,4; 27,30, and with 𝔊.
(17) Before כְּטֻמְאַת 𝔊 has καὶ ἐν ταῖς ἀκαθαρσίαις αὐτῶν = ובטמאותם, probably repetition of following word.
(18) V. 18^{b} of 𝔐, from על הדם to end, ∧ 𝔊, perhaps gloss.
(20) 𝔐 וַיָּבוֹא; write plur. ויבואו. — Omit 𝔐 להם, with 𝔊.
𝔐 באמר; write בְּאָמְרָם, with 𝔊, and omit following להם.
(22) 𝔐 אדני, ∧ 𝔊.
(23) 𝔐 נאם אדני יהוה, ∧ 𝔊, perhaps insertion of Hebrew scribe, perhaps omission of Greek copyist by *homœoteleuton*.
(27) 𝔐 את אשר, *cf.* Ew. §§ 333^{a}.337^{b}; GES.-KAUTZSCH^{26}, § 157,c. GRÄTZ עד אשר.
(33) 𝔐 אדני, ∧ 𝔊.

37 (1) 𝔐 + יהוה, after רוח, *explicitum*; 𝔊^{V} takes it as subject of preceding verb. The expression 'ר' י occurs elsewhere in Ezek. only in 11,5 where it is appropriate; in 11,24 𝔐 has ר' אלהים, which is there difficult, and the 'ר is better omitted. Here the 'ר might be taken as subject of the verbs after יד יהוה.
(3) 𝔐 אדני, ∧ 𝔊^{V}.
(5) 𝔐 אדני, ∧ 𝔊. — 𝔐 רוח וִחְיִיתֶם; 𝔊 πνεῦμα ζωῆς = רוח חיים.
(7) 𝔐 + קול, ∧ 𝔊, gloss or doublet to רעש, — an interruption of the construction.

37 𝔊 omits עצמות, and takes preceding verb as causative 3 sing.; scribal omission or insertion.

(8) 𝔐 ויקרם; 𝔖𝔗 take it as Nif., and this form is favored by the connection; 𝔊 ἀνέβαινεν.

(9) 𝔐 ארני, ^ 𝔊. — 𝔐 הרוח, ^ 𝔊, perhaps insertion of *explicitum* by a scribe.

(10) 𝔐 והִנַּבֵּאתִי, Hithp., for which CORN. writes Nif'al, on the ground that Ezekiel uses Hithp. only in 13,17, and there in a special sense. As Hithp. and Nif. are used elsewhere interchangeably, it is doubtful whether this point can be pressed.

(11) 𝔐 הֵנָּה; write הֵמָּה, the following part. requiring an expressed subject. 𝔊 attaches הֵמָּה to the part., omits הנה, and has Κύριος after וי׳ אלי.

(12) 𝔐 ארני, ^ 𝔊.
𝔐 עמי, ^ 𝔊𝔖, both here and at end of v. 13 (where it is found in 𝔊 but is lacking in 𝔖) a gloss. In any case the reading of 𝔊 in v. 13 (τοῦ ἀναγαγεῖν . . . τὸν λαόν μου), not according in form with preceding clause, is less probable than that of 𝔐. It is not necessary to regard עמי as original in v. 13 (CORN.) in order to explain its presence as gloss in v. 12.

(16) K^e^thîb חברו; write Q^e^rê חבריו.
𝔐 אֶחָד; 𝔊 δευτέραν = אחר, here unnecessary; the contrast is expressed by the two אחד.
𝔐 + עֵץ אפרים, an old gloss, found in 𝔊, introduced from v. 19, but here inappropriate, since the connection requires that only the tribal name be given, and it is *Joseph* that is contrasted with *Judah*. GRÄTZ על אפ׳.
K^e^thîb חברו; write Q^e^rê חבריו.

(17) 𝔐 לְעֵץ אֶחָד וְהָיוּ לַאֲחָדִים בְּיָדֶךָ; write, with 𝔖 (ܘܢܗܘܘܢ، ܚܕ ܚܘܛܪܐ ܒܐܝܕܟ), והיו לעץ אחד בידך, from which easily come text of 𝔐, and that of 𝔊 εἰς ῥάβδον μίαν τοῦ δῆσαι ἑαυτὰς καὶ ἔσονται ἐν τῇ χειρί σου. In 𝔐 the לעץ אחד was repeated by a scribe, and in its own place it was corrupted into לאחדים; in the text of 𝔊 one of these phrases was modified into a word (HITZ., CORN. לֶאֱסֹרָם) which was rendered by δῆσαι.
After 𝔐 אחד אל אחד GRÄTZ inserts ועשיתם, as in 𝔐 v. 19.

(19) 𝔐 ארני, ^ 𝔊. — K^e^thîb חברו; write Q^e^rê חבריו.
𝔐 וְנָתַתִּי אֹתָם עליו את עץ יהודה וַעֲשִׂיתִם לעץ אחד והיו אחד בְּיָדִי; 𝔊 καὶ δώσω αὐτοὺς ἐπὶ τὴν φυλὴν Ιουδα καὶ ἔσονται εἰς ῥάβδον μίαν τῇ χειρὶ Ιουδα. Following the corrected form of v. 17, we may read ונתתי אתם על עץ יהודה והיו לעץ אחד בידו. The עליו את עץ is awkward scribal expansion, and ועשיתם לעץ אחד a doublet; the last אחד of 𝔐 is naturally לעץ אחד. Instead of τῇ χειρὶ Ιουδα of 𝔊 it is better to write בידו, the substantive being, as more explicit, less probable than the suffix.

(21) 𝔐 את בני and מסביב; 𝔊 πάντα οἶκον, and ἀπὸ πάντων τῶν περικύκλῳ αὐτῶν. 𝔊 also writes τὴν γῆν τοῦ Ισραηλ for 𝔐 ארמתם (*cf.* v. 19).
BÄR אליהם; GINSBURG אלהם.

(22) 𝔐 + לְמֶלֶךְ, scribal repetition introducing a tautology.
K^e^thîb יהיה; write Q^e^rê יהיו. — 𝔐 + עוד, ^ 𝔊, repetition of copyist.

(23) 𝔐 ובשקוציהם ובכל פִּשְׁעֵיהֶם, ^ 𝔊, possibly addition of scribe.
𝔐 מושבתיהם here meaningless; 𝔊 ἀνομιῶν. Read משובתיהם, with SMEND, *al.* GRÄTZ, טֻמְאתיהם . . . והשיבתי (36,29). — 𝔐 ואני אהיה; 𝔊 καὶ ἐγὼ Κύριος ἔσομαι.

(25) 𝔐 אבותיכם; write, with 𝔊, אבותיהם, as the syntax requires.

(26) 𝔐 וּנְתַתִּים וְהִרְבֵּיתִי אותם, ^ 𝔊, either Greek omission through similarity of initial words (ונתתי and ונתתים), or plus of the Hebrew scribe. The נתתים (lacking in 𝔖), in absolute sense, makes a difficulty, and in 17,22, where it occurs in 𝔐, it is lacking in 𝔊; still, such a sense cannot be called improbable.

(28) 𝔐 את ישראל; 𝔊 αὐτούς. The Hebrew expression is perhaps the *explicitum* of a scribe.

38 (1) WINCKLER (in Part 4 of the Second Series of his *Altorientalische Forschungen*) regards this Section as an appendix, composed in the time of Alexander the Great, between the battles of the Granicus and Issus (B. C. 334-333). Israel, he remarks, has long since returned from exile (not in Babylonia but) among the nations (38,8.12.17). The *chief* (38,2) is Alexander, who has become prince of Meshech (Phrygia) and Tubal (Cappadocia); the *isles* or *coasts* (39,6) are the Grecian lands; 38,5 (mention of Paras, Cush, Phut, that is, Persia and the country south of Egypt) is a later insertion. The basis of this section is the contest, described in the Babylonian cosmogonic poem, between Tiâmat and the celestial gods (*cf.* GUNKEL, *Schöpfung und Chaos*), here applied, with explanatory remarks, to the situation of Israel at a definite time; and a third hand has added the closing exhortation, from 39,22 (or, 23) to the end.

To this ingenious exposition there are at least two serious objections: Alexander would have been called *King of Greece*; and he would have been regarded not as an enemy, but as a savior.

(2) Whether 𝔐 ראש is the same with the תירס of Gen. 10,2, and, if so, which is the right spelling, is uncertain. [A land ראש does not exist (contrast Crit. Notes on Isaiah p. 166, l. 18); נשיא ראש must mean *chief prince* (so AV); *cf.* כהן הראש *chief priest* 2 K. 25,18; Ezr. 7,5; 2 Chr. 19,11. Several chiefs ruled over the tribes of משך ותבל, but above them all was a נשיא ראש. According to WINCKLER (*l. c.* p. 166) נשיא is an explanatory gloss on ראש; but if it were a gloss it would probably not have been repeated in v. 3. In ψ 110,6, which was written at the time of Zerubbabel, ראש על ארץ רבה refers to the King of Persia, ארץ רבה = *qaqqaru rapaštu* in the Akhæmenian inscriptions (*cf.* Crit. Notes on Isaiah, p. 199, note **). Nor is there a land מגוג; גוג is chief prince of משך ותבל; ארץ המגוג is an interpolation (not found in v. 3 and 39,1) which is derived from Gen. 10,2, and in that passage מגוג seems to be a corruption of גוג due to the influence of the following ומדי (see HOLZINGER *ad loc.*). 1 Chr. 1,4 naturally depends on the passage in Genesis. In Ezek. 39,6 𝔊 read גוג for מגוג (𝔊^{Cr}, it is true, has Μαγωγ). Γωγ seems to be used there as a collective name for tribes מירכתי צפון (v. 15; 39,2). גוג may originally be not a proper name but an appellative; note the gentilicium *Gagâ'a* (= Northern barbarian) in the first letter of WINCKLER's translation of the Amarna tablets (KB 5, p. 5, l. 38; *cf.* the excursus on the Amarna tablets in the English Translation of *Joshua*, p. 51, l. 29). גוג may therefore be a term like our *Great Mogul* or the German *Grosstürke* (= English *Grand Turk*, *Grand Seignior*). Several appellatives have for a long time been looked upon as proper names (פרעה, תרתן, רב־סרים, רבשקה, &c.) גוג is certainly not an 'echo' of the Lydian *Gyges*; nor can it have any connection with the Greek Ὤγυγος (WINCKLER, *l. c.*, p. 164, n. 2). — P. H.]

(3) 𝔐 אליך; write עליך.

(4) For 𝔐 ושובבתיך ונתתי חחים בלחייך והוצאתי אותך 𝔊 has simply καὶ συνάξω σε; the other Versions follow 𝔐; συνάξω may be rendering of 'שוב (Is. 49,5) or of 'הוצ (2 S 10,16). 'שוב, however, must here mean *turn back*, and is then out of position; it should stand after 'ונ' ח' ב (SMEND, *cf.* 29,4; Is. 37,29). This last expression is suspicious, since it implies coercion, while Gog is JHVH's willing Minister (v. 7). It seems better to omit, with CORN., the whole phrase before 'והוצ. The verb 'ש is variously rendered by the Versions: 𝔙 *circumagam*; 𝔖 ܐܗܦܟ; Θ, περιστρέψω; 𝔗 אשדל. It is omitted by SIEGFR. as corrupt form. [ושובבתיך ונתתי חחים בלחייך may be a misplaced gloss on שבבתיך וששאתיך in 39,2; but these two verbs should be transposed to the beginning of v. 4. — P. H.]

𝔐 צִנָּה וּמָגֵן תֹּפְשֵׂי חֲרָבוֹת כֻּלָּם; 𝔊 πέλται καὶ περικεφαλαῖαι καὶ μάχαιραι. HITZ. objects to צנה as inappropriate for cavalry, (but the army was not necessarily composed of cavalry only), and CORN. adopts the text of 𝔊. In such enumerations

38 of particulars there are chances of errors both in 𝔐 and in 𝔊, and the shorter text is not necessarily the better.

(5) פוט is strange in this enumeration of Northern peoples; we should perhaps read לוד, which is added in 𝔊^A and many other 𝔊 codd. (H-P 87.88.22.26, *al.*) and 𝔖^H.

(7) 𝔐 להם; read לי, with 𝔊, as the context requires.

(8) 𝔐 is grammatically confused; predicates (מקבצת, הוצאה) are used of ארץ which properly belong only to עם, and there is an abrupt transition from 3 sing. fem. to 3 plur. Further, the clause על הרי . . . הוצאה is parallel to, and explanatory of, the preceding clauses; it cannot be taken (𝔍, Siegfr.) as dependent on what goes before (*a land . . . gathered . . . to the mountains* [𝔊 γῆν] *of Israel*). 𝔖 transposes: *thou shalt come against the mountains . . . and against a land.* Order is partly restored by the omission of על הרי . . . הוצאה (so Corn.), which appears to be composed of two glosses. We should perhaps also insert על עם after מחרב (*cf.* v. 12), though it is possible that ארץ may here be used, by rhetorical license, as = עם. — For אל ארץ read על ארץ.
Instead of מחרב we must, from the parallelism, read מחרבה.

(9) 𝔐 תהיה cannot be construed. Grätz inserts before it באחרית הימים, as in v. 16, which is syntactically hard; better omit ת׳, with Reuss, Corn., Siegfr.

(11) Before השקטים 𝔊 has ἐπί (Corn. על), probably a free translation; after הש׳ in 𝔊 stands ἐν τῇ ἡσυχίᾳ = השקט, perhaps scribal addition in Hebrew text of 𝔊. The following ישבי לבטח כלם is thrown out by Corn., on account of the ישבים of the next clause, as stylistically improbable.
𝔐 באין חומה; 𝔊 γῆν ἐν ᾗ οὐχ ὑπάρχει τεῖχος.

(12) 𝔐 אל; write על.

(13) 𝔐 כפיריה is highly improbable, if not impossible; traders would not be called *lions* by Ezekiel; read רכליה, a common word in c. 27, and sufficiently like כ׳ to account for the corruption; Corn. כנעניה.
For the sake of the symmetry, which is suggested by the form of the sentence, the preceding וסחרי is better written with suffix, וסחריה. 𝔊 κῶμαι (כפר) and so 𝔖; 𝔗 *kings*.

(14) 𝔐 אדני, ‸ 𝔊. — 𝔐 תדע gives no sense; 𝔊 ἐγερθήσῃ. Read תעור.

(16) 𝔐 + גוג, ‸ 𝔊, gloss.

(17) 𝔊 inserts τῷ Γωγ after יהוה; there seems to be here, either in 𝔐 or in 𝔊, a confusion with the preceding verse.
The interrog. ה is better omitted, with 𝔊, before אתה; there is no propriety here in a question; the statement is meant to be positive.
𝔐 הנבאים, ‸ 𝔊, an easy omission or insertion.
𝔐 שנים may be retained as = *for years*, but the construction is suspicious; 𝔊𝔖𝔗 connect it by ו with ימים; 𝔍 *in diebus illorum temporum*.

(18) 𝔐 באפי, ‸ 𝔊; 𝔊 omits ב before the next noun, and combines חמתי and קנאתי as subject of תעלה. For the construction עלה באף, *cf.* ψ 18,9.

(21) 𝔐 לכל הרי חרב, an unnatural expression; 𝔊 πᾶν φόβον. Read חרדה (Corn., Orelli); חרב is perhaps repetition from next clause. — 𝔐 אדני, ‸ 𝔊.

(23) After והתקדשתי 𝔊 has καὶ ἐνδοξασθήσομαι = ונכבדתי, one of the few cases in which the plus is in the Greek. Corn. thinks it in favor of 𝔊 that its text offers two Hithpa'els and two Nif'als, but the symmetry may be *contra* as well as *pro*. נכבדתי may be doublet of נודעתי, or may have fallen out through resemblance to it.

39 (1) 𝔐 אדני, ‸ 𝔊; so, too, vv. 10.13.17.20.

(2) וששאתיך is regarded by Grätz as corrupt repetition of preceding word [*cf.* above, p. 99, l. 49].
𝔐 אליך; write עליך. (5) 𝔐 אדני, ‸ 𝔊.

39 (9) For the two verbs of 𝔐 וּבִעֲרוּ וְהִשִּׂיקוּ 𝔊 has καὶ καύσουσιν, and there is ground for omitting 𝔐 ובערו (so CORN.), which occurs below in the verse, especially as there is little or no difference of meaning between בער and נשק. It would be better if we could here have a word meaning *to collect*, corresponding to יִשְׂאוּ and יַחְטְבוּ in v. 10, of which, however, there is no trace, except in 𝔗 וּמִסְתּוֹבְרִין *provide* or *load themselves with* (arms &c.); if this is not corrupt, it may possibly represent a form of נשא in 𝔐, from which might come our והשיקו; the synonym ובערו might be retained, or rejected as scribal insertion.

𝔐 וְצִנָּה, ‸ 𝔊 (as in 38,4), which has κοντοῖς = חֵץ, or רֹמַח, or חֲנִית.

(11) 𝔐 שָׁם; 𝔊 ὀνομαστόν. Point שֵׁם. — 𝔐 גֵּי; write גיא as elsewhere in this chapter. 𝔐 הָעֹבְרִים; write עֲבָרִים, taking the word as proper name, *Abarim*, east of the Dead Sea, with J. D. MICH., EICHH., HITZ., CORN., SIEGFR. (and with the approval of REUSS). Though *Abarim* is elsewhere the name of a mountain range, a valley might well be so called. In the translation *the Valley of the Passers-by* the עברים must refer to the Scythians, while in vv. 14.15 it is the designation of those who traverse the land in search of dead bodies.

In 𝔊 πολυάνδριον we have the word המון, which is a copyist's insertion.

𝔐 + וְחֹסֶמֶת היא אֶת העברים, omitted as unintelligible; literally *and it stops the traversers*, not the *invaders* (who are dead), nor (DAVIDSON) *travelers* in general (which is against the use of עברים in this section, and in itself not probable) but the *searchers* (who, however, are not to be stopped). 𝔊 καὶ περιοικοδομήσουσι τὸ περιστόμιον τῆς φάραγγος, whence CORNILL (approved by SIEGFR.) וְחָסְמוּ את הַגַּיְא; but חסם (occurring elsewhere only in Deut. 25,4, of the muzzling of an ox) is a strange term for shutting off access to a valley; nor does it appear why the mouth of the valley should be closed. We should rather expect some such statement as *the traversers shall prepare it*, but the words (perhaps a gloss) are deformed beyond recognition. — 𝔐 Kᵉthîb המונה; read Qᵉrê המונו.

(14) 𝔐 + את העברים, ‸ 𝔊, repetition from the first part of the verse; it is here impossible, since it means the searchers and not the invaders.

𝔐 מְקַבְּרִים; 𝔊 θάψαι; HITZ., CORN. לחקר *to search*.

(16) 𝔐 + וְגַם שֶׁם־עִיר הֲמוֹנָה, an old gloss, or repetition of the immediately preceding, read by 𝔊 in its Hebrew text; the sense seems irrecoverable: no city has been spoken of, and no emendation is satisfactory. CORN. וְגָמַר המונו *and it is all over with his multitude*. We might write, after v. 11, וקברו שם כל המונו.

(19) 𝔐 חֵלֶב; CORN., after 𝔖𝔄 as well as the Coptic Version and some Greek MSS, בשר, which preserves the combination *flesh and blood*, as in v. 17, but this harmonizing is suspicious.

(21) 𝔐 בגוים; 𝔊 ἐν ὑμῖν = בכם; CORNILL בגוג (I will demonstrate my glory) *on Gog*. 𝔐 gives a good sense, *I will manifest my glory among the nations*.

(25) 𝔐 כל בית י׳; 𝔊 omits כל, or read עַל. CORNILL עַל.

(26) 𝔐 נָשׂוּ; read נשו, with HITZ. A marginal note in HAHN and GINSBURG (not in BÄR) gives the reading (Qᵉrê) נָשְׂאוּ. As the passage is one of promise, the threat of נשאו is out of place.

𝔐 כְּלִמָּתָם; 𝔊 ἀτιμίαν; CORN. כל מִרְיָם *all their rebelliousness*, to agree with following כל מַעֲלָם. — 𝔐 בִּי, ‸ 𝔊.

(27) 𝔐 + רַבִּים, ‸ 𝔊, omitted in accordance with the phraseology of the chapter.

(28) 𝔐 בְּהַגְלוֹתִי; CORN. הגליתי. 𝔊 omits 28ᵇ from וְכִנַּסְתִּים to end, but the contrast in the second clause is necessary. — BÄR אתם; GINSB. אותם.

(29) 𝔐 אשר; 𝔊 ἀνθ' οὗ; read, with CORN., GRÄTZ, יען א׳.

40 (1) 𝔊 begins the chapter with καὶ ἐγένετο. — 𝔐 בראש השנה (an expression found nowhere else in OT), 𝔊 ἐν τῷ πρώτῳ μηνί. Read בָּרִאשׁוֹן. The month is necessary here. The *New Year's Day* of 𝔐 is probably a later scribal corruption or paraphrase; a year could not begin on the tenth day of the month, except possibly for jubilee (Lev. 25,9), and that is improbable (*cf. Rosh ha-Shanah*, 8^b). In support of 𝔐 see notes of HITZ., SMEND. Possibly 𝔐 read בראש חדשים, *cf.* Ex. 12,2.3.

𝔐 + שָׁמָּה, ‸ 𝔊, scribal insertion, which interrupts the connection.

(2) 𝔐 במראות; 𝔊 ἐν ὁράσει; read sing. מראת, which is more accurate.

𝔐 + הֱבִיאַנִי, ‸ 𝔊, insertion induced by the שמה, which made a new sentence necessary. — 𝔐 אל; write על.

𝔐 מִנֶּגֶב; 𝔊 ἀπέναντι. Read מנגדי; the statement *in front* is here more natural than *on the south*.

(4) 𝔐 הַרְאוֹתְכָה הֻבָאתָה; omit the two final ה's, which are either vowel-letters, or copyist's repetition from the following letters.

(5) 𝔐 וּקוֹמָה; read וקומתו.

(6) 𝔐 ויבוא; read וַיְבִיאֵנִי, as in vv. 1.17 &c.

Kethîb במעלתו; write Qerê במעלתיו. For 𝔐 וַיַּעַל במעלתיו 𝔊 has ἐν ἑπτὰ ἀναβαθμοῖς = במעלת שבע, supplying the number of steps to be expected here. Yet, in vv. 22.26 the number (in the other gates) is introduced in a more formal manner, and it is perhaps here inserted by the Greek scribe for the sake of completeness.

𝔐 + ואת סף אחד קנה אחד רחב, ‸ 𝔊, copyist's repetition from preceding clause, here meaningless.

(7) 𝔐 ובין התאים; 𝔊 καὶ τὸ αιλαμ (= איל) ἀνὰ μέσον τοῦ θεηλαθ. The *pilaster* (איל) is here certainly to be supplied in thought, though the original text may say simply *the space between*. [תא has no connection with Assyr. *tâ*. The Assyr. word does not mean *chamber* but *incantation*. In the passage II R 23,4^a we must read *a-rat-ti-i* instead of *amar ti*; see DELITZSCH, HW 141^b; 701^b; *cf.* MEISSNER's *Supplement*, p. 18^a. — P. H.]

In vv. 7^b.8 𝔊 gives the dimensions of the second and third תָּא (*guard-rooms*) at length (the numbers are the same as for the first), while 𝔐 in 7^b gives the inner סַף or *vestibule*. The two texts are entirely different, and show the hands of revisers; but both are probable, and we have no clear grounds for choosing between them. — On אולם or אֵלָם see note on 8,16.

(8) 𝔐 + וַיָּמָד את אֻלָם השער מהבית קנה אחד, copyist's repetition from preceding sentence.

(9) Kethîb ואלו; write, after Qerê, ואיליו (the medial י in אַיִל is better expressed).

(10) 𝔐 לאילם; write לאילים.

(11) 𝔐 + אֹרֶךְ הַשַּׁעַר שלוש עשרה אַמּוֹת, old gloss (SMEND), found in 𝔊, except that the latter has εὖρος for ארך; but even with this change the statement contradicts 11^a, and for the number *thirteen* there seems to be no place in the description. CORNILL transposes 11^a after 12, thus gaining unity in the arrangement of the details; but whether the original had this unity is doubtful.

(12) Before ואמה the insertion of טֶפַח is syntactically necessary.

𝔐 + גבול, copyist's repetition, breaking up the clause ואמה אחת טפח.

V. 12^b, from והתא to end, is omitted by CORN. as superfluous. The sing. תא is strange, and should, perhaps, be changed to plural, though the word may be used for the whole structure on both sides of the passage-way.

(13) Instead of 𝔐 גַּג (twice) 𝔊 has τοῖχος, which CORN. adopts as relieving the obscurity of the measurement. As we are ignorant of the architectural methods and expressions of Ezekiel's time, it is perhaps better to keep the harder phrase of 𝔐, and understand 𝔊 as an interpretation; the measurement *from roof to roof* seems to mean *over all*. — For 𝔐 מִגַּג הַתָּא, CORN. writes מִקִּיר הָאִתּוֹן (*cf.* v. 15),

40 which, however, departs too far from 𝔐 and 𝔊, and is unnecessary. GRÄTZ suggests a combination of 𝔐 and 𝔊: מגג ומקיר התא, and the reading מקֹרה *from the beam*. SIEGFR. omits 13^b.14.15 as unintelligible.

(14) 𝔐 וַיַּעַשׂ; read, with CORNILL, וַיָּמָד, following v. 13; SMEND ארך.
𝔐 אֵילִים; read, after 𝔊, הָאֻלָם.
𝔐 ששים, an impossible number; write, with 𝔊, עשרים. After this word CORNILL inserts, not with great probability, the פֶּתַח נֶגֶד פתח of v. 13.
𝔐 ואל אֵיל הֶחָצֵר הַשַּׁעַר *and the gateway adjoined the pillar of the court*, which yields no sense. 𝔊 θεειμ τῆς πύλης, whence EWALD: ואל הַתָּאִים חֲצַר השער, but the court did not, properly speaking, adjoin the guard-rooms. SMEND throws out איל, rendering: *and adjoining the court was the gateway*. DAVIDSON: *and adjoining the porch* (אלם) *was the court round about the gate*. The clause is omitted in 𝔖, and by CORN. Read ואל אלם השער החצר, *and the court adjoined the vestibule of the gateway*, that is, one passed from the vestibule into the court, a statement that explains the position of the vestibule. The transposition of החצר and השער offers no serious difficulty, and the reading אלם (𝔐 איל) is favored by 𝔊.

(15) 𝔐 ועל; read וּמֵעַל, as this gives one terminus of the measurement; the other terminus is given further on by עַל לפני, which must be read עד לפני (CORNILL omits עַל).
𝔐 Kethîb היאתון; write Qerê הָאִיתוֹן, which is, perhaps, for אִתִּיּוֹן or אֲתִיוֹן (st. אתי); the word occurs only here. Transpose and read איתון השער *from the vestibule of the gateway*; 𝔊 τὸ αἴθριον τῆς πύλης ἔξωθεν εἰς τὸ αἴθριον αιλαμ τῆς πύλης ἔσωθεν; αἴθριον = לפני, and ἔξωθεν = החיצוני, instead of היאתון, a reading which is not improbable.

(16) 𝔐 אֲלֵיהֵמָּה; write איליהם *their wall-pillars*.
𝔐 לָאֵלַמּוֹת; write לָאֻלָם. The sing. is necessary, as there was only one vestibule to each gateway.
In following וחלונות omit the initial ו. — 𝔐 אל (three times); 𝔊 ἐπί.
At end of v. 16 𝔊 has ἔνθεν καὶ ἔνθεν (of the palm-trees), = מפה ומפה, a natural and not improbable reading.

(17.18) 𝔐 החיצונה; 𝔊 ἐσωτέραν. In v. 18 𝔊 renders the first רצפה by στοαί, the second by περίστυλον, as in v. 17; it probably had a text different from that of 𝔐. CORN. brackets הר' התחתונה as suspicious, since it seems to have no place in the structure.

(19) Before v. 19 CORNILL inserts וְשַׁעַר לחצר הַפְּנִימִי נֶגֶד השער לקדים, as vv. 23.27, but the detailed statement in v. 19 compared with that in these verses does not favor the insertion.
After רחב 𝔊 has τῆς αὐλῆς, a proper explanation, but perhaps unnecessary. Farther on, 𝔊 read שער instead of 𝔐 חָצֵר; between the two readings there is no serious difference.
𝔐 + הַקָּדִים וְהַצָּפוֹן, gloss or scribal corruption. 𝔊 τῆς βλεπούσης κατὰ ἀνατολάς. καὶ ἤγαγέ με ἐπὶ βορρᾶν καὶ ἰδοὺ πύλη = הַפֹּנָה קדימה ויביאני דרך הצפון והנה שער, in which the first word is a corruption of קדים, while the הצפון may be the word of our text, (displaced in 𝔐). It is simpler, however, to read, at the beginning of v. 20, ויביאני אל השער. The wording of 𝔐 is here somewhat different from that of the parallel v. 24. — 𝔐 והשער; 𝔊 καὶ ἰδοὺ πύλη, not so well.

(20) Before מָדַד insert the connective ו.

(21) Kethîb ותאו, write Qerê וְתָאָיו. — Kethîb ואילו and ואלמו; write ואיליו and ואלמו.

(22) Kethîb וחלונו and ותימרו; write Qerê וחלוניו and (with omission of י) ותמריו. For ואילמו write ואלמו (twice in this verse).
𝔐 לפניהם; read לִפְנִימָה, after 𝔊 ἔσωθεν. SIEGFR. omits this and the preceding word.

(23) 𝔐 ולַקָּדִים; read, with 𝔊, בשער לקדים. GRÄTZ renders 𝔊 by כלקדים.

(24) Kethîb אלו; write איליו; see on 40,9. For אילמו write אלמו. Before these words

40 𝔊 has αὐτὴν καὶ τὰ θεε καί, *cf.* v. 29; these details are, both in 𝔐 and in 𝔊, uncertain.

(25) 𝔐 ואילמו; write ואלמו. — V. 25^b is omitted by CORNILL as unnecessary repetition.

(26) For עלותו write sing. עֹלָתוֹ (𝔊 αὐτῇ = לוֹ) and for ואֵילָמו write ואֻלַמו.
𝔐 לפניהם; read לפנימה, after 𝔊 ἔσωθεν. SIEGFR. omits 'וא' לפ, as in v. 22.
At the end of the verse write אֵלָיו for Kethîb אלו.

(27) At the beginning of the verse 𝔊 had ושער נֶגֶד שער החָצֵר; CORN. ומנגד שער לחצר. The shorter form of 𝔐 ושער לחצר seems here preferable, since it is not obscure.
𝔐 + דרך הדָּרוֹם, ∧ 𝔊, repetition from the preceding clause; the measurement would be more naturally northward, since the Prophet does not reach the inner gate till v. 28.

(28) The second דָּרוֹם is lacking in 𝔊, and is in fact not necessary. If it be retained the article must be omitted in השער.

(29) The Qerê plur. forms אליו (איליו), תאיו, and the like, and the Kethîb אֻלַמו are to be written throughout this chapter, and it will be unnecessary to note them.
V. 29^b (= 25^b) is omitted by CORNILL.

(30) 𝔐 + ואֻלַמּוֹת סביב סביב ארך חָמֵשׁ ועשרים אַמה ורֹחב חמש אמות, ∧ 𝔊, copyist's repetition from preceding verse.

(32) 𝔐 אל החָצֵר הפְּנִימִי דרך הקָּדִים; 𝔊 εἰς τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολάς = אל השער הפונה וג׳, two equally good readings. GRÄTZ, holding that the *east* has been sufficiently treated above, proposes to read הים *west* for הקדים.

(33) V. 33^b = 29^b.25^b of 𝔐, is omitted by CORNILL. (34) 𝔐 Qerê מַעֲלָיו; 𝔊 αὐτῇ.

(36) Following the norm of v. 33, after ואלמו insert כַּמִּדּוֹת הָאֵלֶּה, and after לו insert ולאלמו. — V. 36^b = 25^b, is omitted by CORNILL.

(37) 𝔐 ואילו; read ואֻלַמו, with 𝔊, and from the connection.
𝔐 מַעֲלוֹ; 𝔊 αὐτῇ = לו or אליו. Three times, here and in vv. 26.34, 𝔊 has this reading, which, for its shortness, might be preferable, but for the 𝔐 readings in vv. 6.49, in which forms of עָלָה are maintained. Where מעלה is employed, it may be better to write the preposition ב before the numeral.

(38-43) In vv. 38-43 the texts of 𝔐 and 𝔊 differ widely, so that, instead of attempting to construct an eclectic text, it will be better to give 𝔊 in full. 𝔊: [38] τὰ παστοφόρια αὐτῆς καὶ τὰ θυρώματα αὐτῆς καὶ τὰ αιλαμμων αὐτῆς ἐπὶ τῆς πύλης τῆς δευτέρας ἔκρυσις [39] ὅπως σφάζωσιν ἐν αὐτῇ τὰ ὑπὲρ ἁμαρτίας καὶ ὑπὲρ ἀγνοίας [40] καὶ κατὰ νώτου τοῦ ῥόακος τῶν ὁλοκαυτωμάτων τῆς βλεπούσης πρὸς βοῤῥᾶν δύο τράπεζαι πρὸς ἀνατολὰς κατὰ νώτου τῆς δευτέρας καὶ τοῦ αιλαμ τῆς πύλης δύο τράπεζαι κατὰ ἀνατολάς [41] τέσσαρες ἔνθεν καὶ τέσσαρες ἔνθεν κατὰ νώτου τῆς πύλης ἐπ' αὐτὰ σφάξουσι τὰ θύματα κατέναντι τῶν ὀκτὼ τραπεζῶν τῶν θυμάτων [42] καὶ τέσσαρες τράπεζαι τῶν ὁλοκαυτωμάτων λίθιναι λελαξευμέναι πήχεος καὶ ἡμίσους τὸ πλάτος καὶ πήχεων δύο ἡμίσους τὸ μῆκος καὶ ἐπὶ πῆχυν τὸ ὕψος ἐπ' αὐτὰ ἐπιθήσουσιν τὰ σκεύη ἐν οἷς σφάζουσιν ἐκεῖ τὰ ὁλοκαυτώματα καὶ τὰ θύματα [43] καὶ παλαιστὴν ἕξουσιν γεῖσος λελαξευμένον ἔσωθεν κύκλῳ καὶ ἐπὶ τὰς τραπέζας ἐπάνωθεν στέγας τοῦ καλύπτεσθαι ἀπὸ τοῦ ὑετοῦ καὶ ἀπὸ τῆς ξηρασίας. Neither 𝔐 nor 𝔊 gives a satisfactory text in vv. 38-43, and the details of the sacrificial arrangements can hardly be recovered. See SMEND, CORNILL, DAVIDSON, SIEGFRIED, GRÄTZ, BERTHOLET. For the principal differences of 𝔐 and 𝔊 in this section *cf.* especially ll. 49-53 and p. 105, ll. 4-7.9-11. 15-17.

(38) 𝔐 השְּׁעָרִים; write sing. השער.
𝔐 שָׁם; 𝔊 שְׁנֵי, here meaningless; 𝔊 ἔκρυσις *drain* seems to be connected with 𝔐 יָדִיחוּ *washed*; 𝔐 את העלה, ∧ 𝔊.

(39) 39^a ∧ 𝔊, which connects 38 with לִשְׁחוֹט.
In 39^b העלה ∧ 𝔊, which does not clearly indicate any place for the slaying of the עֹלָה.

40 𝔐 אליהם; write עליהם.

(40) 𝔐 + לְעוֹלֶה, probably gloss; the description of the side-wall as being *outside a person going up to the door* instead of *outside the door* is unnatural.
𝔊 ῥόακος (in some MSS ῥύακος), apparently the rendering of a derivative of רוה, read instead of 𝔐 מִחוּצָה; 𝔐 עוֹלֶה was read by 𝔊 עוֹלָה; 𝔐 לְפֶתַח השׁער, 𝔊 הפונה; after the first and second שֻׁלְחָנוֹת 𝔊 inserts קדימה, *i. e.* it gives two tables by the sidewall of the drain, and two by the vestibule.

(41) 𝔐 אליהם; write עליהם.
𝔐 שמנה שלחנות אליהם ישחטו; 𝔊 עליהם ישחטו הזבח נגד שמנה שלחנות הזבח, from which the הזבח after ישחטו might be adopted.

(42) 𝔊 is identical with 𝔐.
𝔐 + לְעוֹלָה, scribal repetition from below where it is said, both in 𝔐 and in 𝔊, that these tables were for the implements of sacrifice, and for זֶבַח as well as עולה.
𝔐 אליהם; write עליהם. — In 𝔐 וְיַנִּיחוּ omit the initial ו, with 𝔊.

(43) 𝔐 מוּכָנִים; 𝔊 λελαξευμένον, = גזית; after ואל השלחנות 𝔊 has מִלְמַעְלָה מְכַסִּים לְכַסּוֹת מִמָּטָר ומחרב; coverings for the tables are not improbable, though why they should be protected from dryness is not clear.
The ו in ואל is better omitted so that v. 43 shall form one sentence.
Before following בשר insert ל.

(44) At the beginning of v. 44 insert, with 𝔊, וַיְבִיאֵנִי, marking a new paragraph.
𝔐 וּמִחוּצָה, write חוצה. 𝔊 has καὶ εἰσήγαγέ με εἰς τὴν αὐλὴν τὴν ἐσωτέραν = לחצר הפנימי, omitting 𝔐 לשער. Retaining this last we must omit הפנימי, since it is not the inner gate through which the Prophet is led. The לח' הפ' is, perhaps, repeated by 𝔊 from next clause.
Before לְשָׁכוֹת insert, with 𝔊, וְהִנֵּה, and for following שרים read, with 𝔊, שְׁתַּיִם.
𝔐 אשר; read with 𝔊, אחת, parallel to the following אחת (𝔐 אחר).
ופניה, 𝔐 ופניהם.
𝔐 הַקָּדִים, miswriting for הַדָּרוֹם (so 𝔊), which the connection shows. The whole verse is omitted by SIEGFRIED as incurably corrupt.

(48) 𝔐 אל (second); 𝔊 αιλ. Read איל, which is required by the context.
After השער insert, with 𝔊, ארבע עשרה אַמָּה וְכִתְפוֹת השער. The width of the doorway is not three cubits (as in 𝔐), but fourteen cubits, with two jambs of three cubits each, which gives twenty cubits for the whole front, as in v. 49. The words fell out of 𝔐 by *homœoteleuton*.

(49) 𝔐 עַשְׁתֵּי; read, with 𝔊, שְׁתֵּי, giving 12 cubits for the breadth of the porch from east to west, which accords with the other measurements: outer wall 5, porch 12, wall of temple 6, outer room 40, dividing wall 2, inner room 20, wall 6, annex 4, outer wall 5, = 100 cubits for whole length of Temple-building from east to west (DAVIDSON).
𝔐 אשר; read, with 𝔊, עֶשֶׂר; the statement of the number of steps is here necessary.

41 (1) 𝔐 + רֹחַב האֹהֶל, ^ 𝔊, a gloss noting that the details in the text regarded the breadth of the Temple, or comparing them with the measurements of the אהל in Exodus; Ezekiel does not use אהל for the Temple.

(3) For וְהַפֶּתַח CORNILL writes וְרֹחַב הפתח, not improbably, though the רחב is easily understood.
After ורחב insert, with 𝔊 ἐπωμίδας, כִּתְפוֹת; the sidewalls must be mentioned in order to give the whole width; 𝔊 (more fully than 𝔐) πηχῶν ἑπτὰ ἔνθεν καὶ πηχῶν ἑπτὰ ἔνθεν.

(4) 𝔐 אל פני הַהֵיכָל; CORNILL וְקָנָה אֱלֵי הַהֵיכָלָה.

(5) 𝔐 הַצֵּלָע, 𝔊 πλευρᾶς; *cf.* יָצִיעַ, 1 K 6, 5, where 𝔊 has μέλαθρα *ceilings* or *roofs*.
CORNILL וְהַיָּצוּעַ סביב סביב לבית, in order to introduce the side-structure before it

41 is described; but, to get orderly arrangement, he is obliged to transpose freely, and it seems unlikely that the original had this formal orderliness. For his construction of the complicated material of this chapter and the next, see his notes.

(6) 𝔐 שלוש ושלשים; 𝔊 τριάκοντα τρὶς δὶς (=פְּעָמִים). Read שלשים שלוש *thirty three times*, that is, three stories of 30 cells each; 1 K 7,4.5.

𝔐 וּבָאוֹת; 𝔊 διάστημα, which is its rendering of מִגְרָעוֹת in 1 K 6,6; 'מ should probably be read here, in spite of the graphic difficulty; if the מ were omitted because of preceding ם, ובאות might perhaps come from גרעות; CORN.'s emendation בְּצָעוֹת is ingenious, but the word does not elsewhere occur in this sense (*rebatements*). GRÄTZ מוסבות or מְסִבּוֹת *winding stairway*, after 𝔗's rendering of לולים in 1 K 6,8, and of נסבה in Ezek. 41,7 (so Rashi). A *stairway* is a desideratum in the next verse, but in this verse (as in 1 K 6,6) the point is the way in which the side-chambers were attached to the house.

𝔐 לִהְיוֹת; write להיותם. The להיות אֲחוּזִים is thrown out by CORNILL as repetition from the next following phrase.

𝔐 ולא יִהְיוּ אֲחוּזִים; 1 Kings 6,6 לְבִלְתִּי אֱחֹז, the meaning being probably the same. Verses 6-11 are omitted by SIEGFRIED as unintelligible.

(7) 𝔐 ורחבה; 𝔊 καὶ τὸ εὖρος. Read וְהִרְחַב. The next word וְנָסְבָה is to be read (after CORNILL נוספה) נוֹסָף *and the width increased.*

𝔐 כי מוסב הבית; 𝔊 κατὰ τὸ πρόσθεμα ἐκ τοῦ τοίχου. Read כְּמוּסָף מהקיר. It is possible, however, that there lurks in this clause some expression for the mode of ascent from story to story (so Σ𝔍), corresponding to the לולים of 1 K 6,8, whether this word means *winding stair* (𝔊 ἑλικτή) or *trap-door*. Such a term is to be expected here, but it seems impossible to discover it.

𝔐 + על כֵּן רֹחַב לבית לְמַעְלָה, apparently repetition from the context. 𝔊 ὅπως διαπλατύνηται ἄνωθεν, whence we might read לְמַעַן רֹחַב למעלה.

𝔐 וְכֵן; read, with 𝔊, וּמִן.

After יַעֲלֶה insert (according to 1 K 6,8) על הַתִּיכֹנָה ומן התיכונה. The following לתיכונה must then be omitted.

(8) 𝔐 וְרָאִיתִי לַבַּיִת; 𝔊 καὶ τὸ θραελ τοῦ οἴκου, perhaps out of 'ותרא לב (DAV.). A verb *to see* is improbable, as the Prophet nowhere else uses such a form in the description of the measurements. Read 'וסביב לב; CORNILL וּמִסְפַּר *foundation.*

גבה may be doubtfully retained in the sense of *raised platform* (DAV., SIEGFR.).

CORN. takes the verses in the order 7.9.11.8.10.12.

Kᵉthîb מיסדות; write Qᵉrê מוּסְדוֹת.

𝔐 אצילה; 𝔊 διαστήματα, = מגרעות; 𝔗 רוח *space, breadth.* Possibly = *to the elbow* (13,18), as a measure of the cubit. It is omitted as unintelligible by REUSS, CORNILL.

(9) After מֻנָּח insert, with 𝔖, חמש אַמּוֹת, to which the main objection is that the same measurement is given in 11ᵇ; yet such a repetition is not improbable.

The בית (first occurrence) must be read בין to correspond to the following בין. CORNILL וּמֻנָּח סביב לַיָּצִיעַ ולַבַּיִת *there was a free space* &c., omitting the בית, for which 𝔊 has ἀνὰ μέσον = בתוך or בין.

(15) Kᵉthîb ואתוקיהא; write, after Qᵉrê, וְאַתִּיקֶיהָ.

(15.16) A new paragraph begins with וְהַהֵיכָל in v. 15, and the following word must be connected by ו, as in 𝔊. The סוף פסוק at the end of v. 15 must be ignored.

(15) 𝔐 ואלמי; write וְהָאֻלָם. The three parts of the house, namely, *nave*, *adytum*, and *porch*, are thus given.

The following הֶחָצֵר is rendered by 𝔊 τὸ ἐξωτέρον, = הַחִיצוֹן, but is better omitted, as there is only one porch.

(16) The predicate is given in 𝔐 הַסִּפִּים, for which read, after 1 K 6,9 [*cf.* Hagg. 1,4], סְפוּנִים *paneled* = 𝔊 πεφατνωμένα.

A new sentence begins with the next word of 𝔐, וְהַחַלּוֹנִים, which must be

41 written חלוני, in construction with the following words. These stand in 𝔐 הָאֲטֻמוֹת וְהָאַתִּיקִים, for which must be read, with 1 K 6,4, שְׁקֻפִים אֲטֻמִים, *latticed*, that is, the *windows* consisted of the openings between beams, through which light could come; so 𝔊 δικτυωτά, ὑποφαύσεις. They were placed in the three parts of the building, and were, according to 𝔐, נֶגֶד הַסַּף, which gives no sense, and seems to be wanting in 𝔊 (it is deleted by CORN.); a sense may be got by reading נֶגֶד הַסִּפֻּן, the common position of windows in ancient Western Asiatic temples, but the words are better omitted (see below, l. 15).

In the following sentence 𝔊 accords loosely with 𝔐, though with additions that yield no good meaning. The description of the interior boarding is parallel to the statement in 1 K 6,10. The doubtful ἅπ. λεγ. שְׂחִיף is rejected by CORN., who writes חָפוּי *covered, ceiled*, after 2 Chr. 3,5, where 𝔊 has ξυλόω, as here, and his emendation may be accepted. Then, following a hint in 𝔊 (ὁ οἶκος), we may bring the sentence into general accord with 1 K 6,10 by inserting והַבַּיִת before חפוי; 𝔐 הַסַּף is possibly miswriting of this word. The vertical extent of the boarding is given in the following clause, in which for the וְהָאָרֶץ of 𝔐, write מֵהארץ, after 𝔊 ἐκ τοῦ ἐδάφους.

The next statement of 𝔐, וְהַחַלֹּנוֹת מְכֻסּוֹת, must be omitted as unintelligible; it is not at all probable that the windows were covered, or that such a detail, if given, would be given here; the supposition of an insertion is strengthened by the minuter particulars and repetition of 𝔊 καὶ αἱ θυρίδες ἀναπτυσσόμεναι τρισσῶς εἰς τὸ διακύπτειν, in which it does not appear why the windows (the window-shutters) should be triply folded, or how this would specially serve the purpose of looking through (and the windows were not meant to be looked through; — this is a later interpretation).

(16-26) The section vv. 16-26 is one of the most difficult of the Book.

(17) The עַל מֵעַל of 𝔐 yields no sense, and must be thrown out; 𝔊 is equally obscure: καὶ ἕως πλησίον τῆς ἐσωτέρας καὶ ἕως τῆς ἐξωτέρας. 𝔐 may be understood as giving the horizontal extent of the boarding by writing מ before הַפֶּתַח. On this sentence see DAVIDSON.

The new sentence begins with כָּל הַקִּיר (read וְאֶל (ועל), v. 17, and the initial ו in וְעָשׂוּי must be omitted.

𝔐 וּבַחִיצוֹן; write ובהֵיכָל, to answer to בַּפְּנִימִי.

𝔐 מִדּוֹת ^ 𝔊V, is to be omitted as meaningless, probably a gloss.

(20) V. 20 gives the vertical (as v. 17 the horizontal) extent of the ornamentation. 𝔐 עַד מֵעַל הַפֶּתַח; 𝔊 ἕως τοῦ φατνώματος. Read וְעַד הַסִּפֻּן.

The next sentence begins with וקיר, for which 𝔊 seems to have read הַקֹּדֶשׁ; CORN. has קִיר הקדש, omitting הַהֵיכָל, but 𝔐 gives a good sense.

The first ההיכל is copyist's repetition.

Instead of קיר SMEND, after 1 K 6,31.33, prefers פתח, holding this necessary by reason of the מְזוּזַת (v. 21); but a reference to the door seems here out of place, and it is better, with 𝔖, to omit מזוזת.

(21) 𝔐 וּפְנֵי; write, with 𝔊, ולפני.

In הַמַּרְאֶה omit the article, and so in הַמִּזְבֵּחַ (v. 22).

(22) After the second אמות insert, with 𝔊, to complete the measurement, וְרָחְבּוֹ שְׁתַּיִם אַמּוֹת, fallen out by *homœoteleuton*.

𝔐 וְאָרְכּוֹ; 𝔊 καὶ ἡ βάσις αὐτοῦ. Read וארכו.

(24) 𝔐 דְּלָתוֹת (second); read, after 1 K 6,34, צְלָעוֹת.

𝔐 + לדלתות שְׁתַּיִם, copyist's repetition, and the ל is to be prefixed to the following דלתות.

For the sake of uniformity שתים may be written instead of 𝔐 שתי, after לדלת אחת.

𝔐 דְּלָתוֹת לְאַחֶרֶת; write לְדֶלֶת אַחֶרֶת, to make the expression correspond to the preceding.

41 (25) 𝔐 + אֶל דַּלְתוֹת הַהֵיכָל, explanatory gloss to preceding word; but it limits the carving to the doors of the nave, instead of including those of the adytum.

(26) 𝔐 + וְצַלְעוֹת הַבַּיִת וְהָעֻבִּים, a gloss or a continuation of the text, now unintelligible, perhaps a brief table of contents (PETERS). 𝔊^V καὶ τὰ πλευρὰ τοῦ οἴκου ἐζυγωμένα (𝔊^A ἐξυλωμένα). The nature of the עב is unknown.

42 (1) 𝔐 הַחִיצוֹנָה; 𝔊 ἐσωτέραν (perhaps scribal error for ἐξωτέραν), less probable, since the preceding scene lies in the inner court.
𝔐 + הַדֶּרֶךְ, copyist's repetition. 𝔊 κατέναντι τῆς πύλης τῆς πρὸς βοῤῥᾶν, a not improbable detail.
𝔊 gives the number of chambers as five.

(2) 𝔐 אֶל פְּנֵי, ^ 𝔊, gloss. To ארך prefix the article, and write מֵאָה instead of המאה.
𝔐 פתח; 𝔊 πρός. Read פְּאַת.

(3) 𝔐 + נֶגֶד הָעֶשְׂרִים אֲשֶׁר לֶחָצֵר הַפְּנִימִי וְנֶגֶד רִצְפָה אֲשֶׁר לֶחָצֵר הַחִיצוֹנָה, an old gloss, standing in different form in 𝔊, apparently an explanation of the preceding description (v. 1), but here out of place, and an interruption of the description. On the 𝔊 διαγεγραμμέναι as = *erased* see J. P. PETERS, *Journ. Bib. Lit.* 12, 47.

(4) 𝔐 + אֶל הַפְּנִימִית, ^ 𝔊, gloss, intended to give a precise statement of the position of the walk between the two parts of the chamber-building.
𝔐 דרך; read, with 𝔊, וארך.
𝔐 אַמָּה; read, with 𝔊, מֵאָה.

(5) 𝔐 יוכלו; 𝔊 ἐξείχετο. Read יֵאָצְלוּ, as in v. 6 (Nif'al).

(6) 𝔐 הַחֲצֵרוֹת; read, with 𝔊, החיצונות. (7) 𝔐 אל; read עַל.

(8) 𝔐 הִנֵּה; point, after 𝔊, הֵנָּה.

(9) K^{e}thîb ומתחתה לשכות; read Q^{e}rê וּמִתַּחַת הַלְּשָׁכוֹת.
Retain K^{e}thîb מָבוֹא *entrance*, and write, after 𝔊, לבוא instead of 𝔐 בבאו.

(10) 𝔐 בְּרֹחַב; read בראש, after v. 12.
𝔐 הֶחָצֵר; read החצון.
With דרך begins a new sentence.
𝔐 הַקָּדִים; read, with 𝔊, הַדָּרוֹם, the description now turning to the south chamber-building.

(11) 𝔐 כֵּן רָחְבָּן וְכֹל מוֹצָאֵיהֶן; read, after 𝔊, כְּרָחְבָּן וּכְמוֹצָאֵיהֶן.
𝔐 וּכְפִתְחֵיהֶן; write ופתחיהן as beginning of a new sentence, as in v. 4, at end.

(12) 𝔐 + וּכְפִתְחֵי הַלְּשָׁכוֹת אֲשֶׁר דֶּרֶךְ. The first two words are doublet of the preceding, and in place of the last two may be written לְ, as in v. 4.
𝔐 הַדָּרוֹם; write לדרום, and connect with ופתחיהן above.
𝔐 + דרך, copyist's repetition.
𝔐 הֲגִינָה, a corruption; perhaps to be read הַחִיצוֹנָה, after v. 9. CORNILL מִן הֶחָצֵר הַחִיצוֹנָה, after v. 9.

(13) Before the second לְשָׁכוֹת insert ו, with 𝔊, as the connection requires.

(14) 𝔐 + (v. 14): בְּבֹאָם הַכֹּהֲנִים וְלֹא יֵצְאוּ מֵהַקֹּדֶשׁ אֶל הֶחָצֵר הַחִיצוֹנָה וְשָׁם יַנִּיחוּ בִגְדֵיהֶם אֲשֶׁר יְשָׁרְתוּ בָהֶן כִּי קֹדֶשׁ הֵנָּה וְלָבְשׁוּ בְּגָדִים אֲחֵרִים וְקָרְבוּ אֶל אֲשֶׁר לָעָם. This statement, copied from 44, 19, is, as CORN. points out, as irrelevant here as it is appropriate there. CORN. keeps the first clause, writing, after 𝔊, ואיש לא יבוא שמה מִלְּבַד הַכּוהנים.

(15) 𝔐 וּמְדָדוֹ; omit the final ו, which has no antecedent. 𝔊 inserts as object τὸ ὑπόδειγμα τοῦ οἴκου *the plan of the house*.

(16) At the beginning of the measurement 𝔊 gives the man's position: καὶ ἔστη κατὰ νώτου τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολάς, possibly correct, but more probably a gloss on the Hebrew text.
𝔐 + בִּקְנֵה הַמִּדָּה, repetition from the end of the clause.
K^{e}thîb אמות; read Q^{e}rê מֵאוֹת.
𝔐 + קָנִים. This word, lacking in 𝔊 here and in v. 17.18.19, is to be omitted in

42 all these places; it is a scribal insertion induced by the word קנה. The unit, אַמָּה, is left to be supplied. — [For the Hebrew *cubit* see English Translation of *Ezekiel*, pp. 179f.]

(16.17) 𝔐 סביב מדד; read, with 𝔊, סָבַב וּמָדַד. 𝔊, with fuller statement, καὶ ἐπέστρεψε πρὸς βοῤῥᾶν καὶ διεμέτρησε. So 𝔐 in vv. 18.19.

(17) 𝔐 סביב; read וסָבַב, and insert at beginning of v. 18.

(18) 𝔐 אֵת; read אֶל.
Before מָדַד insert ו, here and in v. 19; verses 18 and 19 are better transposed, with 𝔊, so as to gain the regular order: east, north, west, south.

(20) 𝔐 מדדו; read מָדַד.
𝔐 לחל *profane*; 𝔊 προτειχίσματος *outwork*, = חֵל, which is improbable. The limits of the sacred territory are wider in 45,4; 48,12, and CORN. therefore throws out this clause (להב' ... לחל) as unintelligible. DAV. suggests that the terms *sacred* and *profane* are here used relatively: the Temple-enclosure is sacred in comparison with the land lying outside.

43 (1) 𝔐 + שַׁעַר, copyist's repetition. — At end of verse 𝔊 adds καὶ ἐξήγαγέν με.

(3) 𝔐 + וּכְמַרְאֶה, copyist's repetition.
𝔐 בבאי; read, with 𝔍, בְּבֹאוֹ, as the sense requires.
𝔐 + וּמַרְאוֹת, ^ 𝔖, probably old repetition of copyist, though 𝔊 has καὶ ἡ ὅρασις τοῦ ἅρματος οὗ ἴδον. — 𝔐 אל (twice) for עַל.

(6) At the beginning of v. 6 𝔊 has καὶ ἔστην καὶ ἰδοὺ φωνὴ ἐκ τοῦ οἴκου λαλοῦντος πρὸς μέ, a parallel reading to that of 𝔐.
𝔐 ואיש; write, with 𝔊, והאיש.

(7) 𝔐 את מקום; write, with 𝔗, here and after כִּסְאִי, זֶה מְקוֹם. 𝔊, less well, ἑώρακας, = חזית, perhaps corruption of זה.
𝔐 + בָּמוֹתָם (point בְּמוֹתם with 𝔗Σ, SMEND, BERTHOLET), gloss, explanatory of פִּגְרֵי, or corruption of following word. 𝔊 ἐν μέσῳ αὐτῶν, = בתוכם, *cf.* following בְּתוֹכָם.

(10) To אַתָּה prefix ו, with 𝔊.
𝔐 + וְיִכָּלְמוּ מֵעֲוֹנוֹתֵיהֶם, old doublet (found in 𝔊) of the similar phrase in the next verse (which reads differently in 𝔊), here an interruption.
𝔐 וּמָדְדוּ; 𝔊 καὶ τὴν ὅρασιν αὐτοῦ. Read וּמַרְאֵהוּ. Omit following את, which was inserted after the corrupt verb. [𝔐 את may be a remnant of the original reading מראתו].
𝔐 תָּכְנִית; write, after 𝔊, ותכניתו.

(11) The following אם in ואם may be omitted, or, with 𝔊 (αὐτοί), הם may be written.
𝔐 צורת; 𝔊 καὶ διαγράψεις. Read וצַרְתָּ.
Kthîb צורתו; write Qᵉrê צורתָיו, and so in the succeeding cases. The following וְכָל צורתו is to be omitted as error of copyist.

(12) 𝔐 הִנֵּה זאת תּוֹרַת הַבָּיִת, ^ 𝔊, perhaps scribal repetition from the beginning of the verse.

(13) In וְחֵיק write the article instead of the ו, the word beginning the measurement.
Omit the article in the unit הָאַמָּה, and after it insert, from 𝔊, גֹּבַהּ, which is here necessary.
𝔐 הָאֶחָד; write fem., without art. אחת. — 𝔐 גַּב; write, with 𝔊, גֹּבַהּ.

(14) 𝔐 וּמֵחֵיק הָאָרֶץ; 𝔊 ἐκ βάθους τῆς ἀρχῆς τοῦ κοιλώματος αὐτοῦ; 𝔖 [illegible], omitting the חיק. Read מֵרֹאשׁ החיק, omitting הארץ; the measurement of the altar proper begins at the top of the חיק. Otherwise we may read מהחיק בארץ *from the base (which is) at the bottom*. CORN.'s מֵאֶרֶץ חֵיקוֹ is hard. For 𝔐 ארבע he writes א' וחצי.
𝔐 הָאַמָּה; omit the article; GRÄTZ ורחבה אמה.

43 (15) 𝔐 וההראל. The better form for the word is אֲרִיאֵל, or אראל (in Inscr. of Mesha); 𝔊 twice ἀριηλ, once ἁριηλ. [*Cf.* CHEYNE on Is. 29, 1].
𝔐 ארבע; read, with 𝔊, אַמָּה.
See CORNILL's notes for his construction of the numerical details of the altar.
(17) Instead of 𝔐 inf. פְּנוֹת read, with SIEGFRIED, part. פֹּנוֹת.
(18) 𝔐 ארני יהוה; 𝔊 יהוה אלהי ישראל, so in v. 19. *Cf.* CORNILL, *Ezechiel*, p. 174.
(20) 𝔐 ולקחתָ and ונתתָּה; read, with 𝔊, וְלָקְחוּ and וְנָתְנוּ. The priests are throughout the officiators as in vv. 22.25 of 𝔐.
𝔐 קַרְנוֹתָיו; 𝔊 explicitly κέρατα τοῦ θυσιαστηρίου.
𝔐 וְחִטֵּאתָ; read וחטאו, after 𝔊. — 𝔐 וְכִפַּרְתָּהוּ, ‸ 𝔊, perhaps gloss. Read וכפרוהו.
(21) 𝔐 ולקחתָ; read, with 𝔊 ולקחו. (22) 𝔐 תַּקְרִיב; read יַקְחוּ, after 𝔊.
(23) 𝔐 בְּכַלּוֹתְךָ; write בכלותם, from the connection, and prefix ו, with 𝔊.
𝔐 תַּקְרִיב; read יַקְרִיבוּ, with 𝔊.
(24) 𝔐 וְהִקְרַבְתָּם; read והקרבום; 𝔊 καὶ προσοίσετε.
𝔐 + הכהנים, unnecessary if the first verb of the sentence be made 3 pers.; it stands in 𝔊, in which the verb is 2 pers.
(25) 𝔐 תעשה, and so 𝔊; read יַעֲשׂוּ, as at end of verse.
(26) The סוף פסוק at the end of v. 25 is to be disregarded, and the Oriental K^e^thîb וְכִפְּרוּ (given as K^e^thîb in HAHN, noted by GINSBURG in margin, but not mentioned in BÄR) to be kept. — Read Q^e^rê יָדָיו at end of verse.
(27) 𝔐 וִיכַלּוּ אֶת הַיָּמִים, ‸ 𝔊, perhaps gloss. — 𝔐 ארני, ‸ 𝔊.

44 (2) Omit 𝔐 יהוה as *explicitum*.
(3) 𝔐 את הַנָּשִׂיא; 𝔊 διότι. Read אך, for את. The second נשיא is copyist's repetition. K^e^thîb אכול (Q^e^rê אֱכָל) may be retained.
(4) 𝔐 מָלֵא כְבוֹד יהוה את בית יהוה; 𝔊 πλήρης δόξης ὁ οἶκος τοῦ Κυρίου. Read מלא כבוד יהוה את הבית.
(5) 𝔐 יהוה (first occurrence) omit as *explicitum*.
𝔐 בְּכֹל מוֹצָאֵי הַמִּקְדָּשׁ; 𝔊 κατὰ πάσας τὰς ἐξόδους αὐτοῦ ἐν πᾶσι τοῖς ἁγίοις, but the briefer text of 𝔐 seems preferable.
(6) 𝔐 אל מֶרִי; 𝔊 gives the full expression πρὸς τὸν οἶκον τὸν παραπικραίνοντα; read בית המרי, as in c. 2.
𝔐 ארני יהוה; 𝔊 Κύριος ὁ θεός.
(7) 𝔐 + את ביתי, ‸ 𝔊, *explicitum*, gloss.
𝔐 את לַחְמִי; 𝔊 לחם. We may, however, take 𝔐 לחמי as a general term, defined by חלב ודם; *cf.* v. 15.
𝔐 וַיָּפֵרוּ; write, with 𝔊, ותפרו, as the sense requires.
𝔐 אל כל; write בכל, with 𝔊.
(8) V. 8^a^ of 𝔐, ending with קָדָשַׁי, is lacking in 𝔊, and is perhaps gloss.
𝔐 וַתְּשִׂימוּן; correct the form to ותשימום (HITZ.).
𝔐 לָכֶם; write, with 𝔊, לָכֵן, and attach to v. 9.
(9) 𝔐 ארני יהוה; 𝔊 Κύριος ὁ θεός. — 𝔐 לְכָל; write, with 𝔊, בכל.
𝔐 בני ישראל; 𝔊 οἴκου Ισραηλ, here not so well.
(10) 𝔐 אשר תָּעוּ is not so easily accounted for (as scribal insertion) as its omission in 𝔊; one is in the same way tempted to omit it in the English translation.
(11) 𝔐 לפניהם; 𝔊, defining the pronoun, ἐναντίον τοῦ λαοῦ.
(12) 𝔐 ארני יהוה; 𝔊 Κύριος ὁ θεός.
𝔐 וְנָשְׂאוּ עֲוֹנָם, ‸ 𝔊, perhaps scribal repetition out of the next verse, yet appropriate here.
(13) 𝔐 עַל; write אל; 𝔊 πρός. — 𝔐 וְתוֹעֲבוֹתָם; make the prefix ב, with 𝔊.
(15) 𝔐 בְּנֵי; 𝔊 בית. At the end of the verse 𝔊 has Κύριος ὁ θεός.
(17) 𝔐 + וָבָיְתָה, ‸ 𝔊, probably a scribal expansion, the service in the house being taken for granted in the text; if retained, it is better written וּבַבַּיִת.

44 (18) 𝔐 לא יחגרו בַּיָּזַע. The expression is found in all the Versions (in 𝔗 in paraphrase) except 𝔖; the βίᾳ of 𝔊 is probably corruption of βίζα (MONTFAUCON). The old interpretation of יזע as = *sweat* (ΑΣ𝔍, Rashi) identifies it with זֵעָה Gen. 3,19 and with Talm. זיעה (*Zeb.* 18^b explains it as מקום שמזיעין). The connection would require the sense *sweat-producing* (garment), and so GRÄTZ מזיע, but this word seems not to have been in use. From v. 17 we might surmise צמר *wool*, which, though graphically hard, may be the right reading. Failing a satisfactory interpretation or emendation, the expression is best omitted.

(19) 𝔐 + אֶל הֶחָצֵר הַחִיצוֹנָה, copyist's repetition.

(20) 𝔐 וּפֶרַע; write, with 𝔊, ופרעם, as the sense requires.
𝔐 יכסמו; 𝔊 καλύψουσιν, reading יחפו (2 Sam. 15,30; Jer. 14,3.4; Esth. 6,12; 7,8), or perhaps יכסו.

(22) 𝔐 מזרע בית ישראל; 𝔊 ἐκ τοῦ σπέρματος Ισραηλ, which is the natural expression. Omit 𝔐 בית.

(24) Kᵉthîb לשפט; write Qᵉrê לְמִשְׁפָּט.
Kᵉthîb ושפטהו; write, after Qᵉrê, יִשְׁפְּטֻהוּ.

(25) 𝔐 יָבוֹא must be written plural.

(26) 𝔐 טָהֳרָתוֹ; read, with 𝔖, טָמְאוֹ, this being required by the connection (against 𝔊), as CORNILL points out; and, with CORNILL, וְטָהֵר must then be added at the end of the verse, to make the sense complete.

(27) 𝔐 + אֶל הַקֹּדֶשׁ, ^ 𝔊, an unnecessary statement, doubtless an explanatory gloss.
𝔐 אדני יהוה; 𝔊 Κύριος ὁ θεός.

(28) 𝔐 וְהָיְתָה. The connection (see second clause) requires the negative, as in 𝔍 (against 𝔊). Read ולא תהיה. In the following לְנַחֲלָה the prefix ל must then be omitted; it was inserted as the proper construction after היתה.
𝔐 בישראל; 𝔊 ἐν τοῖς υἱοῖς Ισραηλ.

(30) The אל is better written על; 𝔊 ἐπί.

45 (1) Omit the second ארך as copyist's repetition.
𝔐 עֲשָׂרָה; write עשרים, with 𝔊, as the measurements show.

(2) CORNILL is doubtless right in placing v. 2 after vv. 3.4, for vv. 3.4 mark out a subdivision of the area of v. 1, and v. 2 describes a part of this subdivision. *Cf.*, on the other hand, BERTHOLET.

(3.4) In vv. 3.4 the text is confused in both 𝔐 and 𝔊, and the emendation must be in part conjectural. In v. 3 𝔐 הַמִּקְדָּשׁ is to be omitted, with 𝔊, as gloss on the following words. The ובו יהיה is indeed supported by 𝔊 καὶ ἐν αὐτῇ ἔσται, but can hardly be original, since the קֹדֶשׁ קָדָשִׁים is not *in* the reserved area, but is that area itself. We might read וְיִהְיֶה, if the קֹדֶשׁ at the beginning of v. 4 be retained. But this latter, ^ 𝔊, seems to be scribal repetition form the foregoing words, and is better omitted, and then the ובו יהוה must, with CORN., be thrown out, and the מִן הארץ of v. 4 attached to v. 3.

The order of the following part of v. 4 is not clear, but no help is to be got from 𝔊. The concluding words of v. 4, וּמִקְדָּשׁ לַמִּקְדָּשׁ, are obscure. 𝔊 εἰς οἴκους ἀφωρισμένους τῷ ἁγιασμῷ αὐτῶν, reading לְקָדְשָׁם for the second word; what it had for the first is doubtful. SMEND וּמִגְרָשׁ למקדש, but the reference to a *free place* for the sanctuary is not natural. CORN., after 43,21, (לבתי) מִפְקָד לְקָדְשָׁם *for official dwellings, in accordance with their sanctity*; but such a detail here we do not expect, and it is doubtful whether this sense belongs to מפקד; the connection in 43,21 is different. SMEND's suggestion for the first word seems the best. We expect mention of the commons, which were an important attachment to the cities, and 𝔊 uses ἀφωρισμένος for מִגְרָשׁ in Lev. 25,34; Josh. 14,4. We must, however, write וּלְמִגְרָשִׁים, corresponding to לְבָתִּים. The second word must be thrown out, in spite of its occurrence in 𝔊, as a gloss or doublet. The sacred

45 area is for the priests' houses and commons (see 48,15), corresponding to the cities and commons in Lev. and Num.

(5) 𝔐 עֶשְׂרִים לְשָׁכֹת; 𝔊 πόλεις τοῦ κατοικεῖν. Read לְעָרִים לָשָׁבֶת, see Num. 35,2 (HITZIG). EWALD עָרִים לְשִׁכּוֹן. See SIEGFRIED's note.

(7) 𝔐 קֵדְמָה and לְעֻמּוֹת; write קֶדֶם and לְעֻמַּת. The יָמָּה and קָדִימָה seem unnecessary, but may be original fulness of writing.

(7.8) 𝔐 אֶל גְּבוּל קָדִימָה לָאָרֶץ; write, after 𝔊, אל גבול קדים הארץ. The following יהיה is to be written והיה; 𝔊 καὶ ἔσται.

After נשיאי (pointed as constr. plur.) insert ישראל, with 𝔊.

𝔐 והארץ יִתְּנוּ לבית ישראל; 𝔊 καὶ τὴν γῆν κληρονομήσουσιν οἶκος Ισραηλ. The Greek offers a common and natural expression, but, on the other hand, the connection favors the reference in the 𝔐 to the royal power.

(9) 𝔐 ארני יהוה (twice); 𝔊 Κύριος θεός.

CORNILL objects to the absolute construction of רב לכם; but, besides Deut. 3,26, see 1 K 19,4.

(12) 𝔐 עֶשְׂרִים; read, with 𝔊, חֲמִשָּׁה. The next עשרים is to be written עֲשָׂרָה, and the following וַחֲמִשָּׁה: וחמשים. See 𝔊^A.

(13) 𝔐 וְשִׁשִּׁיתֶם; the construction requires וששית.

(14) 𝔐 + הַבַּת הַשֶּׁמֶן, grammatically hard, and an interruption of the sense. On this verse see PETERS, *Journal of Biblical Literature* 12, 49.

The first חֹמֶר must be changed to הַכֹּר, since the preceding clause calls for a statement of the relation of the בת to the כר. The rest of the verse, כִּי עֲשֶׂרֶת הַבַּתִּים חֹמֶר, may be omitted as doublet or explanatory gloss; or, if this be retained, with 𝔊, the preceding clause must be thrown out. But it seems more likely that the second clause is a gloss intended to bring the כר into relation with the familiar חמר.

(15) 𝔐 מִמַּשְׁקֵה ישראל, unintelligible; read, with 𝔊, מִכֹּל מִשְׁפְּחוֹת ישראל.

𝔐 ארני יהוה; 𝔊 Κύριος θεός, and so in v. 18.

(16) Omit הארץ, with 𝔊; 46,3 is different.

(18) For sing. תִּקַּח 𝔊 has plural, address to the people or to the body of priests; 𝔐 is equivalent, only individualizing. In v. 20 𝔊 has singular.

𝔐 וְחִטֵּאתָ; 𝔊 τοῦ ἐξιλάσασθαι.

(20) 𝔐 בְּשִׁבְעָה בַחֹדֶשׁ; read, with 𝔊, בַּשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ, the feast of the seventh month following naturally on that of the first month in v. 18.

For 𝔐 תעשה CORN. reads יעשה, referring to the priest, but the address is probably to the people.

(21) 𝔐 בָּאַרְבָּעָה עָשָׂר יום. It is noteworthy, as SMEND points out, that the feast is here put on the fourteenth day, while in v. 25 the corresponding feast is on the fifteenth, and one is tempted (with CORN.) to read חמשה, as in Lev. 23,6; SMEND suggests that the text may have been changed to accord with P. On the other hand, 𝔊 has here the same reading as 𝔐, and the relation between Ezekiel and Lev. 17—26 makes it possible that the rule of Lev. 23,5 existed at this time. It seems safer, therefore, to retain the reading of 𝔐.

𝔐 שָׁבֻעוֹת; read, with all Ancient Versions, שִׁבְעַת. The order הַפֶּסַח חָג is strange, and though 𝔐 is supported by 𝔊 τὸ πάσχα ἑορτή, it is better to transpose the two words. [For the origin of the custom of eating unleavened bread at the feast of the Passover, see the note in the English Translation of *Ezekiel*, p. 199, l. 40. — P. H.]

46 (1) 𝔐 ארני יהוה; 𝔊 Κύριος θεός, and so in v. 16.

(5) 𝔐 + מִנְחָה, superfluous, lacking in v. 7, and, with CORNILL, better omitted.

(6) 𝔐 תמימם must be singular, תָּמִים.

(9) 𝔐 צָפוֹנָה is better written צפון or הצפון.

46 Kᵉthîb יצאו; write Qᵉrê יֵצֵא. The same change is to be made at the end of v. 10.

(10) As text of v. 10 𝔖 had וְהַנָּשִׂיא בְּתוֹכָם בַּשַּׁעַר אֲשֶׁר בָּא בוֹ יֵצֵא, which has the advantage of putting the movements of the prince in contrast with those of the people, and is, on this ground, preferred by CORNILL. But v. 10 then repeats v. 8, and does not the בתוכם make some difficulty? The prince would in this case not go out among the people, but by a separate way (apparently by the east gate, v. 2). 𝔐 may be understood as adding the statement that on feast-days (v. 9) he is merely a layman, has no privileges, and goes in and out with the people (HITZ.).

(12) 𝔐 נְדָבָה, ‸ 𝔊, perhaps scribal gloss or copyist's repetition.

(13) 𝔐 תַּעֲשֶׂה (twice), and again in v. 14; write יעשה, with 𝔊, the prince being the offerer.

(14) 𝔐 חֻקּוֹת; read, with 𝔊, חקת, as the connection requires.
The following עולם is to be omitted, with 𝔊, as in next verse.

(15) Kᵉthîb ועשו; Qᵉrê יעשו, which must be written יַעֲשֶׂה, the prince being still the subject.

(16) To the נַחֲלָתוֹ of 𝔐 prefix מ, as in 𝔊.
𝔐 אֲחֻזָּתָם הִיא בְּנַחֲלָה; 𝔊 κατάσχεσις κληρονομία, and CORNILL אחזת נחלה, a shorter expression; it is not clear which reading is original.

(17) 𝔐 מִנַּחֲלָתוֹ, ‸ 𝔊, perhaps expansion of Hebrew scribe, perhaps omission of Greek translator.
𝔐 וְשָׁבַת; read וְשָׁבָה; 𝔊 ἀποδώσει.
𝔐 נחלתו; write, after 𝔊, נחלת, as the construction requires.

(18) 𝔐 + מֵאֲחֻזָּתָם, copyist's repetition.

(19) 𝔐 הַלְּשָׁכוֹת; omit the article, the word being in *status constructus*.
Kᵉthîb בירכתם; Qᵉrê, properly, בַּיַּרְכָתַיִם.

(20) 𝔐 אשר; write ואשר, and after following יאפו insert שָׁם, as the form of the sentence requires. 𝔊 appears to have had ושם in place of the 𝔐 אשר.

(21) The masc. מִקְצוֹעֵי may be miswriting for fem.; CORNILL, referring to 1,8.17; 43,17, writes רִבְעֵי.

(22) 𝔐 קְטֻרוֹת yields no sense. The meaning *enclosed* cannot be got from the Talmudic קטר *to bind*. The Talmud (*Midd.* 2,6, in LEVY, *Chald. WB.*) interprets it as signifying *without roof*; and CASTLE (*Lex. Syr.*) cites Syr. ܒ̈ܬܐ ܡܩܛܪܐ as = *houses not roofed* [*cf.* PAYNE SMITH 3589; GES.-BUHL.[13] *s. v.*]. But there is no evidence that the Hebrew word has this sense. קְצֻרוֹת, as in 42,5 is not suitable here. It is better to adopt the reading קְטַנּוֹת, given in 𝔖, and suggested by 𝔊. 𝔍 *atriola*.
𝔐 + מהקצעות, ‸ 𝔊, copyist's error, deleted by the 𝔐 editors.

(23) 𝔐 בָּהֶם; better להם.

47 (1) 𝔐 כי פני הבית קדים, ‸ 𝔖, omitted by CORNILL as superfluous.
𝔐 + מִתַּחַת, ‸ 𝔊, here inappropriate, repetition of copyist from preceding clause.
The הבית, after the next word, ‸ 𝔊, is in place, though not necessary.

(2) 𝔐 דֶּרֶךְ הַפּוֹנֶה; transpose the two words.

(3) V. 3ᵃ, down to בָּאַמָּה, is omitted by CORN., who takes exception to the expressions קָו (here only in Ezek.) and באמה, to the mention of the man (who has not been so mentioned since his first introduction, 40,3), and to the slightness of the increase of depth of water at the distance of 1000 cubits from the gate. These difficulties are serious, but whether they suffice to throw out the passage as a gloss is doubtful. קו may be scribal error for קנה (see Kᵉthîb in Jer. 31,39; Zech. 1,16); באמה seems to be vouched for by Zech. 5,2; Ex. 27,9; האיש may be *explicitum*; and, as to the rate of increase of depth of water in this stream, we know too little of the conditions to decide this point. On the other hand, it is not unnatural that, in the account of the measuring, the man should be described as moving eastward. *Cf.* BERTHOLET.

47 For the וַיַּעֲבִרֵנִי of 𝔐 stands in 𝔊 καὶ διῆλθεν = ויעבר, which CORN. adopts (and so twice in v. 4), and renders *and one could pass through*, in contrast with the *one could not pass through* of v. 5. Neither text has decidedly the advantage over the other.

(4) 𝔐 מים; read constr. מֵי; HITZ. suggests that מים was written because מי ברכים was = מימי רגלים.
After following וַיַּעֲבִרֵנִי insert בַמַּיִם, according to the norm of the parallel clauses.

(5) 𝔐 נַחַל אשר לא יַעֲבֹר, omitted by CORNILL, possibly doublet, but apparently rhetorical repetition.

(6) The preposition is omitted by BÄR and GINSBURG before שפת הנחל, where the Oriental codd. had אל; insert על with 𝔊𝔗, Qamḥi. See DE ROSSI's note.

(7) 𝔐 + בְשׁוּבֵנִי, gloss, or copyist's repetition, an interruption of the sense.
For 𝔐 אל read על, with 𝔊𝔗.

(8) 𝔐 אֶל הַיָּמָּה הַמּוּצָאִים; read, with FIELD and CORNILL, after 𝔖 (ܡܣܪܝܐ, *putrid*), אל הַמַּיִם הַחֲמוּצִים.

(9) 𝔐 אל; 𝔊 ἐπί. — 𝔐 נַחֲלַיִם; read, with 𝔊, הנחל. EWALD and SIEGFRIED נחלם.
The second part of the verse consists of repetitions which, though found in 𝔊, appear not to be original. After 𝔐 וְיֵרָפְאוּ, CORN. inserts המים, and omits the rest of the verse. It is better to omit b altogether (so HAUPT).

(10) Kethib יעמדו may be retained; Qerê עָמְדוּ.
𝔐 יהיו; read, with 𝔊, יהיה. CORNILL omits מִשְׁטוֹחַ . . . תִּהְיֶה, referring to the different use of the expression in 26,5.14.
לְמִינָה (𝔊 καθ' ἑαυτήν), ‸ 𝔖, is here difficult, and is best omitted; for the use of the term see Gen. 1,11.12, *al.*; if it be retained, it should be written למינה, and placed after דגתו (𝔐 דגתם) or after כדגת הים הגדול (so HAUPT).
For דְּגָתָם write, with 𝔊, and as the connection requires, דגתו.

(11) 𝔐 בִּצֹּאתוֹ; write וּבְצֹאתָיו, with Qerê and 𝔊, and after the emendation of OLSH. (בצה).
Omit the ו in ולא.

(12) Kethib והיו; write Qerê והיה.

(13) 𝔐 אדני יהוה; 𝔊 Κύριος θεός, and so in v. 23.
For גה read זה. Before גבול we expect the article.
𝔐 + יוסף חֲבָלִים, a gloss pointing out that, Levi being omitted, the number 12 is gained by counting Joseph as two (the ח' is to be pointed as dual). 𝔊 had the words in slightly different form (πρόσθεσις σχοινίσματος), but did not understand them. They here interrupt the connection, and it is not likely that Ezekiel would have inserted in this place so well known a fact. The term חֶבֶל, also, is strange, the proper word being חֵלֶק (CORNILL).

(15) After הגדול we should expect, from Num. 34,7.8, the mention of Mount Hor, and CORN. accordingly inserts it. The plus or minus is hard to determine.
𝔐 הַדֶּרֶךְ must be written דרך.
The צְדָדָה breaks up the standing phrase לְבוֹא חֲמָת, and must be placed after חמת.

(16) It is possible that our סִבְרַיִם is intended for the זִפְרֹן of Num. 34,9.
𝔐 הַתִּיכוֹן; read עֵינָן, after Num. 34,9, and our v. 17, in which the עינון is to be so written.

(17) 𝔐 + וְצָפוֹן, ‸ 𝔊, repetition of copyist.
𝔐 + וּגְבוּל חֲמָת, ‸ 𝔊, and not in Numbers. It seems impossible to make anything out of a reference to Hamath after the easternmost point of the boundary has been stated to be Hazar-enan.
𝔐 ואת is for זאת, as in v. 20.

(18) 𝔐 מִבֵּין (four times); write בין, with 𝔊 and according to the demands of the connection.
𝔐 על for עד.

47 𝔐 תָּמֹדּוּ; read תָּמָר or תמרה (SMEND), as in v. 19, and in 𝔊 (Φοινικῶνος).
𝔐 ואת for זאת. The same error in v. 19.
(20) 𝔐 מִגְּבוּל, 𝔊 ὁρίζει; write הַגְּבוּל; CORN., SIEGFR. מַגְבִּיל *forms the boundary*.
(22) 𝔐 יִפְּלוּ; write Hif. יַפִּלוּ, as at the beginning of the verse, and in 𝔗.

48 (1) 𝔐 אֶל יַד; write מִן הַיָּם, as in 47,15.
𝔐 + אֶל יַד חֲמָת, better omitted (though read by 𝔊), as in 47,17.
𝔐 + והיו לו (SMEND, CORN. והיה), unnecessary, and an interruption of the order.
𝔐 פְּאַת קָדִים הַיָּם; read, according to the norm of the following verses, מפאת קדים ועד פאת ימה.
(9) 𝔐 עֲשֶׂרֶת; the necessary עשרים is given by 𝔊.
(10) 𝔐 רחב and אֹרֶךְ, lacking in 𝔊, may be scribal addition, or original fulness of expression.
𝔐 והיה מִקְדַּשׁ יהוה; 𝔊 καὶ τὸ ὄρος τῶν ἁγίων = והר המקדש, adopted by CORNILL, who refers to 43,12, but here not probable; it is the מקדש itself, and not its character as mountain, that here comes into consideration; *cf.* the similar expression in v. 15.
(11) 𝔐 הַמְקֻדָּשׁ; write המקדשים.
(13) 𝔐 וְהַלְוִיִּם; read, with 𝔊, וללוים, as the sense requires.
𝔐 כֹּל; write הַכֹּל (CORNILL).
𝔐 עשרת; read עשרים, as in v. 9, with 𝔊, and after the other measurements.
(14) 𝔐 יִמְכְּרוּ; read Nif. sing., with 𝔊, and in accordance with the following clause.
𝔐 יָמֵר; write, with EW., CORNILL, Hof'al, יומר; SIEGFRIED 3 plur. Hif.
Kthîb יַעֲבוּר; Qᵉrê יעביר. Write יֻעֲבַר.
(18) 𝔐 וְהָיָה לְעֻמַּת; read יִהְיֶה לָעִיר (after CORN., REUSS), and omit the following תרומת הַקֹּדֶשׁ (repeated from preceding clause). The limits of the city proper having been stated above, this verse gives the area devoted to agriculture. Or, we might retain the text of 𝔐, only transposing והיה after הקדש, and adding לעיר. 𝔊 καὶ ἔσονται αἱ ἀπαρχαὶ τοῦ ἁγίου, = 𝔐, see 45,7; so also 𝔍. CORN. והיה לעיר לַאֲחֻזָּה.
(20) 𝔐 אֶל אֲחֻזַּת; read ואת אחזת, required by the connection.
(21) After העיר insert קָדִימָה, according to the norm of the following clause (יָמָּה twice).
For the first אל write על, and for the second write עַד.
(21.22) Omit בְּתוֹכֹה and the prefix מ (twice) in מֵאֲחֻזַּת. These changes are necessary in order to gain a connection between vv. 21 and 22. The תרומת הקדש (v. 21) is described as containing the מִקְדַּשׁ הבית (v. 21), the אֲחֻזַּת הַלְוִיִּם and the אחזת העיר (v. 22), the whole being enclosed by the prince's domain. CORN., SIEGFR. omit v. 22. GRÄTZ understands ומק' הב' בתוכה (v. 21) as parenthesis, and omits יהיה לנשיא at end of v. 22. The text is in serious disorder, and the double statement of the northern and southern boundaries of the royal territory seems unnecessary.
(25) [For the name יִשָּׂשכָר, *i. e.* יִשָּׂ-כָר see KITTEL's note on 1 Chr. 7,1 and BALL's remarks on Gen. 30,18. *Issachar* may be = איש שכר; in Assyrian *š* + *s* or *š* + *š* always become *ss*; for instance *karassu* 'his stomach' for *karaš-šu* (DEL. § 51). — P. H.]
(28) 𝔐 וְהָיָה; write יהיה. — Before גבול insert the article. — על; write, with 𝔊, עד.
(29) 𝔐 מִנַּחֲלָה; write the ordinary expression בנחלה. — 𝔐 אדני יהוה; 𝔊 Κύριος θεός.
(31) The statement in 31^{a}, of how the gates were named, is here singularly placed, interrupting the description of the boundaries, and having the appearance of an afterthought. Though 𝔊 has the order of 𝔐, it is better, with CORN., SIEGFR., GRÄTZ, to suppose an early displacement, and transpose, arranging vv. 30.31 in the order: $30^{a}.31^{a}.30^{b}.31^{b}$. The צָפוֹנָה at the end of v. 31^{a} must then be omitted.

48 [צפונה might be retained, but 31[a], ושערי העיר על שמות שבטי ישראל, seems to be a gloss, with the *Waw explicativum* (see above, p. 46, l. 52) on שער ראובן וגו' in 31[b] (or on ושם העיר וגו' in 35[b]). — P. H.]

(32) In וּשְׁעַר omit the ו.

(34) Before פְּאַת insert ו as elsewhere in this paragraph.
שַׁעֲרֵיהֶם must be written וּשְׁעָרִים as in the preceding verses.

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OF THE

Prophet Ezekiel

CRITICAL EDITION OF THE HEBREW TEXT

WITH NOTES

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PART 12

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TOY

THE present edition of the *Sacred Books of the Old Testament* in Hebrew exhibits the reconstructed text on the basis of which our new Version in the *Polychrome Bible* has been prepared by the learned contributors mentioned on the inside page of the back cover.

Departures from the Received Text are indicated by critical marks: — ‹› (*i. e.* V = *Versions*) designate a reading adopted on the authority of the Ancient Versions (‹a›, ‹β›, &c. indicate that the respective glosses relegated to the foot of the page are omitted in the Versions, esp. 𝕲 (*cf.* Ezek. 32, 20); — ‹› (*i. e.* c = *conjecture*) are used for Conjectural Emendations; and ‹› (*i. e.* נ = נקוד), for changes involving merely a departure from the Masoretic points, or a different division of the consonantal text (*e. g.* ‹בתאשרים›, 27,6). A פסק ׀ indicates transposition of the Masoretic סוף פסוק; — ‹› are used in cases where the קרי has been adopted instead of the כתיב, and ‹› for changes introduced by reason of Parallel Passages. A small note of exclamation (*e. g.* 9,9) calls attention to readings deliberately preferred on the strength of some Heb. MSS or early printed editions of good authority. Doubtful Words or Passages are enclosed in notes of interrogation (‹›). Occasionally two critical marks are combined, *e. g.* ‹›, *i. e.* Deviations from the Received Text suggested by the Versions as well as by Parallel Passages; or ‹›, *i. e.* Departures from the Masoretic points, supported by the Versions, &c. [] calls attention to transposed passages (*e. g.* 34,12), the traditional position of the words in the Received Text being marked by [] while the transposed words are enclosed in [ ]. In cases where two or three consecutive words are transposed the traditional sequence is indicated by ¹ ² ³ &c. respectively prefixed to the individual words (*e. g.* 19,9). Transposition of consonants is indicated by figures above the respective letters (*e. g.* 19,10). Passages corrupted beyond emendation are indicated by . . . . , while * * * point to *Lacunæ* in the original. *Cf.* English Translation of *Ezekiel*, p. v.

The Ancient Versions are referred to in the *Notes* under the following abbreviations: — 𝕸 = Masoretic Text; 𝕲 = LXX; 𝕿 = Targum; 𝕾 = Peshita; 𝕾H = Syro-Hexapla; 𝕬 = Saadya's Arabic Version; 𝕷 = *Vetus Latina*; 𝕵 (*i. e.* St. Jerome) = Vulgate (𝕵A = Codex Amiatinus); 𝔄 = Aquila; Θ = Theodotion; Σ = Symmachos. 𝔐 denotes the Samaritan recension of the Pentateuch. 𝕲A means Codex Alexandrinus (A), 𝕲Cr = Codex rescriptus Cryptoferratensis (Γ), 𝕲Du = Fragmenta rescripta Dublinensia (O), 𝕲L = Lucianic recension (Λ); 𝕲Mr = Codex Marchalianus (Q), 𝕲S = Sinaiticus (א), 𝕲V = Vaticanus (B).

The heavy-faced figures in the left margin of the *Notes* (**1**, **2**, **3**, &c.) refer to the chapters, the numbers in ( ) to the verses of the Hebrew text. The mark ^ means *omit(s)* or *omitted by*.

C. H. Toy

The Book of Ezekiel

in Hebrew